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Per. 1419 d. $\frac{463}{5}$

THE CHRISTIAN'S
PENNY MAGAZINE;

A
Weekly Miscellany,
CONDUCTED UPON THE
PRINCIPLES OF THE PROTESTANT REFORMATION,
AND SUITED TO
EVERY DENOMINATION OF CHRISTIANS.

VOL. V.—FOR 1836.

EMBELLISHED WITH NUMEROUS ENGRAVINGS ON WOOD.

BIBLIOTHECA BODLEIANA

LONDON:
PRINTED AND PUBLISHED BY J. S. HODSON,
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1836.

PREFACE.

FIVE VOLUMES have now been completed of the CHRISTIAN'S PENNY MAGAZINE; which, though without the honour of a dignified human patron—or the blazoned names of distinguished literary contributors—through its own merits, has been extensively read by all denominations of Christians.

Patronage to such an extent, and of so long continuance, for this humble work, while very many periodicals, and some professing Christian principles, " have appeared for a little time and then vanished away," the conductors cannot but regard as indicating the special blessing of our gracious God. His faith and fear prompted its origin; and, in dependance on his Spirit and blessing, it has been continued to the present time, humbly seeking to advance his glory, by promoting the diffusion of the grand doctrines and precepts of Christianity. However imperfect or inferior, therefore, any of the articles which the work contains may be—though not a few of them are from the pens of writers who are edifying the superior classes of the community—it is believed that not one will be found in the least degree inconsistent with the candid profession of principles given in its first number, nor any of them unworthy of its sacred character. Its first and chief object has been to inculcate and diffuse useful knowledge—pure morality—and sound Protestant, scriptural Christianity.

Terminating the present series of the CHRISTIAN'S PENNY MAGAZINE, were the work to cease, would be attended with reflections in no ordinary degree painful to the editor; because numerous and satisfactory are the evidences of its having been the means of advancing Biblical knowledge among many, especially those Christians of the humbler classes, and with but limited opportunities of research, and of promoting their spiritual edification. But Divine Providence seems to require the continuance of the work—it is devoutly hoped, to aid, instrumentally in furthering the accomplishment of his merciful purposes, even beyond the natural boundaries of Great Britain.

Contemplating the new series of this Periodical, fidelity to the public may seem to require that we appeal to the friends of truth and religion for their increasing support—stating, that some have not countenanced the work *because it is not sectarian*, or the organ of a party—and others, *because it is really religious* in its character—for this latter reason few of the common book hawkers will keep it—and, therefore, those who are seeking the best interests of their country as patriots, the welfare of society as philanthropists, and the honour of their profession as Christians, may perhaps be specially requested for their influence in sustaining the CHRISTIAN'S PENNY MAGAZINE.

Christian Instruction Societies—City Mission Societies—District Visiting Societies—Pastoral Aid Societies—will find this periodical adapted to further their benevolent and noble operations—and the countenance of their committees and agents is therefore desired.

With most grateful acknowledgements to the many respected literary friends for their valuable assistance, so kindly rendered, and intreating a renewal of their favours, the future character of this periodical—*unaltered in its holy principles*—is submitted to the public by the following paragraph from No. 236, of December 10th.

" Some little alteration will be made in the appearance of the work, to distinguish it from the former series, and it is proposed to make its various contents furnish sound instruction as well as amusement to the reading Christian. Without overlooking the wants of its young friends; the conductors of the CHRISTIAN'S PENNY MAGAZINE hope to make it contribute still more to the edification of the more matured in the Christian life, and worthy of the attention of those advanced in general knowledge. Several series of papers, which have hitherto been much approved, will be continued, and others, from able pens, will be given from time to time."

EXPLANATION OF THE VIGNETTE IN THE TITLE PAGE.

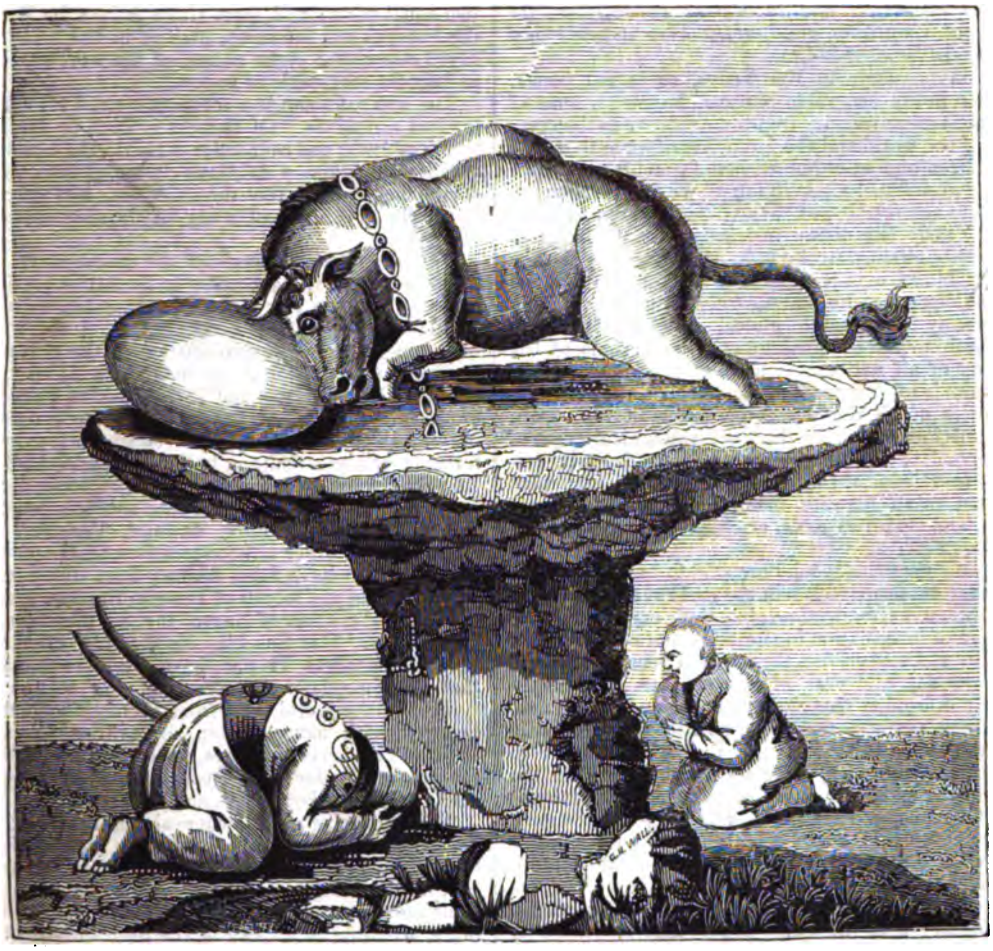
The four figures in the Vignette are intended to represent the chief Protestant Reformers: Luther in the centre, Cranmer on his right hand, Knox on his left, and Calvin on his extreme right: each holding in his hand a manuscript or printed copy of the Word of God. The Rock on which they are standing, is intended to denote the Truth of the doctrine of the Divine Oracles; on which, as on an immutable Rock, the Reformers rested all their claims, in labouring to restore pure Christianity. Around the Rock of Truth, the waves of Error and Superstition are seen dashing.

Luther, Calvin, Cranmer, and Knox, have laid Europe and the whole world under the greatest obligations to them, by their courageous, indefatigable, and successful labours; overthrowing the Priestcraft of Popery, that blasphemous "Man of Sin," and "Mystery of Iniquity," 2 Thess. ii.; and restoring to the people the Holy Scriptures, as their only infallible directory in matters of Religion.

Although we have adorned our Periodical with the effigies of those illustrious men, we are not prepared to call either of them "Master." We esteem One infinitely more worthy, to whom alone we are directed by their imperishable writings: "One is our Master, even Christ, and all these are brethren." Our principles are those for which the *Martyrs*, especially the British Martyrs, shed their blood; and their united testimony declares, in the language of Chillingworth, "The Bible—the Bible only—is the Religion of Protestants;" or, in the words of the Protestant clergy in Ireland, recently adopted as their noble maxim—"The Bible—the whole Bible—and nothing but the Bible."

THE
CHRISTIAN'S PENNY MAGAZINE.

N°. 187. PUBLISHED EVERY SATURDAY. January 2, 1836.



Asiatic Devices.—The Bull of Japan butting against the Mundane Egg.

RELIGION—ITS ORIGIN AND CORRUPTION—INDIAN MYTHOLOGIES.

Religion has ever been acknowledged, by sages, legislators, and patriots of all nations and ages, as the true and only basis of national, social, and individual happiness. Man has, therefore, been called "a religious animal," to whom some forms of belief and worship are indispensably necessary.

Religion, however, as prescribed by the only wise God originally, to our great ancestors, Adam, the father of our race, and Noah its restorer, and since revealed "at sundry times and divers manners," has been grossly corrupted by ambitious and designing priests in every age, deluding the mass of mankind.

Christianity appeals to the understanding and the heart of every man, and claims to be divine and exclusive. Protestantism, whose grand principle is the sole and exclusive authority of the Divine Revelation, requires that every man should search the holy Scriptures for his own instruction and salvation.

Among the various forms of corrupt religion, probably the greatest extravagancies are found to exist, and most debasing customs are practised, among the deluded people of India and China. British India, and the prodigiously increasing intercourse with that vast colony, render the regions of the east still more a subject of inquiry by all classes of the community. Missionary operations, more especially, by their diffusion of the light of the glorious gospel of Christ, call the attention of Christians in Britain, to that populous region of the globe; and some illustration of their sacred superstitions, therefore, will be peculiarly seasonable, especially as by this means, a variety of infidel objections will be met and silenced by the majesty, simplicity, and holiness, of Divine truth as contained in the holy Scriptures.

The Rev. Thomas Maurice, in his splendid work on "Indian Antiquities," has contributed largely to confirm and illustrate the sacred writings, especially the venerable details in the first ten chapters of the book of Genesis. In prosecuting his learned inquiries, Mr. Maurice was led, like other most profound antiquarians, to this conclusion, "*That all the languages of the earth are derived from one grand primeval alphabet, which was once general, like its religion, till, like that religion, in its progress to remote countries, and to distant generations, its original simplicity and purity were debased and corrupted by mankind.*"

India possesses in the Vedas, or sacred books, written in the venerable Sanscrit language, some of the most extraordinary traditions relative to the creation of the world and the formation of man, that ever have been offered to human belief; and in this place it cannot fail to be gratifying if we present some of them to our readers, as they will lead them to prize more dearly the divine instructions on these great subjects contained in the holy Scriptures.

Mr. Maurice is a great admirer of the Hindoo mythology; yet he states, "That mysterious and frequently impenetrable gloom, in which fable and superstition have united to veil the periods of the history of all nations, in a peculiar manner clouds the annals of ANCIENT INDIA. In fact, the primeval histories of all the ancient empires of the earth, amount to little more than the romantic dreams of astronomical mythology. This is particularly evident in Hindostan, from the two great and most ancient rajah families being denominated SURYA-BANS, and CHAUDRA-BANS, or children of the sun and moon.

"The personages who are said to have flourished so many thousand years in the earliest ages, were of celestial, not terrestrial origin; their empire was the empire of imagination in the skies, not of real power on this globe of earth: the day and year of Brahma, and the day and year of mortals, are of a nature widely different; that the whole jargon of the YUGS, or grand periods, and consequently all those presumptuous assertions of the Brahmins, relative to the earth's antiquity, have no foundation but in the great solar and lunar cycles, or planetary revolutions; and CHALDEA, and not INDIA, was the parent country of mankind. In proof of this last assertion, a few remarkable instances are produced, upon the authority of Sir William Jones, which evince the primitive languages of Chaldea and India not to be greatly dissimilar; that the name ADAM may be traced to the Sanscrit root, ADIM, or *the first*; that in the prophetic and regal title of MENU of India, may be recognized the patriarch Nuh, or Noah; that their great hero BALI, an appellative synonymous with the Bel, or Baal of their neighbours, is no other than Belus; and that all the prodigies of valour and wisdom fabled of the renowned DIONYSIUS of India, if true, are only true of Rama, the son of Cush, a deified hero, adored at this day by that very name through the whole extent of that country."

Creation is described with the most monstrous fictions, by the Hindoo writers. Mr. Maurice gives the following as the substance of a passage descriptive of that grand event, literally translated by Sir William Jones, from the beginning of the Manava Sastra, in which MENU, the son of Brahma, addresses the sages who consulted him upon the subject of the formation of the universe. Menu informs his inquirers, "that this world was all darkness, undiscernible, undistinguishable, altogether as in a profound sleep: till the self-existent invisible God, making it with five elements, and other glorious forms, perfectly dispelled the gloom. Desiring to raise up creatures by an emanation from his own essence, he first created the waters, and impressed them with the power of motion; by that power was produced a GOLDEN EGG, blazing like a thousand stars, in which was born BRAHMA, the great parent of all rational beings, THAT WHICH is, the invisible cause, self-existing, but unperceived! That divinity having dwelt in the egg through revolving years, HIMSELF meditating upon HIMSELF, divided it into two equal parts: and from those halves he formed the heavens and the earth, placing in the midst the subtil ether, the eight points of the world, and the permanent receptacle of waters."

THE MUNDANE EGG is a common symbol among the ancient Egyptians. Of the elder Taut or Hermes, prime minister and counsellor of Osiris, the renowned invader of India, a fabulous divinity, held, as an established maxim, that the world was *oviform;* and hence the *oval* figure of many of the oldest temples of Egypt.

"Of the various systems of the cosmogony," Mr. Maurice remarks, "according to the Hindoo writers, scarcely any one has been hitherto exhibited to the public in all the various accounts from India, which does not mention the importance of the egg in the production of creation. In the Ayeen Akbeny, the conjunction of Brahma and Terll is said to have produced an egg, which Mahadeo divided into two parts: of one half the Dewtahs, or all celestial beings, were formed; of the remaining half, all terrestrial beings. The idea of the golden sphere above-mentioned, probably took its rise from the same source; and even the great triple divinity Brahma, Veeshnu, and Seeva, are, in other Hindoo treatises of the cosmogony, said to have been formed from *three eggs*, dropped from the womb of Bhavin, the first created woman, and consort of Seeva, the last person in the divine triad. It is Eusebius, in the third chapter of his 'Evangelical Preparation,' who acquaints us that the Egyptians considered an egg as the apt symbol of the world, and from them this doctrine, together with many eastern superstitions, was by Orpheus, in succeeding ages, introduced into Greece. Hence the *Orphic egg* became a subject of great celebrity among both poets and philosophers.

"This doctrine of the primeval egg, however, was neither peculiar to the Egyptians, nor to the Indians, for the Phenicians believed their Zophasemin, or the *heavenly intelligences*, which were the objects of their adoration, to be *oviform*, and according to Plutarch, worshipped an egg in the orgies of Bacchus, as an image of the world. Many other nations also supported the propriety of the allegory; comparing the pure white shell to the fair expanse of heaven; the fluid transparent white to the circumambient air; and the more solid yolk to the central earth.

"As Brahma, the first person in the Hindoo triad of deity, was produced from an egg, so it is not a little remarkable that the very same kind of origin, in the hymns attributed to Orpheus, is allotted to the first-born deity, denominated Phanes by the Greeks; and it should not be forgotten, that, in the Orphic mysteries, the egg was considered as the organ of generation and fecundity; whence it probably arose that the egg was also of principal importance in the sacrifices of Cybele, the fruitful *mother* of the gods.

"In the manuscript translation of a curious PURANA, or the Indian cosmogony, by Mr. Halhed, now deposited in the British Museum, the order, by which the Deity proceeded in the production of all created beings, is somewhat varied. In this authentic Sanscrit treatise, the independent Spirit, whose essence is eternal, sole, and self existent, is represented as, in the first place, giving birth to a certain pure ethereal light,—' a light, not perceptible to the elementary sense, but extracted from the all-comprehensive essence of his own perfection!' The Deity then assuming a form apparently, but not really, masculine, for the Deity is properly of no sex, caused to emanate from himself an immeasurable torrent of water, and he preserved it suspended by his almighty power. By the same prolific energy, eggs without number, bearing the shape of the primordial matter, were generated, and floated upon that mighty abyss. From these eggs, denominated in Sancreet BRAHMANDEL, that is, coverings and integuments of the various objects of which the universe is composed, Brahma, Veeshnu, and Seeva, and all the train of celestial beings, sprang first into existence. Brahma is described to be of a black, Veeshnu of a red, and Seeva of a white complexion. The eight spheres, the residence of created beings, are then successively formed by Brahma, invested with the almighty power; and creation is complete."

MODERN HINDOO NOTIONS OF THE CREATION OF MAN.[*]

CASTE, in India, presents the most formidable difficulty in the way of human improvement, and operates in various ways to impede the progress of the gospel. Nevertheless, this abominable imposition of priestcraft is, in many parts, giving way under the renovating influence of divine truth diffused by the circulation of the Holy Scriptures.

Mr. Maurice refers to a "concise, though whimsical, account of the original formation of man by the Pundeets, in the preface to the Code of the Gentoo Laws. These venerable sages, when assembled at Calcutta in 1775, at the express desire of the Governor General, to compose, from authentic Sanscreet documents, a system of laws for the future government of Bengal, in which is included a considerable share of that theological policy, which, springing throughout from the same source, is inseparably blended with their jurisprudence, have thus accounted for the first origin of man. They assert that the principle of Truth, after having formed the earth, the heavens, the water, the fire, and the air, *produced* a being called BRAHMA, the Dewtah, for the creation of all beings: afterwards he created the BRAHMIN from his mouth, the KHETREE from his arms, the BICE from his thighs, and the SOODER from his feet.

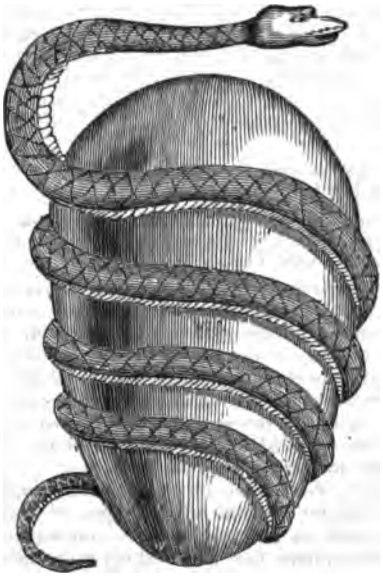
"The BRAHMIN, eldest born, and most favoured of Brahma, was created from his mouth, which implies the superior WISDOM and eminence by which this caste was distinguished. The duty prescribed the Brahmin is to read, to pray, and to instruct. From his arms Brahma created the Khetree, or Katteri, endowing the latter with STRENGTH, as the former with wisdom; the office of the Katteri is therefore to draw the bow, to fight, and to govern. From his belly and thighs he produced the tribe of Bice, whose function in society is to procure NOURISHMENT, and to provide the necessaries of life, by the honourable occupation of agriculture, and by the lucrative pursuits of commerce. From his feet sprang the tribe of Sooder, whose duty is SUBJECTION, to labour, to serve, to travel. A fifth adventitious tribe called BURRUN SUNKES, was afterwards produced, and of this tribe the race of mechanics and petty dealers, who are esteemed of less account, as administering rather to the luxuries than to the necessities of life, are composed; forming as many separate castes as there are trades or occupations to be exercised by its members."

Ignorance, and its natural fruit, superstition, bind the nations of Asia in CASTE, the ingenious contrivance of priestcraft; and hence the obstructions to the progress of Christianity, by the labours of our devoted missionaries. May the Spirit soon be poured forth from on high, and all the delusions of men and Satan be destroyed, and all flesh see the salvation of God!

EXPLANATION OF THE ENGRAVINGS.

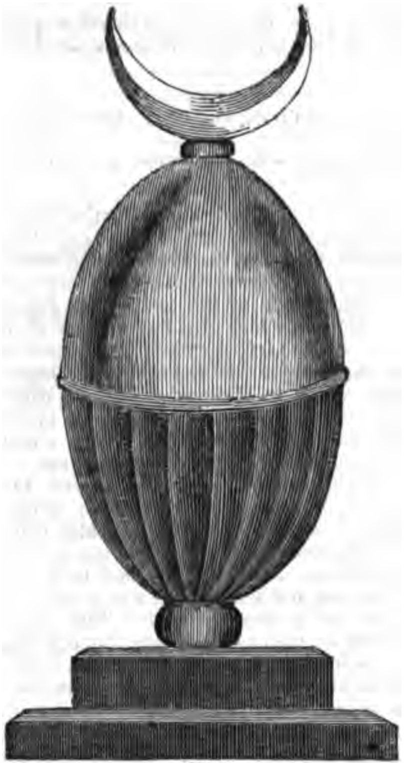
THE BULL OF JAPAN BUTTING AGAINST THE MUNDANE EGG. (*See page* 1.)

Sculptures and medals abound in the East, containing hieroglyphic symbols of the creation. "The most remarkable, however," as Mr. Maurice remarks, "of these symbolic devices is that erected, and at this day to be seen, in one of the temples of Japan. The temple itself, in which this fine monument of Oriental genius is elevated, is called DAIBOD, and stands in Meaco, a great and flourishing city of Japan. The principal image in this design displays itself in the form of a vast bull, the emblem of prolific heat and the generative energy by which creation was formed, butting with its horns against the EGG, which floated on the waters of the abyss. The statue of the bull itself is formed of massy gold, with a great knob on its back, and a golden collar about its neck, embossed with precious stones. The fore feet of the animal are represented as resting upon that egg, and his hinder feet are immersed amidst stone and earth mixed together, the symbol of a chaotic mass, under which and the egg appears a considerable quantity of water kept in a hollow stone. The basis of the whole is a square altar, the foot of which is engraved with many ancient Japanese characters; and round that foot, in M. D'Hancarville's engraving, are two natives of that country prostrate, and adoring it. I thought the whole so exceedingly curious, especially as M. D'Hancarville's book is too scarce and costly to be in every body's hands, that I have had it engraved."



THE EGG OF CREATION, ENCOMPASSED WITH THE AGATHODAIMON, OR GOOD GENIUS.

Mr. Maurice remarks, "That famous representation of the mundane egg, encompassed by the genial folds of the AGATHODAIMON, or Good Serpent, and suspended aloft in the temple of Hercules at Tyre, is well known to antiquaries."



The Mundane Egg at Heliopolis.

The Deus lunarus ovatus Heliopolitanus, or the divine egg with the lunar crescent, adored at Heliopolis, in Syria, is another relick of this ancient superstition too curious to be passed unnoticed.

Christian readers, in surveying these emblems of human weakness, folly, and sin, and reflecting upon the rational, sublime, and truly instructive description of creation, as given in the Holy Scriptures, cannot refrain from cherishing gratitude for so precious a boon from heaven, and pouring forth a prayer that all the pagan nations may be brought to the knowledge of the truth as it is in Jesus.

ON THE NEW YEAR.

Mankind are so constituted as to be very much affected by the circumstances and scenes which surround them. It frequently happens that an impression may be made by an event of no real importance, when the exhortations of friendship, and of the most exalted reason, are unavailing. This is particularly the case with reference to the commencement of a new year. We all find ourselves in the habit of resolving to make improvements and alterations when a new year is about to open on us; and if ever we are brought to think of the lapse of time at all, it is on such an occasion as this, and all others in which the solemn fact is forced upon our mind, that another year of existence has passed away for ever. It becomes the Christian moralist to make use of such opportunities, and endeavour to fix the attention of those who are under the influence of his instructions, upon such views of the solemn subject, as are calculated to awaken serious and profitable reflections.

It is under these feelings that I now proceed to set before our readers, a few remarks calculated to illustrate and enforce the sentiments that should fill their minds at the opening of a new year.

1. *Gratitude.* It would be an endless task were I to attempt to enumerate the infinite variety of those blessings and favours, the bestowal of which renders such a return absolutely necessary. I might, with the utmost consistency, call upon you to be thankful for every law of nature, every return of the seasons, every vicissitude of day and night, and might bid you to bear in mind with what undeviating regularity our heavenly Father has conducted all these operations, the importauce of which to our individual happiness is immeasurably great. But I shall most probably secure my object with greater certainty, if I descend from the lofty theme of universal love, to those particular instances of its manifestation of which you have been the object. Let me, therefore, beg you to bear in mind that every breath you draw, every motion you make, every meal you eat, every comfort you enjoy, every blessing you possess, are the gifts of God, and ought to be regarded as such. Look back then on the year that is past, think of the dangers you have surmounted and the many happy hours you have spent, and learn to be grateful to your friend in heaven. Nor do I for one moment intend the sick or the suffering to suppose that they are exempted from the debt of gratitude. Equally with the apparently most prosperous and healthy they are bound to express their thankfulness. In the eye of God, the moral welfare of his creatures is the object of supreme value and importance, and so ought it to be in the eye of those creatures themselves. Most assuredly every moment of suffering that any of the creatures of God are called on to endure, is intended for their eternal welfare. Therefore contemplate your position as members of a kingdom that is eternal—contemplate the moral efficacy of every event in life to exalt and elevate you in that kingdom, and then I am sure you will feel that boundless gratitude is due to that wise and gracious Being who, with sleepless watchfulness has followed your step, and laboured with the sincerity and the power of real and eternal friendship to secure your virtue and your final peace.

2. *Humility.* In return for all these favours what have you done? Oh! discard self-love and self-complacency—pray to God to fix upon your mind the image of Jesus Christ, your divine and spotless example, and endeavour now to reflect with honesty and faithfulness upon the real value of your services in the sight of God. Many are the occasions upon which you have committed absolutely bad actions, such as you would desire to have concealed from your fellow men, and most heartily wish you had never been so unwise as to do. More numerous still are the instances in which you have fallen—far, very far—short even of an attempt to acquire resemblance to your Saviour. Your conversation, your temper, your pettishness, your pride, your slander, your injustice, your hastiness, your unkindness, all these and a thousand more of the same description are failings that stand charged to a more or less degree upon every day, every hour of your existence. You have neglected many a duty the importance of which you felt, and confessed you have derived less advantage from those ordinances of religion upon which you have attended, than you might have done by a proper degree of diligence. You have sought the honours of this world more eagerly than that honour which cometh from God only, and you have violated every law by some means or other. Think of these things. I do not mention them by way of reproach, but rather as subjects calculated to excite

humility and sorrow. In the moment of self-satisfaction, when the heart is ready to swell with vanity and pride, let memory retrace the errors of the past, and repress the rising and sinful emotion.

3. *Self Examination.* Do not let the feelings to which I have before alluded, be unattended by those practical effects which can alone testify their sincerity. Make it rather your express business to search for every fault and failing in your character, so that you may apply moral remedies calculated to correct and eradicate them. Begin the new year with the firm determination, that before it has reached its close, you will be a more virtuous and industrious Christian. Do not be allured into the indolent but too common practice of ascribing all your sins to the weakness of human nature, without at the same time using all the means in your power to acquire that kind of strength which will accomplish all the purposes you can desire. Do not rest satisfied with the knowledge, purity, or excellence to which you have already attained, but press forward still towards the glorious example that is ever set before you. Thus only can you be said to improve the time as it passes, and thus only can you obtain solid ground for anticipating any great degree of honour in the kingdom of Jesus Christ. These observations are intended for Christians of every age or sect—they are intended for every man who may peruse them—they have in view but one object, and that is the eternal welfare of mankind. They are framed on the religion of the Son of God. They lead to a knowledge of Him, and to know Him is life eternal.

4. *Confidence.* Allow me most earnestly to call your attention to the frame of mind here suggested, because it is one that bestows the largest amount of happiness on the creature, while, at the same time, it reflects the greatest honour on the Creator. Endeavour, therefore, to realize the situation in which you are now placed. Remember that an eternity lies before you—that you are in utter ignorance of the events which are still future, so much so, as not to know what a day or even an hour may bring forth. How great, then, is your dependance upon *God!* how entirely are you the creatures of his power! Yet do not let an involuntary shudder creep over you at this solemn view of your complete subjection to the will of the Supreme. You are safe in his hands—far more so than you could be if left to your own disposal, or allowed to be the arbiter of your own destiny. Believe, therefore, with the firmest assurance, that the Deity has no object in view in any of the scenes and sorrows through which you may pass in the opening year, but the promotion of your best and eternal happiness. Should the bitterness of your cup of woe, or the obscurity of some passages of the Sacred Word, tempt you to think that there *may* be a doubt of the universality of the love of God, oh! believe that you are ignorant—that your understanding is weak—that your experience is defective—believe any thing rather than a sentiment so opposed to the truth of nature and revelation, as to be justly chargeable with the awful name of blasphemy. God is Love. If, therefore, love prompts acts of hatred, if love can be consistent with indifference, you may doubt the goodness of your heavenly Father—but such is not—such cannot be the case. Yet presume not from hence to conclude that God is a weak and impotent parent, who has not the moral firmness to compel obedience from his children. No! He will be obeyed. Never forget the solemn fact, *God loves you too well to allow you to remain undisturbed in the commission of the smallest sin.*

It is over! like a dream when one awaketh, the sorrows, anxieties, hopes, pursuits, and desires that occupied us in the past year have come to a close. So shall the present year, and so shall every succeeding one. Fickle and transitory are the joys of earth, lasting and eternal are the glories of heaven. Therefore let each one of us seek to obtain a place in that city, which hath foundations whose builder and maker is God.

B. Z.

CHRISTIAN LADY'S FRIEND.

IMPORTANCE OF THE FEMALE CHARACTER.

British females of distinguished personal excellences have been numerous, probably far more than in any other country, even among the nations of civilized Europe. And it is believed that, without indulging in uncharitable reflections upon the treatment of women among other people, or cherishing national vanity, this has arisen from the fact of their having been regarded in a far greater degree according to the Divine institution of marriage in the holy law of God. Since the period of the Reformation this has undoubtedly been the case: and a survey of the present condition of women throughout Europe, both Protestant and Catholic, will amply confirm the correctness of these observations.

British ladies, among the higher ranks, have furnished some most truly noble examples of every possible virtue: and royalty itself has exhibited some instructive instances of female excellence. To the importance of the female character and its influence in society, it is intended, during the present year, to devote a considerable proportion of the Christian's Penny Magazine. In fulfilling this intention, some able pens, which have been engaged, will contribute a series of valuable papers, which it is confidently believed will render it still more worthy of being regarded as a Family Magazine, and deserving the special patronage of Christian parents.

PRINCESS MARY'S INTELLIGENT PROTESTANTISM.

This princess was the daughter of James, duke of York, afterwards king James II. Her mother was lady Ann Hyde, daughter of the earl of Clarendon. She was born April 30, 1662; married to William, prince of Orange, November 4, 1677, who landed in England, November 5, 1688, to ascend the British throne. She died of the small-pox, December 28, 1694, sincerely lamented by the whole nation.

Mary was an intelligent, a scriptural, and decided Christian. James II., her father, was a Roman Catholic: but, as bishop Burnett remarks, "She was a Protestant upon principle; and when her father, then upon the throne of Great Britain, wrote her a letter in favour of Popery, she returned him an answer, drawn up by herself, to the following purport. 'She acquainted him, that she had taken much pains to be settled in religion, that those of the church of England who had instructed her, had freely laid before her that which was good in the Romish religion, that so seeing the good and bad of both, she might judge impartially, according to the apostle's rule of proving all things, and holding fast that which was good; that though she had come young out of England, yet that she had not left behind her either the desire of being well informed, or the means for it; that she had furnished herself with books, and had those about her who might clear any doubts to her; that she saw clearly in the Scriptures that she must work out her own salvation with fear and trembling, and that she must not believe by the faith of another, but according as things appeared to herself; that it ought to be no prejudice against the Reformation, if many of them who professed it led ill lives; and if any of them lived ill, none of the principles of their religion allowed them in it; that many of them led good lives, and that more might do it by the grace of God, but that there were many devotions in the church of Rome on which the reformed could set no value.' Thus, she concluded, she gave him the trouble of a long account of grounds upon which she was persuaded of the truth of her religion, in which she was so fully satisfied, that she trusted by the grace of God, that she should spend the rest of her days in it, and that she was so well assured of the truth of our Saviour's words, that she was confident the gates of hell should not prevail against it, but that he would be with it to the end of the world. All ended thus, that the religion she professed taught her her duty to him, so that she should ever be his obedient daughter and servant."

Bishop Burnett, from whom the above is taken, informs us, that he set down very minutely the contents of the letters passing between the king and the princess, and nearly in the same words; and adds, "That he had a high opinion of the princess's good understanding, and of her knowledge of these matters, before he saw this letter, but that the letter surprised him, and gave him an astonishing joy, to see so young a person, all on a sudden, without consulting any other person, to be able to write so solid and learned a letter, in which she mixed with the respect which she had paid her father, so great a firmness, that by it she cut off all further treaty; so that her repulsing the attack that the king had made upon her with so much resolution and force, let the Popish party see that she understood her religion as well as loved it."

"MATRIMONY AND SINGLE LIFE."

Mr. Editor,—I have been a reader of your instructive and truly Christian Magazine, from its commencement, and I still regard it as worthy of being universally patronized, as a family periodical. I am not a little gratified, therefore, in reading in your number for to-day, in the preface to the volume for the past year, an intimation that "several series of valuable original papers, designed for the improvement and still higher elevation of British females, are being prepared" for the new year. I hope to be able to send you a few "scraps," having myself *a wife, two sisters*, and *four daughters*, in whose improvement of course I feel deeply interested. For the present I forward the following, which some anti-social soul has written and extensively circulated, I should fear to the injury of some, without any antidote:—

"*Matrimony and Single Life.*"—Among the great men who were averse to a married life, were Newton, Locke, Bayle, Gibbon, Hume, Adam Smith, Harvey, Lebnitz Bayle, Hobbes, Hampden, Sir F. Drake, earl of Essex, Michel Angel, the three Carrache, Sir John Reynolds, Haydn, Handel, Wolsey, Pascal, Dehenry, Pope, Mackenzie, Swift, Goldsmith, Gray, Collins, Thompson, and Jeremiah Bentham. Among the ancients were Plato, Pythagoras, Democrites, Diogenes. The following, although married, had cause to repent of it: Aristotle, Socrates, Pittacus, Periandro, Euripides, and Aristophanes; and among the moderns—Boccacio, the Dante, Milton, Steele, Addison, Dryden, Moliere, Racine, Sterne, Garrick, lord Bacon, and lord Byron."

Matrimony must be a benefit to man, or it would never have been instituted by the blessed and benevolent Creator, whose nature is LOVE; and if evils have arisen from marriage, they could not have been the fruit of that "holy state" simply; but from the corruption of human nature, and the result of evil passions.

I will not extend my own remarks on this subject, but give you a paragraph from an interesting work * by a writer, who, I perceive, sometimes favours your Magazine with the aid of his active pen. The passages are from an essay on "The Importance of the Female Character."

"Woman, therefore, should clearly understand her true dignity; and never forget the merciful Restorer of her lost honours, while she contemplates the degradation and misery of females among those nations which have not been favoured with the holy precepts and sanctifying doctrines of Christianity. Happy experience has sanctioned the propriety of characterising *Woman* as an 'Angel of mercy to man;' and in all her most influential connexions in life, she should regard herself as designed to merit this appellation, continuing to shed unnumbered blessings on man, thus recommending and adorning the gospel of God our Saviour.

"Properly to estimate the importance of WOMAN, she must be contemplated in her high relations, sanctified by pure religion. As a WIFE and MOTHER, woman appears in her most dignified character. Marriage is the means appointed by the Creator, of producing unspeakable happiness to man, both in the present world, and in the world to come: but of that felicity, while God is the infinite and overflowing source, woman is a principal promoter. This sacred connexion originates all the natural relations of human life; but woman gives them all their peculiar sweetness and their highest charms. This permanent union is the source of gentleness and the most useful human affections; but woman creates their chief excitement. Conjugal tenderness, parental love, filial piety, and brotherly and sisterly attachments, are by far the most amiable and endearing, lasting and beneficial native affections of our species. No other affections have originally any delicacy, sweetness, or loveliness. All our natural amiableness is awakened by the presence of those whom we love; and we originally love those only who constitute the domestic circle within which we were born, and from whose members we early received the various offices of tenderness and support. These refined delights, none of which are tasted without this honourable connexion, have their spring in woman, in her important character of Wife and Mother.

"Marriage is also the source of industry and economy among mankind: but these two primary principles of civilization and comfort are principally promoted by woman in her most dignified relation. This divine institution is the stay of all order, peace, and safety in nations; and woman is the earliest, the most universal, and the most effectual inculcator of principles essential to subordination, and government, and national security. Marriage is the most efficient conservative of all the religion that exists in the world; and woman, in her sacred character of wife and mother, is the chief instrument for producing and promoting it. Many of the noblest patriots—of the most benevolent philanthropists—of the most profound scholars—and of the most holy ministers of Christ, by whose labours the world has advanced in improvement, were stimulated to their excellence and usefulness by religious principles, derived in early years from their pious mothers.

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* "Female Biography of the New Testament, with Preliminary Notices of the Condition of Women in all Ages."

"Deistical freethinkers, who disallow marriage, degrade themselves almost to the level of beasts; and they cannot possibly be under the influence of religion. Glowing, rational, celestial piety, can have no place in their unholy bosoms; nor can they participate the pure and elevated enjoyments of domestic and social life. Divine inspiration has righteously branded them as enemies of their species—' without natural affection,'—Rom. i. 31.

I could wish that every young person who may contemplate the marriage state, with the prospect of entering it, would peruse the whole of that and the other five "Preliminary Essays."

Dec. 26, 1835. PHILO-MATRIMONIUM.

STEAM COMMUNICATION WITH INDIA.—Supposing a very rapid communication between England and India to be necessary, it would be indispensable that it should be constant. Neither by the Euphrates nor the Red Sea could this advantage be attained. For several months in the year we could not expect to navigate the former, and the latter would be unapproachable during the prevalence of the south-west monsoon. If it be not physically impossible for a steamer to make way against the monsoon, her progress must be very slow, and the wear and tear of the vessel and machinery ruinous. If effected at all, therefore, the voyage could not be performed with certainty, as to time, and the principal advantage proposed would consequently be lost. There is yet one most serious objection which applies to the two routes: they both traverse countries frequently visited by the plague.—*Thornton's India.*

VISITATIONS ON PROFANE MEN.—Melancthon records a very dreadful example of God's righteous judgment upon a company of profane wretches, who, in a tragedy, intended to act the death of Christ upon the cross. He that acted the soldier's part, instead of piercing with his spear a bladder full of blood, concealed under the garment of the man who personated Christ, wounded him to death; who, falling down from the cross, killed him who (in a disguise) acted the part of the woman that stood wailing under the cross. The brother of him who was first slain, slew the murderer who acted the soldier's part, and for slaying him was hanged, by order of justice.

HANNAH MORE'S PICTURE OF FASHIONABLE HIGH LIFE.—"We are going back to London as soon as we have dined, to be witnesses of its follies and vanities. I was invited last Sunday to lady Charlotte Finch's, to meet the duchess dowager of Beaufort, who is pleased to say she has been seeking to be acquainted with me these two years; but it being the day when *those who fear their creditors go abroad, and those who fear God stay at home,* I was deaf to the honour. I was at lady Amherst's magnificent assembly last week: dull and foolish as assemblies are, yet it is diverting to see them once or twice in a year. A noble suit of rooms, filled with four hundred persons of the first rank, dressed in all the vanity of which the present fantastic fashions allow: but, alas! the eye is soon satisfied with seeing, and the ear has nothing to hear worth hearing. The duke and duchess of Cumberland came early: but the prince of Wales did not arrive till near midnight. He was as usual all gaiety and gracefulness. He did me the honour to ask for me, and to tell me that he had often wished to see me."

Those who have been accustomed to envy the great, may from this short description of one of the most magnificent assemblies, learn that there is but little to covet in such gaudy, barren, unintellectual entertainments.

PRIDE OF ANCESTRY.—A mature spinster of the illustrious house which has produced our present colonial secretary, having desired her attendant to read the Scriptures to her, the latter stumbled on a passage of Genesis, in which the word *giants* was rather defaced, and read: "There were *Grants* on the earth in those days." "Ah!" exclaimed the lady with rapture, "there is a convincing proof that my family yields to none in antiquity."

COMPAS BERG.—Dr. Smith and a party of hunters lately penetrated into the centre of Africa, and reached the summit of the Compas Berg, the highest mountain of these climes. Dr. Smith states that it is 7400 feet above the level of the sea. They found several very rare animals and some most beautiful birds.

REVIEW.

The Evangelical Almanack; or Christian's Annual Instructor, for the Year 1836, *being Bissextile or Leap Year, and the Seventh of the Reign of his present Majesty: containing a correct Astronomical and Ecclesiastical Calendar. With the Church Lessons for every Sunday, Notices of Religious and other Anniversaries, and a Text of Scripture for every Day in the Year, &c.* London: Company of Stationers.

INDUSTRY and peculiar talent for condensation have been directed to the compilation of this exceedingly interesting Almanack, which contains, independently of the ordinary essentials of that annual diary, a surprising mass of intelligence. Amongst the various matters of information, there is a Tabular View of the British Dominions; the Royal Family; Houses of Lords and Commons; Cabinet Ministers; Great Law Officers; Lords Lieutenants of Counties; Universities of England, Scotland, and Ireland; Protestant Academical Institutions; Societies and Charitable Institutions; Stations of all the Protestant Missionary Societies, and number of Missionaries; Statistics of Education; Population of the World; Number of Different Religions; Ecclesiastical Statistics; Education in Prussia; Statistics of the British Colonies; Emigration to the Colonies; Statistics of the United States; and Miscellaneous Information.

That which makes this Almanack so peculiarly interesting and valuable at the present period, is the tabular view of the statistics of the several Religious Denominations in Great Britain and America. It is uncommonly cheap at a *shilling.*

The Christian Almanack for the Year 1836, *being Bissextile or Leap Year.* London: Religious Tract Society.

THIS beautiful compilation is truly worthy of its title, *The Christian Almanack.* Besides the usual chronological and astronomical matter for the year, with a text of Scripture for every day, this Almanack contains lists of His Majesty's Ministers, Members of both Houses of Parliament; Bank Directors; London Bankers; Abstracts of Acts of Parliament of 1835; Statistics of the Population of Great Britain and our numerous Colonies; together with various useful and truly Christian papers.

The Teacher's Gift to his Pupils. 24mo. pp. vi.—108. half-bound. London: Whittaker and Co.

THIS unpretending volume contains *seventeen* Sunday School Addresses. Various expressions in different parts show that they were written in America: but they are adapted to usefulness in England. In the preface, the author says, "The following stories were written during a long connexion with a Sunday School, in which part of the plan of instruction pursued, was a general lesson delivered before the whole school. In order to secure attention and prevent repetition, the author was induced to write down the heads of his little addresses; and the increased interest excited in the minds of his pupils, by these means, has fully repaid him for any additional labour it may have cost him."

Sunday School Teachers in England may read this little work with profit, and carry the plan forward to an indefinite amount of improvement.

WINTER.

THE autumn hours, with pensiveness replete,
Forc'd by stern winter to a long retreat,
Tell sad remembrance of their beauties past,
By withered leaves that flit before the blast.
In vain, resisted beams of light essay
To shed their splendour o'er the lowering day;
Dark clouds obscure, or chilling mists arise,
And intercept the brightness of the skies.
As o'er each scene the eye desponding roves,
Whether o'er sterile fields or leafless groves,
The frigid monarch rules with gloomy sway,
Congeals the brook, or blasts the trembling spray;
And nature's energies seem buried deep
In the dull torpor of her annual sleep.
But why impressive is the scene around?
The snow-clad mountain, and the awful sound
Of storms that echo from the dreary shore,
Where foaming billows, lash'd to fury, roar.
The wretch, repell'd by wrath, who lonely flies
To some bleak hovel, and there darkly dies;
In single vision pierce the boding mind,
Or overwhelm with influence combined.
O sympathy responsive! how thy power
Acts on the fancy in the wintry hour!
Quick as the dreary days their course begin,
We feel a corresponding state within;
And nature's aspects, in the mind excite
The deep'ning darkness of a two-fold night.
But Hope, thou nymph of far excursive eye,
Who o'er the wastes of woe canst swiftly fly,
And, like the dove, some sign of peace display,
To cheer the traveller on his mournful way,
Thou tell'st of scenes that coming moments bring,
The timid modesty of blushing spring,
The snow-drop and the latent budding rose,
Which future suns shall cherish and disclose;
When nature shall her genial power regain,
Glow in the skies, and fill the fruitful plain;
And variegated groves again appear
In the luxuriance of the vernal year!
But shall we thus let Winter's scene depart,
Amuse the fancy, but neglect the heart—
Think all creation's energies and laws
Distinct from their eternal mighty cause,
Moving, by sovereign impulse, in the line
First planned and pointed by the hand Divine?
As thou hast made, O bid thy children see,
The world, "a book of symbols," filled by thee,
Dependant on thee for each power possest,
As helpless infant on the mother's breast!
Yet can bleak Winter any truth instil
To tell and illustrate thy ways and will,
Or by expressive images remind
Of mental seasons, varied or combin'd?
O ye who, taught by inspiration, know,
That man's true sphere of bliss is not below,
Who, with the piercing eye of faith, descry
Attractive glories in the world on high;
Have ye ne'er view'd the moral scene within,—
Mark'd goodness yielding to the blast of sin,
And, when the deep conflictions of despair
The presence of infernal hosts declare,
The mind's expanse with darkness overspread,
And each consoling thought obscured or fled?
The gloomy barrenness of winter days
The answering Christian-state with power portrays.
When earth, averted from her lord of light,
Desponding mourns his hypothetic flight,
He changeless in his centre yet remains,
And beams effulgence on approaching plains:
So, when the clouds of evil densely rise,
And specious error genuine truth defies,
We darkly think that he, whose beams impart
Perpetual bliss to each receptive heart,
Deserts his children, or forgets to bless,
And hears, unmov'd, the mournings of distress;
While far away, allur'd by inward sin,
We're the deserters kindly sought by him!
O when distrust and murmurings rebel,
And from the heart would confidence expel,
In God's behalf let nature interpose,
And some pure light of heavenly truth disclose!
As in the winter, barren fields contain
The fruitful parents of autumnal grain,
The winter of the Christian's soul conceals
Some germ of good that fostering love reveals.
Then if the wintry season find the breast
With corresponding dreariness depressed;
If guilt, repentant, glitter in the tear
That trembles in the timid eye of fear;
Let hope allay despondency's alarm,
And o'er the soul extend her gentle calm.
To Spring our inward world shall soon revolve,
And light, effulgent, all its gloom dissolve;
Long hidden seeds of good at length display,
A cheering increase in the genial ray,
Be cherish'd till our earthly course is run,
Then bloom eternally 'neath heaven's sun.

PARAPHRASE ON THE LORD'S PRAYER.

THY children, we; our Father, thou!
Thy name we praise, and humbly bow!
To us, thy kingdom, Lord, is come,
By us, thy will, O Lord, be done:
Daily our numerous wants relieve,
And all our sins, Great God, forgive.
The kingdom thine, the power too,
To thee be all the glory due.

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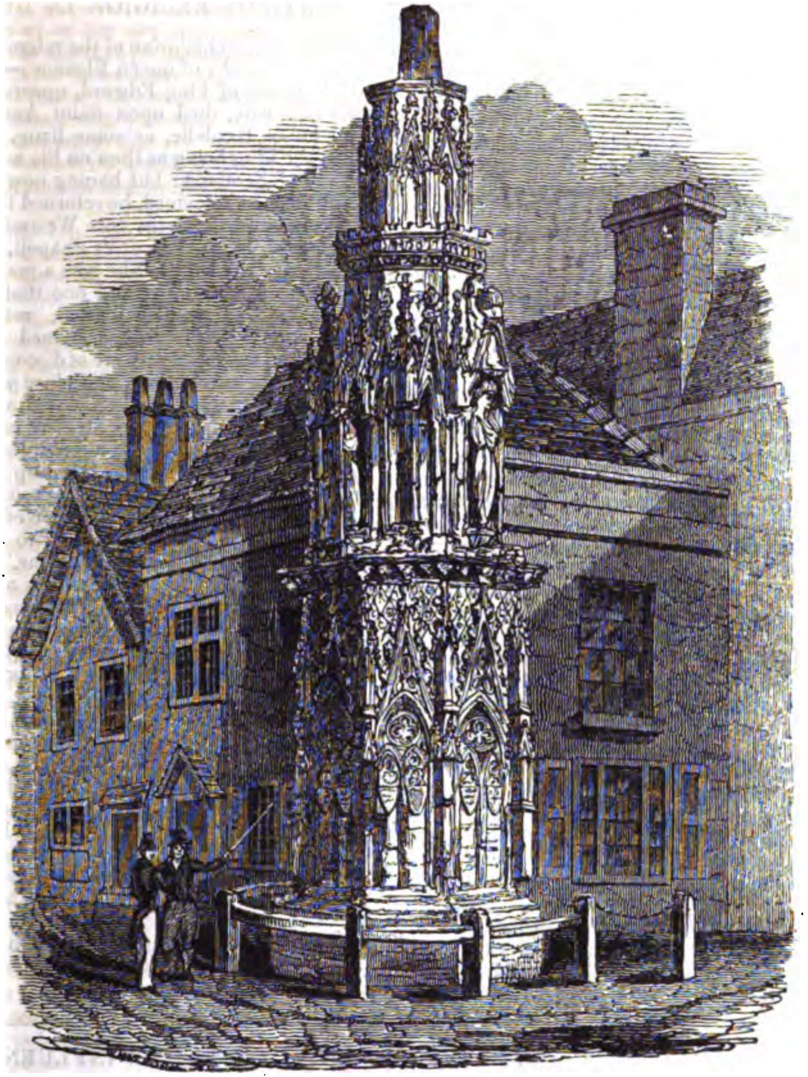

View of Waltham Cross, Hertfordshire.

WALTHAM CROSS—A ROYAL MONUMENT IN MEMORY OF QUEEN ELEANOR.

Waltham Cross, which gives name to a small village in the parish of Cheshunt, Hertfordshire, twelve miles from London, is a beautiful monument erected by king Edward I. in memory of his amiable consort. She was the only child of Ferdinand III. king of Castile Leon. State policy dictated the match, in 1265, when Edward was only *fifteen* years of age; but she was a truly attached and devoted wife to her princely consort during a period of *thirty-six* years, and worthy of the exemplary faithfulness, for that age, of her royal consort.

Edward appears to have been a far better man than most of his royal predecessors; and, on account of his activity, justice, and patriotism, Camden says, "*That God had pitched his tabernacle in the breast of this monarch.*" While, however, we are willing to grant that Edward I. was distinguished by many virtues, not common among princes of that period, his invasion of Scotland, and his grievous persecutions of the Jews, though some of them were guilty of "clipping the coin," give us occasion to hesitate in admitting the justness of the declaration of our venerable and excellent British historian.

Edward was, notwithstanding, an excellent husband; and his faithfulness and affection were amply rewarded by the tender attachment of his devoted queen. She accompanied her royal spouse in all his perilous enterprises, even to Palestine; and tradition reports an illustrious instance of her conjugal affection, by which she saved his life, sucking the poison from a wound which had been inflicted in his arm, by the poisoned dagger of an assassin in the Holy Land.

Queen Eleanor died, November 29, 1290, at Herdebie, or Herdelie, near Lincoln, as she was accompanying Edward in his expedition against the Scotch. Her bowels having been taken out and inhumed in Lincoln cathedral, the body was embalmed, and the coffin filled with spices; her heart being inclosed in a separate box, was deposited in the church of the Friars Predicants, or Black Friars, in London, which had then been recently rebuilt, principally from the donations of Edward and his lamented queen.

Extraordinary pomp attended the solemn progress of the funeral procession towards Westminster, the king himself attending as chief mourner. Walsingham says, "When the body arrived at St. Alban's, all the convent being solemnly clad in their copes, went to meet it at the entrance to the town, which is at St. Michael's church, whence they conveyed the body and placed it before the great altar in the monastery, where it was, during the whole night, honoured with sacred offices, performed with the utmost devotion. From that place the body was conveyed to London, where it was met by the king and all the nobility and clergy of the realm, and buried in the church of Westminster, with the greatest reverence and honour; but the heart was interred in the choir of the Friars Preachers in London. *In every place and town where the corpse rested, the king commanded a cross of admirable workmanship to be erected to the queen's memory, that prayers might be offered for her soul by all passengers; in which cross he caused the queen's image to be depicted.*"

Obsequies were finally solemnized in the abbey church at Westminster, on the Sunday before the day of St. Thomas the Apostle, by the bishop of Lincoln. The exact number of crosses which Edward erected for his deeply lamented consort, cannot be ascertained from any record now known to exist. It is thought probable that they were *twelve*, though some writers mention *Woburn*, as making *thirteen*: the other places were Lincoln, Newark, Grantham, Leicester, Stamford, Geddington, Northampton, Stoney-Stratford, Dunstable, St. Alban's, Waltham, Cheapside, Charing, now Charing Cross at Westminster.

"Waltham Holy Cross," is represented in our engraving, as it appeared in 1832, when a subscription was made to defray the expense of renovating the whole in exact conformity with the original work. Many parts had suffered both from the corroding influence of more than *five centuries*, and from wanton defacement; yet the sculptural details, particularly, where sheltered by the Falcon Inn, the building seen immediately behind the cross, and were sufficiently obvious to be fully understood; except as to the crowning finial, of which nothing but the central shaft remained. During the year 1833, the restoration was proceeded with under the direction of Mr. W. B. Clarke, assisted by a committee of subscribers.

Those who possess an architectural taste, find many things in each of the stories, especially the second, of this elegant structure, to admire, many of its ornaments bearing a strong resemblance to those in the interior of Westminster Abbey church; and with its graceful statues of queen Eleanor, which enrich its open divisions, it is considered one of the finest examples of the science and genuine taste of our forefathers, which is now extant in England.

CHARACTER OF QUEEN ELEANOR—AND STATE OF RELIGION IN HER TIME.

Holinshed, an historian of the reign of queen Elizabeth, thus speaks of queen Eleanor:—"In the nineteenth yeare of king Edward, queene Elianor, king Edward's wife, died upon Saint Andrew's euen at Hirdebie or Herdelie, as some haue, neere to Lincolne, the king being as then on his waie towards the borders of Scotland: but hauing now lost the iewell which he most esteemed, he returned towards London to accompanie the corps vnto Westminster, where it was buried in St. Edward's chapell, at the feet of king Henry the third. She was a godlie and modest princesse, full of pitie, and one that shewed much favour to the English nation, readie to relieve euerie man's greefe that susteined wrong, and to make them freends that were at discord, so farre as in her laie. In euerie town and place where the corps rested by the waie, the king caused a crosse of cunning workmanship to be erected in remembrance of her, and in the same was a picture of her ingrauen. Two of the like crosses were set up at London, one at Charing, and the other in Westcheape. Moreouere, he gaue in almes euerie Wednesday wheresoeuer he went, pence a peece, to all such poore folkes as came to demande the same."

Fabian, a compiler of chronicles about the latter end of the reign of Henry VII. speaking of queen Eleanor says, "She hath ii waxe tapers breunynge vpon her tombe, both daye and nyght; whyche so hath contynued syne the day of buryinge to this present daye."

Every possible security was taken for the welfare of her soul, according to the notions of religion of that age; for in Rymer's "Fœdera," a vast collection of public documents, under the head, "*De oranda pro Regina*," concerning praying for the queen," there appears a copy of a letter addressed by king Edward to different prelates and abbots, in which he describes the object of these prayers to be, "that if there should remain any thing of a stain, not purged in her, whether by defect of memory, or in any other manner, it may be washed away by the effectual security of your prayers, according to the abundance of the Divine mercy."

ON DIVINE INFLUENCE.

CONCLUSION.

Having now completed the series of essays to which I proposed at the commencement of the present year to direct your attention, I shall devote the present paper to a brief recapitulation of the topics which my subject has embraced, and a concluding address to you on a review of the whole.

The Scriptures being clear in their assurance that the agent of divine influence on the mind and heart is the Holy Spirit, I attempted, in the first place, to point out that he is a person separate and distinct from the Father and Son, though entitled to share with them in the glory due to the divinity. Your attention was then directed to some general observations upon the nature of the influence which he was commissioned to bestow, by which it appeared to be universal in its extent and gradual in its operation. It was also stated that this influence is not perceptible by the senses; that conscience is the chief medium through which it is carried on, and that its continuance and efficacy depend greatly on the diligence of each individual possessor. My next endeavour was to evince the indispensable necessity of regeneration, and to impress on every one the solemn words, "You must be born again."

These general observations were followed by a series of essays upon the several distinct topics of the agency of the spirit in producing Conviction of Sin—Repentance—Faith—Love to God—Love to Man—Grace to resist temptation—Prayer—Peace and Joy; concluding with practical directions upon the subject of obtaining this aid; reflections upon the course of conduct by which it is lost, and likewise an admonition and encouragement as to regaining it.

And now I stand in the solemn but interesting position of one who has accomplished a somewhat arduous ascent to the top of an acclivity, and looks back upon the course he has pursued; and I am unwilling to allow the opportunity to pass of offering you a concluding address before I close my labour upon this deeply important and practical subject.

1. I have told you nothing that is not consistent with the most common and admitted principles of reason. I am among the number of those who feel but little thanks to those members of our faith who have voluntarily conceded that the gospel is so far superior to their reason that they cannot understand it, and I should hesitate but little to reject as untrue any doctrine which my mind *could* not receive without doing violence to the laws by which it is governed. If, indeed, I had led you to anticipate any *direct infusion* of spiritual assistance, I should have trembled to make the bold avowal I now do, but, resting satisfied in the conviction that none who have read my essays can have for one moment imagined they were to be the objects of any influence or power, other than that which is consistent with the laws of the universe, and analogical to the operations of nature in the growth of every plant, I am prepared to challenge the infidel or enemy of the gospel to shake the positions which it has been my honour and my privilege to maintain before a Christian and enlightened public. No! the religion of Jesus Christ is perfectly reasonable. I glory in the avowal, and none who will unite with me in making it and will bestow their time and pains upon investigating the *true* meaning of the Bible, need fear the application of any reasonable test to their opinions, or the sophistry of any designing infidel. Alas! I have too much reason to know that the *heart* and not the *understanding* is the place where the power of religion is rejected and despised, and much do I fear that if I were to satisfy every reasonable inquirer of the truth of the Gospel, I should have done but little to induce him to embrace it. No! they *will not* believe; they *cannot* believe; their hearts are hardened by the *delusions* and *practice of sin*, and in spite of all that can be addressed to the *intellect*, they will not come to the Saviour and receive life. Let me, therefore, entreat all who shall henceforth be led to avow before the world that the *Scripture* doctrine of divine influence is perfectly reasonable, ever to bear in mind that the opposition they will meet with lies in the *wickedness* and not in the *ignorance* of mankind. If they wish really to be useful let them forbear to waste their time in *argument*, and direct all their efforts to the *prevention of sin*; in the firm and unshaken confidence that every evil habit which they can persuade an individual to overcome, is rendering him more fit to be the subject of the aid of God, and leading him to understand and feel practically, that which neither he, nor probably themselves, may be able to explain theoretically.

2. Let me affectionately assure every individual to whom these words may reach, that he is entitled to receive at the hands of God all assistance and grace, if he will ask for it through the mediation of Jesus Christ. There cannot possibly be any impediment in the way of one man obtaining this divine influence more than another, except it can be shown that the Almighty does not act upon a system, and has two different modes of governing his creatures. Oh! I will forbear to plead with the old man now tottering on the brink of the grave; and I will not stop to enforce my admonition on him who has arrived at the years of maturity, and is overwhelmed in the business of life; nor will I utter the voice of expostulation and entreaty to those who have long been immersed in the pleasures of the world! I feel, indeed, that their case is deeply important, and that their hope, so far as the promise of God is concerned, may be sure and unfading, but I shall add no more to the exhortations which I have already addressed to them. My desire is now to apply myself to the young, and, if possible, to awaken them to a sense of the privilege once more presented for their acceptance. Little children; ye who fill the forms of our school-rooms, and supply the merry circle round our firesides, I speak to you. Young and small as you may be, believe me, you are the objects of most tender solicitude on the part of Jesus Christ, and for your welfare and virtue he is most anxious, knowing that your own happiness and the well-being of society depend on the characters you possess. I do not attempt or desire to lead you into argument or reasoning about the doctrines of divine influence, but I do assure you, that if you, each one of you, will in sincerity and truth kneel down at the commencement of the day, and ask Almighty God to enable you to do your duty, check your passions, and be obedient to your parents and masters, he will hear and grant your prayer, provided you really endeavour yourselves to do the things that you request him to help you to do; and if when you feel disposed to be rude, disobedient, wicked; if in your hour of temptation and of trial you will lift up your voice to your heavenly father to strengthen you in the path of duty, you may be sure that he will indeed bless and assist you. Then, my dear young friends, allow me to request that you will seriously follow my advice in the firm conviction that Jesus Christ is the friend, and desires to be the counsellor of little children.

In conclusion. I am desirous of addressing myself to the whole world, whether christian or not, whether believers or rejecters of the gospel, that I may furnish them with the result of my own earnest and practical inquiries into this important subject, so far as the *best mode of securing the assistance of the Holy Spirit* is concerned. I have read many books upon the subject, and have, in compliance with the directions contained in those books, adopted many methods of accomplishing an object which I shall not scruple to avow, and have long deemed superlative in its importance. It is not with the dissatisfaction of pedantry, but with the honesty of one who thinks he may communicate unexpected knowledge to his fellow-creatures that I assure my readers I found by far the greater number of these books wholly inefficient as spiritual guides. I felt that God did not impart strength to me, that is, the kind of strength which I considered I was entitled to expect and receive; and I was naturally led to inquire the cause of my mistake or my misfortune, and the opinion to which I have now come is this, that to *adopt serious and vigorous efforts to make the daily conduct in every respect similar to that of Jesus Christ, united with humble and earnest prayer for the assistance of God to accomplish his object, is the real and scriptural way to secure the influence of the Holy Spirit.* In conformity with this opinion I may also add, that no ordinance is so calculated to further the object the christian has in view as the Lord's Supper, when received according to the intention of its most blessed Founder, viz. as a *memorial of him;* as a service by which to keep the recollection of his virtues and his sufferings ever before the mind.

Imitate Jesus Christ. Do it honestly, entirely, fully. Do not say that the patience, meekness, and submission which marked his conduct are not intended for you. If you expect to secure his assistance you must imitate him *altogether*.

And now, christian friends, accept my thanks for your kindness in perusing these simple efforts for your welfare, and my assurance that if in any respect that most desirable object is secured, I am amply repaid for my exertions. Unknown and far separated from each other, we are now pursuing our arduous journey to the better country; but the hour is fast approaching when all the servants of the Redeemer shall be united in one happy family, and devote all the knowledge and experience which they have derived from the troubles of life to the promotion of happiness, and the accomplishment of the Divine purposes. Let each, therefore, in our several stations, devote every energy of mind and body to the attainment of virtue, in the firm conviction that a full recompense shall be given us at the resurrection of the just. "O may the God of peace sanctify us wholly." B. Z.

Our valued correspondent, B. Z., having in this paper concluded his instructive essays on "Divine Influence," we have sincere pleasure in recommending his "Practical Essay on Prayer," published by D. Mason, 1, Clements' Inn, Strand. Editor.

A CHRISTIAN WRONGFULLY REPROVED.

Illustrative of Sam. i. 13—15.

It is sometimes a difficult thing to know how to *act* when unjustly accused of a fault. It is by no means difficult to know how one ought to *feel*. And in general, the impression is very correct, that when one is reproved, and manifests *bad feeling*, that there was ground for the reproof. If one is perfectly innocent, the consciousness of it, is a good security against any outward manifestation of anger.

A case once occurred, in which a pious person was most unjustly suspected and accused of a heinous crime. The circumstances of the accusation were, in some respects, peculiarly aggravating. Yet the perfect purity and innocence of the accused, the calmness and meekness with which she met the charge, affords a lesson for those who may be justly or unjustly charged with sin.

It was Hannah at the tabernable. And her case is indeed a beautiful exemplification of the spirit with which unjust accusations should be received. She was engaged in the most fervent petitions, when Eli the priest suspected her of sin. Her venerable, and doubtless much loved pastor was her accuser, and that too of the most disgraceful and debasing crime. How mild and affecting is her reply! "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hitherto."

This is a description of a *Christian's* conduct under a false accusation. Her heart as it here exhibits itself, is a lovely example of what is enjoined upon us throughout the gospels and epistles of the New Testament. Divine grace here gives us an instance in living characters, of our Saviour and his Apostles, so often inculcated by precept. How would the beauty of this narrative have been changed and marred, had Hannah given to good Eli some irritating reply. Happy Hannah! would that all the disciples of the present day possessed more of thy spirit and that of thy master, who, when he was accused of crime, made no angry denial, and when reviled, reviled not again.

Hannah's meek, and gentle and respectful answer, and her ingenuous manner had an effect upon Eli, which no other course could have had. Instantly satisfied of her innocence, he says, "Go in peace; and the God of Israel grant thee thy petition, which thou hast asked." Thus Hannah left the temple with a blessing on her head, and "her countenance was no more sad." Readers, have you ever been *wrongfully* accused? How did you feel? angry, or had you Hannah's spirit? Were you ever *justly* accused? How did you feel then?

Christianity in India.—The progress of Christianity in India is not to be judged altogether by the actual number of converts. The number of these would have been much larger had the missionaries exercised less caution in receiving them. No temporal inducements have been offered to the profession of Christianity; and none are admitted to baptism until after a long probation. The apparent progress is thus rendered slow: but this is counterbalanced by the assurance that outward conformity is a sign of internal conviction, and that those who forsake their old religion are real and not merely nominal converts. In the meantime, the knowledge of the great truths of revelation is spreading far and wide, and where so many hear, some will be convinced."—*Thornton's India.*

Immorality of Betting.—Gambling and betting have a melancholy influence upon the minds of men to blunt and destroy every moral feeling. The following will serve as a fearful illustration:—"Two gentleman at a tavern having summoned the waiter, the poor fellow had scarcely entered, when he fell down in a fit of apoplexy. "He's dead!" exclaimed one. "He'll come too!" replied the other. "Dead for five hundred!" "Done!" retorted the second. The noise of the fall and the confusion which followed brought up the landlord, who called out to fetch a doctor. "No! no! we must have no interference; there's a bet depending." "But, sir, I shall lose a valuable servant." "Never mind! never mind! you can put him down in the bill."

Unless our women be brought up in modesty, and with industrious and religious habits, it is in vain that we educate the men, as the women keep the character of men in its proper elevation.—*Fellenburgh.*

CHRISTIAN LADY'S FRIEND.

THE MOTHER'S GUIDE.

Dignity of Mothers.—No. I.

"Mother!" The name which is associated, in every virtuous mind, with all that is amiable and delightful. "Mother!" most tender, endearing, and expressive of all human appellations! A title employed equally by the royal prince, the sage philosopher, and the untutored peasant—by the savage and the civilized in all nations, and through all generations. A relation, mercifully founded in the constitution of our nature—universally felt—and most uniformly acknowledged. And who among all the children of men, except those who in early infancy were bereaved of their anxious parents, has not happily experienced the inexpressible influence of its charming and delightful power? Who, of all the great and the mighty upon the earth, does not recognize the unnumbered blessings which he has enjoyed through this endeared relation?

His own infinite wisdom and boundless goodness, prompted the Almighty Creator to ordain this beneficent relation with all its sweet attractions and happy endearments. Must he not, therefore, have made it honourable, noble, and dignified? And ought its elevation and importance to be forgotten or neglected? Surely it demands our most intelligent consideration and devout acknowledgment. But what mind has ever possessed a capacity enlarged and matured to comprehend fully the true dignity of a mother?

Woman was formed by the glorious Creator as a "helpmeet for man:" whatever dignity, therefore, attaches to him as a rational being, and the representative on earth of his Maker, is shared by the partner of his life, his "other self." Woman is the equal participator of all the honours which pertain to human nature. But woman's highest dignity, and her greatest honours, are found in contributing to the perfection of the Divine purposes of her creation, *in her peculiar character of mother.*

A mother's dignity, however, will but imperfectly appear, unless she is considered as bringing into the world a rational offspring, whose existence will affect others, and will continue through eternal ages. Adam, by intuitive wisdom imparted from God, perceived this surpassing excellence, when "he called his wife's name Eve; because she was the mother of all living." (Gen. iii. 20.) Woman must be contemplated as giving birth to those whose principles, characters, and labours, will deeply and permanently influence individuals in the domestic circle, and which will be felt by large communities; and, in some instances at least, by the whole population of the world. Our blessed Lord acknowledges this sentiment, expressed by the woman respecting himself, when, having seen his mighty works, and heard his wise discourses, she exclaimed, "Blessed is the womb that bare thee, and the paps which thou hast sucked." (Luke xi. 27.) On this rational principle, we cannot separate the greatness which distinguished the worthies of ancient and modern times, from the characters of their favoured mothers. Watts, Doddridge, Wesley, king Edward, king Alfred, and many others, have immortalized their names by their personal virtues, and by their imperishable works to benefit their country: but while we contemplate and enjoy the fruits of their extraordinary labours, we cannot fail to reflect upon the influence of their excellent mothers. We cannot refrain from rendering to them the honour which is their due, on account of their noble endeavours to discharge their maternal obligations, rendering them public blessings.

Divine inspiration has directly sanctioned this principle in the case of the Virgin Mary. Congratulated by her venerable relative, Elizabeth, mother, by miracle, of the herald prophet of Messiah, and filled with the Holy Spirit, who directed her to look forward to the future greatness of her mysterious son, her enlightened and pious mind burst forth in devout admiration at the honour which would be ascribed to her on account of his unspeakable blessings to mankind. She gave expression to her elevated thoughts and said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his hand-maiden. For, behold, from henceforth, all generations shall call me blessed." (Luke ii. 46—48.)

Mothers, in our times, though not dignified in the manner of the blessed Virgin, and not warranted to anticipate a similar honour to that which attached to her name, may yet contemplate the influence which their children will have upon society, and their own honour will be secured and promoted by labouring to form their infant minds to religion, to virtue, and to love of their country.

Immortality, especially, gives dignity to its subjects: and hence arises, in an inconceivable degree, the exalted honour of a mother. By the sovereign ordination of the Almighty, she gives birth, not to a being of a mere momentary existence, and whose life will perish as that of the beasts of the field, but to an immortal! Her sucking infant, feeble and helpless as it may appear, possesses within its bosom a rational soul—an intellectual power—a spirit, which all-devouring time cannot destroy—which can never die!—but which will outlive the splendours of the glorious sun, and the burning brilliancy of all the material host of heaven! Throughout the infinite ages of eternity, when all these shall have answered the beneficent end of their creation, and shall have been blotted out from their positions in the immense regions of space, the soul of the humblest child will shine and improve before the eternal throne, being filled with holy light and divine love, and ever active in the praise of its blessed Creator.

Likeness to the infinitely glorious Creator, constitutes the chief dignity of our nature. And the intelligent, pious mother, looks upon her infant offspring with adoring gratitude to God, as possessing that likeness. Originally, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and *man became a living soul.*" (Gen. ii. 7.) By the same omnipotent and gracious will, God has given being to human souls through all generations, as at the first creation: but the mother is honoured as the medium of this mysterious creation in the case of every child. And though the moral likeness of its blessed Maker is defaced by the fall of our first parents, still, in thousands of instances, by means of early tuition and the fervent prayers of the faithful mother, the child is "created in Christ Jesus, in righteousness and true holiness." (Eph. ii. 10.; iv. 24.)

What then can be the greatness, dignity, and honour of her who is the appointed medium of such amazing powers and blessings! Must not mothers feel their high distinctions? Should they not frequently be invited to contemplate them? In this the security, the prosperity, and the happiness of our country, and even the welfare, the regeneration of the world, are involved; he, therefore, who is most successful in leading their minds to a proper, a rational, and scriptural view of this greatest of earthly relations, will most effectually engage, as he will most worthily merit, the gratitude and esteem of dignified, happy, and Christian mothers!

MRS. HANNAH MORE'S VIEW OF CHRISTIANITY IN HER SEVENTY-FIFTH YEAR.

HAVING made some critical observations on a splendid publication of Madame Necker, whose views of Christianity were far from evangelical, Mrs. More remarks:

"I cannot help adding a word on what appears to me to be the distinctive character of Christianity. I mean a deep and abiding sense in the heart of our fallen nature; of our actual and personal sinfulness; of our lost state, but for the redemption wrought for us by Jesus Christ; and of our universal necessity of a change of heart; and the conviction that this change can only be effected by the influence of the Holy Spirit. This is not a splendid, but it is a saving religion; it is humbling now that it may be elevating hereafter. It appears to me also, that the requisition which the Christian religion makes on the most highly gifted, as well as the most meanly endowed, is, that after the loftiest and most successful exercise of the most brilliant talents, the favoured possessor should lay his talents and himself at the foot of the cross, with the same deep self-abasement and self-renunciation as his more illiterate neighbour, and this from a conviction of who hath made them to differ."

Madame Necker having expressed her obligations to Mrs. More for her candid remarks, Mrs. More again, in writing to her friend, observes, "Truly glad should I be if such a mind could be brought to receive 'the truth as it is in Jesus;' for those fine speculations, which she and her accomplished relative have fed on as Christianity, afford no solid relief to a *fallen creature*, and such the best of human beings are by nature. The wisest and the best stand in as much need to be redeemed by the blood of Christ, and to be sanctified and guided by the Holy Spirit, as the most illiterate and the most unworthy. The two great principles on which our salvation *must* be founded are faith and holiness; faith, without which it is impossible to please God—holiness, without which no man can see the Lord. Those are not *my* words, as you know, but the words of the great apostle."

MY SCRAP BOOK.

LEAF LXXX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

EXTRAÔRDINARY EXECUTION IN GLOUCESTERSHIRE, IN 1660.

THE CASE OF JOAN PERRY, AND HER TWO SONS, JOHN AND RICHARD PERRY, FOR THE SUPPOSED MURDER OF WILLIAM HARRISON, GENT.

WILLIAM HARRISON, steward to lady Campden, at Campden, in Gloucestershire, about *seventy years of age*, went Aug. 16, 1660, to receive my lady's rents, which he did, and not returning home that night, gave cause to suspect he was murdered.

After some time, *John Perry*, his servant, gave information before a justice of peace, that his brother Richard had robbed and murdered him, and his mother stood by while it was done; and that Richard had once before broke open his master's house and robbed him. At the following assizes, Joan, John, and Richard Perry, had two indictments preferred against them; one, for breaking open the house of Mr. Harrison, and robbing him of 140*l.* in the year 1659; and the other, for robbing and murdering him Aug. 16, 1660. Upon the last indictment, the then judge of assize, Sir Christopher Turner, knight, would not try them, *because the body was not found*. On the former indictment, for robbery, they pleaded *not guilty;* but on people's persuading them, they retracted their plea, and pleaded guilty, begging the benefit of his majesty's most gracious pardon and act of oblivion, which was granted them: and though they pleaded guilty to this indictment, being prompted thereto, yet they all at their deaths denied it. Yet at this assize, *John Perry* persisted in his story, that his mother and brother had murdered his master, and that they had attempted to poison him in gaol for discovering it, so that he durst not drink with them; and,

At the next assize following, Joan, John, and Richard Perry, were by the judge of assize, *Sir Robert Hyde*, knight, tried upon the indictment for murder, and pleaded *not guilty;* when John's confession before the justice was proved, viva voce, by several witnesses who heard the same. He then told the court, *he was mad, and did not know what he said*. The other two, Richard and Joan Perry, declared they were wholly ignorant of what they were accused; that they knew nothing of Mr. Harrison's death, nor what was become of him; and Richard said his brother had accused others as well as him, to have murdered his master; which the judge bidding him prove, he said, "that most of them that had given evidence against him, knew it;" but naming nobody, nor any body speaking to it, the jury found them all guilty. Some days after, being brought to the place of execution, which was on *Broadway-hill*, within sight of *Campden*, the mother, (being reputed a witch, and to have bewitched her sons, so that they could confess nothing while she lived), was first executed. (Strange ignorance and superstition!) After which, Richard, being on the ladder, professed, as he had done all along, that he was wholly ignorant of the fact for which he was to die, and that he knew nothing of Mr. Harrison's death, nor what was become of him; and did with great earnestness beg and beseech his brother, for the satisfaction of the world and his own conscience, to declare what he knew concerning it. But he, with a dogged and surly carriage, told the people he was not obliged to confess to them; yet immediately before his death, said, *that he knew nothing of his master's death, nor what was become of him, but they might hereafter possibly hear.*

It is strange that a judge should order the execution of three persons, for the supposed murder of a man whose body was not found or heard of at the time of trial, upon the confession of a madman or an enthusiast!

However, *Mr. Harrison, some years after, appeared alive;* and in a letter to *Sir Thomas Overbury*, of Burton, in Gloucestershire, gave an account, how that very night, Aug. 16, returning home after receiving the rents, he was set upon, and forced by several stages to the sea-side, put on board a ship and carried into Turkey; where he was sold for a slave to a physician, and continued with him for about a year and three quarters, when his master died; then he made the best of his way to a sea-port, and with great difficulty got on board a Hamburgh ship bound for Portugal, and arrived safe at Lisbon; from whence, by the means of an English merchant, he got on board an English vessel, and arrived safe at Dover, and from thence sent to his own home, to the surprize of all the country.*

This account was sent with the following letter from *Sir Thomas Overbury* to *Dr. Shirley,* who published it.

Sir,—I herewith send you a short narrative of that no less strange than unhappy business, which some years since happened in my neighbourhood; the truth of every particular whereof, I am able to attest: and I think it may very well be reckoned among the most remarkable occurrences of this age. You may dispose of it as you please; and in whatever I can serve you, you may freely command me, as your most affectionate kinsman and humble servant,

Burton, Aug. 2, 1676. Thomas Overbury.

This was licensed to be printed Sept. 8, 1676, by Sir Robert L'Estrange.

The feeblest desire and attempt to seek the Lord, is the Spirit's rising beam in the heart, "a day of small things, not to be despised."—*Rev. Charles Bridges, A.M.*

If we are poor in the world, it is the Lord's providence. If we are poor in grace, it is our own fault.—*Idem.*

The act of prayer will increase the power to pray. —*Idem.*

Every compliance with the world against the voice of the word of God is a step into the by-path, which deviates wider and wider from the straight and narrow way, brings discredit upon our profession, proves a stumbling-block in the way of the weak, and will cause us, if not actually to come short, at least to "seem to come short of the promised rest."—*Idem.*

When our Bibles, in seasons of difficulty, are searched in an humble, prayerful, teachable spirit, we are as much depending upon the Lord himself for counsel, as if we were listening to an immediate revelation from heaven.—*Idem.*

It gives such a sweetness to the mercies received, when they come to us markéd with this inscription, "*received by prayer.*" It is not our inevitable weakness, nor our lamented dulness, nor our abhorred wanderings, nor our opposed distractions, nor our mistaken unbelief; it is not any, no, nor all these, that can shut out our prayer.—*Idem.*

We have always some new lessons to learn, some new duty to perform, some new snare to avoid.—*Idem.*

As watchfulness without prayer is presumption, so prayer without watchfulness is self-delusion. To pray that "*our eyes*" may be "*turned from vanity,*" without "*making a covenant with our eyes,*" that they should not behold it; is like "taking fire in our bosoms," and expecting "not to be burnt," because we have prayed that we might not be burnt.—*Idem.*

Whatever pleasure there may be in the indulgence of a sinful inclination, we cannot doubt that the ultimate enjoyment from the mortification of it, is far more abundant.—*Idem.*

S. J. B*****.

REVIEW.

Questions for Bible Classes: intended for Young People of Fourteen Years of Age and upwards. Pp. viii.—72. 24mo. stitched Religious Tract Society.

Bible class instruction, although extensively adopted and in various ways, has not yet been carried to perfection. Testimonies of its utility, both in Great Britain and America, have been most surprising and delightful, and not a few young persons, by this means, have been savingly brought to a knowledge of the truth as it is in Jesus.

Difficulties, however, have been found to attend this mode of conveying instruction: as the youthful mind needs to have the truth presented in the most engaging forms; and those who have had most experience in this exercise, find it not an easy matter to frame a series of questions, either connected or miscellaneous, to attract and secure attention. This series before us is the production of a gifted instructor; the fruit, as himself states, of *fourteen years'* experience, and we think, from an acquaintance with Bible Class instruction of *twice that number of years,* that they are admirably adapted to the end proposed.

Ministers of the gospel, who are accustomed to catechise or examine their young people on the doctrines and narratives of Holy Scripture, will find this a valuable help to them: and we give it our cordial recommendation.

Twelve Discourses upon the Law and the Gospel, preached at St. Dunstan's in the West, London. By W. Romaine, M.A. A new edition, 18mo. cloth. Pp. xvi.—304. London: Book Society.

Romaine's writings are too well known to the Christian public to need our recommendation. We have great satisfaction, however, in announcing the present very cheap edition of one of the most edifying works of that great man.

Sincere believers, and inquirers after salvation, have, in very many instances, much dejection and depression on account of obscure or confused views of the Gospel: to such, therefore, we would earnestly recommend this truly valuable work of a solid and judicious divine, whose labours, both from the pulpit and the press, have been so eminently blessed to thousands.

Jerusalem with its Environs. A sheet Map, by the Sunday School Union, Paternoster Row, London.

Every topographical work to make it complete for the edification of its readers, requires a map of the country of which it treats. The value of this description of illustrations is universally acknowledged; and they are becoming common as appendages to the Holy Scriptures.

Independently of such embellishments, we rejoice to know that the Scriptures are able to make their readers "wise unto salvation through Christ Jesus:" but extensive edification is greatly aided and promoted by familiarity with the geography and topography of the Bible. To the committee of the Sunday School Union, the whole religious community is indebted for their series of maps relating to Palestine, the travels of the apostle Paul, and this of Jerusalem and its environs. Sunday Schools should all be furnished with the whole; but especially with this of Jerusalem, as it is admirably designed and executed, and adapted to be of incalculable utility to the senior Sunday scholars. We cannot but recommend that it should be procured for the nursery and parlour of every Christian.

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* In what light Mr. Harrison's narrative may present itself to the reader, I know not. But when his age, and the improbable circumstances attending his alleged forced abduction and subsequent captivity are considered; to me, I confess, his story appears to be not only very marvellous, but very suspicious.

THE MEETING OF JOSEPH AND HIS FATHER.

Gen. xlvi. 29, 30.

The golden morn its wings had spread
With radiance o'er the plain,
When from the mountains' height appear'd
The long expected train;
Far distant from their native home,
An Israelitish band,
Guided by Providence they come
Across a barren land.

Tho' erst o'erwhelm'd with doubts and fears
Which call'd forth many a sigh,
The aged father now appears
With reverential joy;
He comes his long-lost son to meet
Where rolls the Nile between,
No more with grief disconsolate
But with a cheerful mien.

O! who can tell the joy that swept
The patriarchal breast,
When on Egyptia's plains he wept
By various ties oppress'd;
When with affection he beheld
His much beloved son,
For whom his bosom oft had swell'd
With agony unknown.

Behold him now in Goshen's vale
By Providence supplied.
And oft as sighs the evening gale
Along the murmuring tide,
With gratitude his prayers ascend
Up to his father's God,
For ever looking to the end
To heaven the saint's abode.

Lewisham, Kent. W. J. B

"MY CHOICE."

Give me a maid, whene'er I take a wife,
Inured to the domestic cares of life;
With mind unstain'd by vanity or art,
Blest with good-nature from a virtuous heart;
Tho' modest, cheerful, love her aim and end,
To truth, religion, and to me a friend,
Her tender bosom shall my heart retain
From all the world calls great, or I call vain;
May grace be in her soul, heaven in her eye;
With such I'd choose to live, with such I'd wish to die.

J. J.

ENLARGED DEVOTION.

Infinite God—thy glorious name—
Let earth and heaven, with joy proclaim;
Angels and men, join in the strain,
Chaunting aloud the rapturous theme.

Great is the Lord—whose sovereign sway—
The sun, and moon, and stars obey;
Strong is his hand; sure his command;
Millions of *worlds* his power display.

Wisdom belongs to him alone,
To whom our every thought is known;
Holy and *just*—He is our trust;
Mercy for ever gilds his throne.

THE PLAGUE OF EGYPT.

Exod. x. 21—23.

The watchman stood on Pharo's mount
(That overlook'd the sea,)
On which the morning sun was wont
To play in brilliancy;
But not a cloud was imag'd there,
The waters silent lay and bare.

He turn'd him to the mountain wild,
The fastness of the rock,
No tint of beauty on them smil'd,
The shepherd and his flock,
The mist around its summit play'd,
And lent to darkness all its aid.

He then beheld the temples proud
That rose beneath his feet,
In vain he listen'd for the crowd,
The throng'd and busy street;
A sullen stillness reign'd around,
Uninterrupted by a sound.

The hour of morning watch hath past,
The bright stars ceas'd to shine,
Why breathes again the midnight blast
Upon the flow'ring vine?
The prophet hath stretch'd forth his hand,
And darkness reigns o'er all the land.

The city is in wild affright,
Each dweller at the door,
It is not day, it is not night,
With which 'tis cover'd o'er;
A cold, sepulchral, death-like gloom,
Invests it, like a living tomb!

The ships sit moveless on the waves,
The busy mart is still,
Alike the princes and their slaves
The air with moaning fill;
The king, on his imperial throne
Is yet unmov'd, and he alone.

Islington. J. S.

"OUR FATHERS, WHERE ARE THEY?"

"Our fathers, where are they?" a mere speck of earth
Secretes their remains from our sight;
Beneath yonder turf, in the lonely church-yard,
Their eyelids are clos'd to the light.

"Our fathers, where are they?" their spirits have soar'd
To heaven's pure mansions of rest,
And there, in the circles of angels, they taste
The ethereal joys of the blest.

"Our fathers, where are they?" their souls from above
Watch over our earthly employ;
E'en there each benevolent deed of their sons,
Can give a fresh scope to their joy.

Pursue then, ye sons, the same virtuous paths
Your father's before you have trod,
Assur'd when life's taper shall fade, they will lead
To your fathers—to heaven—to God.

J. B. B.

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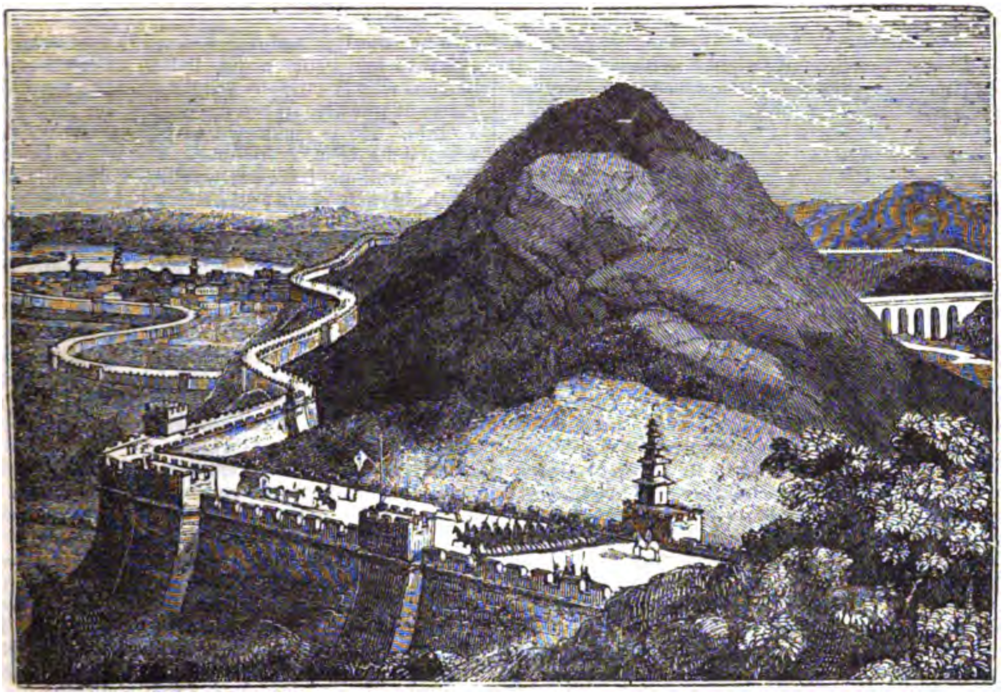

View of the Great Wall of China.

THE GREAT WALL OF CHINA, CALLED VAN-LEE-TCHING, OR WALL OF TEN THOUSAND LEE.

CHINA, with its prodigious population, including one-third of the human beings which exist upon our globe, is exciting the most enlarged and generous sympathies of a noble portion of the Christian world. Dr. Morison, the lamented translator of the Holy Scriptures into the language of that vast empire, has not only brought glory to God, who mercifully enabled him to accomplish so gigantic a work as that with his Chinese Dictionary and Grammar, but everlasting honour to himself, and to the London Missionary Society, who sent and sustained him in his undertaking,—besides opening the way for future labourers, and by his success exciting others to enter into his labours. Many are happily coming forward to this vast field to aid, or co-operate with, the devoted labourers, who have succeeded Morison, and are now occupying posts of honour at different stations, especially at the Anglo-Chinese College, founded by that truly great man.

American Christians have already some valuable coadjutors of the English missionaries in that immense field of labour; and some are soon expected to be sent by the Church Missionary Society in England.

China has been especially brought under our consideration by the Rev. Mr. Charles, M.A. stating, that on the day he set sail from New York, on his voyage to England, October 1, 1835, *twenty-seven* missionaries, including their wives, embarked at the same port, to strengthen the hands of their brethren in China and Burmah! They cannot but be followed to their destination by the ardent prayers of British as well as American Christians.

China has been made a subject of wonder to *young people* in England, more, perhaps, than by any thing else, by the reports relative to its famous wall. For the gratification of our young friends, the following notices of that celebrated defence of China, is given from the condensed account furnished by Dr. Good and the Rev. Mr. Polehampton. But we wish more particularly to call the sympathies of Christians to the millions of pagans in another vast country, but little known to the inhabitants of Great Britain—the inhabitants of Thibet, which forms one of the chief dependencies of China.

THE GREAT WALL OF CHINA.

"The chief remain of ancient art in China is that stupendous wall, extending across the northern boundary.* This work, which is deservedly esteemed among the grandest labours of art, is conducted over the summits of high mountains, some of which rise to the height of 5225 feet, across the deepest vales, over wide rivers by means of arches; and in many parts is doubled or trebled, to command important passes: at the distance of almost every hundred yards is a tower or massy bastion. The extent is computed at 1500 miles; but in some parts of smaller danger it is not equally strong or complete, and towards the N.W. only a rampart of earth." For the precise height and dimensions of this amazing fortification the reader is referred to Sir George Staunton already quoted, whence it appears that near Koopekoo the wall is twenty-five feet in height, and at the top about fifteen feet thick: some of the towers, which are square, are forty-eight feet high, and about forty feet wide. The stone employed in the foundations, angles, &c. is a strong grey granite; but the greatest part consists of bluish bricks, and the mortar is remarkably pure and white.

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* "Sir G. Staunton's Embassy, vol. ii. 360. 8vo."

Sir George Staunton considers the era of this great barrier as absolutely ascertained, and he asserts that it has existed for two thousand years. In this asseveration he seems to have followed Du Halde, who informs us that "this prodigious work was constructed two hundred and fifteen years before the birth of Christ, by the orders of the first emperor of the family of Tsin, to protect three large provinces from the irruptions of the Tartars." But in the History of China, contained in his first volume, he ascribes this erection to the second emperor of the dynasty of Tsin, namely, Chi Hoang Ti; and the date immediately preceding the narrative of this construction is the year 137 before the birth of Christ. Hence suspicions may well arise, not only concerning the epoch of this work, but even with regard to the purity and precision of the Chinese annals in general. Mr. Bell, who resided for some time in China, and whose travels are deservedly esteemed for the accuracy of their intelligence, assures us, that this wall was built about six hundred years ago (that is about the year 1160), by one of the emperors, to prevent the frequent incursions of the Monguls, whose numerous cavalry used to ravage the provinces, and escape before an army could be assembled to oppose them. Renaudot observes that no oriental geographer, above three hundred years in antiquity, mentions this wall: and it is surprising that it should have escaped Marco Polo; who, supposing that he had entered China by a different rout, can hardly be conceived, during his long residence in the north of China, and in the country of the Monguls, to have remained ignorant of so stupendous a work. Amidst these difficulties, perhaps it may be conjectured that similar modes of defence had been adopted in different ages; and that the ancient rude barrier having fell into decay, was replaced, perhaps after the invasion of Zingis, by the present erection, which even from the state of its preservation can scarcely aspire to much antiquity.

Notices of the Religion of the Tibetians.

The religion of Tibet is essentially the same with that of Godama, in the Birman empire, and of Fo, in China. The Dalai Lama, is there the universal object of worship. But, although they suppose him to possess the most unbounded knowledge and power, it seems to be certain, that, by few of the tribes, except the more remote, is he considered as being the supreme deity. He is inferior to Mahamoonie, who corresponds to the Godama of the Birmans, and who is himself inferior to the great being by whom the universe was formed. The Lama, it is probable, receives from his ignorant votaries, a greater share of adoration than is paid either to Mahamoonie, or the supreme divinity; not only because he is a visible object of worship, but because he is supposed to have an unlimited influence with those superior gods. To address the latter, without imploring the mediation of the former, would be considered as an affront, not only to the Lama, but to the deity, who is, no doubt, unwilling that his representative on earth should be neglected. In Tibet there are few capable of detecting the inventions of priestcraft; and we may rest assured, that there are proportionally few who worship the supreme deity, in any other way than by adoring his representative.

When the Lama of Tibet dies, his soul is not supposed to leave this world, but to animate another person, who is carefully sought after, by the inferior lamas or priests. When discovered, he is generally a child. He is conducted to his sacred residence, whence he is never removed, and where he enjoys the veneration of the surrounding tribes, till, at his death, his soul again seeks a new habitation.

To secure that veneration to which his character entitles him, the Lama seldom shows himself to his votaries. When he is seen, he is generally seated upon a kind of altar, where he remains motionless, paying no more attention to the salutation of the prince than to that of the meanest Tartar. The greatest favour which he can confer, is to lay his hand upon the head of his visitants; an act, by which he is understood to forgive all the past sins of that person's life. Such an idea is ridiculous; but it is not confined to the Tibetians.

In the religious ceremonies of the Tibetians, musical instruments are constantly used. The whole is conducted with much form and regularity; and the worship is said to have no slight resemblance to that of the Roman Catholics. The dress of the priests is yellow. Among this order of men there are several gradations. The president of a monastery is called Lama; under whom are Gylongs, Tohbas, and Tuppas. A boy who is intended for a religious profession, is admitted to the monastery at the age of eight or ten years. At this time they are called Tuppa, and receive such instructions as are suited to their age: at fifteen, they are generally admitted to the class of Tohba; in which they continue till the age of from twenty-one to twenty-four; at which period, if their proficiency seems to entitle them to promotion, or if their interest recommends them to such as have promotion in their power, they are admitted into the class of Gylong. Few of them ever pass this degree, as the number of Lamas, or superintendents of monasteries, is small, in comparison of that of the inferior orders.

Convents of nuns, called Anees, are likewise numerous. Every male or female who enters these monasteries or convents, is bound to preserve perpetual chastity; and the greatest care is taken to prevent them from having any intercourse with each other.

Among the Tibetians, and other votaries of the Dalai Lama, there are two sects, of which the members liberally bestow on each other the imputation of heterodoxy. The name of the one sect is Gyllookpa; that of the other is Shammar. Those of the former sect wear red caps, and permit their priests to marry. Those of the latter wear yellow caps, and oblige their priests to live in a state of celibacy. These, if not the only differences, are at least the chief. The latter sect is considered as being the most orthodox, principally, perhaps, because the emperor of China has avowed himself to be of that persuasion. Each of these sects have three chief Lamas. Those of the Gyllookpa have the Dalai Lama, Teshoo Lama, and Taranaut Lama. Those reside at Pootalah, Teshoo-loomboo, and Kharka. Those of the Shammar or red cap sect have Lam' Rimbochay, Lam' Soobroo Nawangnamghi, and Lam' Gharratoo. The sect of the yellow cap is much more numerous than the other; and is prevalent over a great part of central Asia.

The Tibetians, like every ignorant people, are remarkably superstitious. Lucky and unlucky days are carefully observed. Astrology is much cultivated; and nothing of importance is ever undertaken, till some attempt has been made to ascertain its probable issue. Few Tartars are without a box and dice, attached to some part of their dress; not for the purpose of amusement, but to assist the determination in every case of which the issue may be doubtful.

A LAWYER'S INQUIRY—"WHERE DID HE GET THAT LAW?"

In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his neighbours used to hear him swear with awful violence. One day, this gentleman met an elder of the Presbyterian church, who was also a lawyer, and said to him: "I wish, Sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the inquiry, replied: "That is a question, Sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"It *is* too late," said the inquirer. "I never knew much about it; but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, Sir, would you advise me to read?"

"The Bible," said the elder.

"I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the *truth* of the Bible."

"I would advise you, Sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons:—most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," said the elder; "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well disciplined powers of mind to the Bible, to try rigidly but impartially its truth. As he went on in the perusal, he received occasional calls from the elder. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage, he thought that touching and beautiful, but he could not credit a third.

One evening, the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, Sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?" asked the elder.

"I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now?" interposed the elder.

"I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and *none other*, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some *time* should be set apart for that purpose, when all may worship him, harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbour are then *classified* by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbour.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolators; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

The infidel,—infidel no longer,—remained to his death a firm believer in the truth of Christianity. He lived several years after this conversation; about three I believe. He continued to pursue the study of the Bible,—his views of the Christian religion expanding and growing correct. Profaneness was abandoned. An oath was now as offensive to him, as it was familiar before. When his former gay companions used one, he habitually reproved them.

He remonstrated with them upon its folly and want of meaning, and said that he could never imagine before, how painful profane language must be to a Christian. But did he become a sincere disciple of Christ? He always expressed great doubt upon that point. He could hope for nothing from the world, and he was afraid that he might choose other pleasures from that circumstance, without a radical change of feeling.

I learned these particulars, a few years since, from one of the parties. The lapse of time may have caused some immaterial variation, but I believe no other. I have endeavoured to be more than substantially correct, and have therefore left many important ideas unexpanded, as I understood them to occur, in the actual conversation.

Let the reader meditate on this history, for it is believed to be rich in practical instruction. The main thought is this, that the moral law is a monument,—a sublime monument,—of the great moral transaction at Sinai, at the delivery of the ten commandments. But let him mark also the species of unbelief, the practical temper inspired by disease, the lingering nature of the complaint, the judicious advice and kind attention of the Christian elder, the beautiful arrangement of Providence by which these concurred, the excellence of the moral law as explained and felt, and the glorious reforming power of the Bible.—*Abbott's Religious Magazine.*

MRS. HANNAH MORE'S RECOLLECTIONS OF DR. JOHNSON.

Mrs. Hannah More, writing to her sister concerning the death of Dr. Johnson, says, "A friend desired he would make his will, and as Hume in his last moments had made an impious declaration of his opinions, he thought it would tend to counteract the poison if Johnson would make a public confession of his faith in his will. He said he would; seized the pen with great eagerness, and asked what was the usual form of beginning a will? His friend told him. After the usual forms, he wrote, 'I offer up my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed in the blood of the Redeemer.' And for some time he wrote on with the same vigour and spirit as if he had been in perfect health. When he expressed some of his former dread of dying, Sir John said, 'If you, doctor, have these fears, what is to become of me and others?' 'Oh! Sir,' said he, 'I have *written* piously, it is true; but I have *lived* too much like other men.' It was a consolation to him, however, in his last hours, that he had never written in derogation of religion and virtue. He talked of his death and funeral at times with great composure. On the Monday morning, he fell into a sound sleep, and continued in that state for twelve hours, and then died without a groan."

"No action of his life became him like the leaving it. His death makes a kind of era in literature; piety and goodness will not easily find a more able defender, and it is delightful to see him set, as it were, his dying seal to the professions of his life, and to the truth of Christianity.

"I now recollect with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion which one cannot but admire, however characteristically rough. When the Abbé Raynal was introduced to him, upon the Abbé's advancing to take his hand, Doctor J. drew back and put his hands behind him, and afterwards replied to the expostulation of a friend, 'Sir, I will not shake hands with an infidel!' At another time, I remember asking him if he did not think the Dean of Derry a very agreeable man, to which he made no answer, and on my repeating my question, 'Child,' said he, 'I will not speak any thing in favour of a Sabbath-breaker, to please you, nor any one else.'"

IS THIS THE GLORY OF WAR?

Mr. Editor,—The following paragraph, which I have copied from a French paper, will, doubtless, lead to some profitable reflections in the minds of some of your readers; it will occasion them not only to exclaim, as I did, Is this the glory of war? but it will assuredly stir up their souls to pray that the prediction of the prophet Isaiah may be, as through the divine goodness, it has been partly, perfectly fulfilled, "He, Messiah, shall judge among the nations," &c. (Isai. ii. 4.)

"One of the orderlies of general Trezel, in the expedition against Mascara, is a non-commissioned officer, a Turk by birth, and a young man of most extraordinary ardour and bravery. Since he has been in the service of France, he has slain on the field of battle nineteen Arabs, and has had five horses killed under him. He obtained the cross of the legion of honour for his gallant conduct at the unfortunate engagement of La Macta, on the 26th of June. Having lost his horse in the charge in which fell colonel Oudinot, he gained possession of that of an Arab, whom he slew; on this he managed to throw the corpse of his deceased colonel, and bring it safe to Oran."—*Ami de Paix.*

KING HENRY VIII. AND HIS ROSARY.

The duke of Devonshire has in his possession the rosary worn by Henry VIII. Upon the four sides of each bead are four circles, within which are carved groups, each taken from different chapters in the Bible. Nothing can surpass the exquisite beauty of the workmanship of this relic of other days. Every figure is perfect, in consequence of the extreme minuteness of their size: and the whole is from the design of that great master, Holbein, who has painted Henry in these identical beads. The rosary is ingeniously preserved from injury, while it is exhibited in full view, being suspended within a glass bell.

"The rosary" is an ingenious device of the Roman Catholics, to aid them in their devotions to the Virgin Mary: it is a string of beads, by which the devotee reckons the number of prayers offered to the blessed lady.

The rosary consists of *fifteen* repetitions of the Lord's Prayer, and *one hundred and fifty* salutations of the blessed virgin. Our readers will wonder who could have invented this mode of piety, as it is not mentioned in the Holy Scripture; and it may be stated here that it was contrived in the tenth century, when but few of the priests read the Bible.

Human Labour Relieved.—The amount of work done by machinery at the present period in England is equivalent to that of 400,000,000 men. Machine labour and its immense profits, may not at present be to a great extent sanctified by religion; but there is reason to believe, that all the improvements in science and the arts, will ultimately be consecrated to the enlargement of the kingdom of Christ, to the glory and praise of God.

CHRISTIAN LADY'S FRIEND.

BIOGRAPHY OF EVE, THE MOTHER OF ALL MANKIND.—Part I.

Eve, "the first woman," "the mother of all living," "daughter of God and man;" spotless in holiness, divinely adorned with perfect beauty and every grace, must needs require the pen of inspiration, worthily to write her biography. For who among fallen beings can form a correct idea of such exalted loveliness? much less describe it accurately for general contemplation!

Eve, equally with the first man, was the immediate workmanship of Him who created the mysterious, glorious universe! her form and endowments, therefore, must have been truly worthy of God! Eve was, in every respect, "an help meet for Adam;" designed by infinite wisdom and goodness, and fashioned and perfected by the skill of the ever blessed Creator.

Divine inspiration anticipates our wishes to contemplate the origin and design of this admirable production of almighty skill. Adam had been "created in the likeness and image of God;" his bountiful Maker had invested him with the sovereign lordship over all the creatures in this lower world; and brought them before him that he might give them names appropriate, corresponding with their various natures. "But for Adam there was not found a help meet for him." Gen. ii. 20.

Amidst all the luxuriant profusion of creation, filled with innumerable means of felicity in which the brute species could not participate, the constituted monarch of the whole earth and seas, had no human associate to share his sympathies, to reciprocate kindness, and to enjoy the hallowed intercourse of heaven-born sentiment and holy love. Such a condition was incompatible with his noble and social nature. "And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him." Gen. ii. 18. Careless readers of the Scriptures have supposed that Adam was alone and solitary for a considerable period of time; but it is evident that Eve was created on the same day with her husband. Gen. i. 27, 28.

Adam had been "formed of the dust of the ground;" but nobler was the origin of woman. She was fashioned from the dearest part of the living and intelligent creation. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her to the man." Gen. ii. 21, 22.

Bishop Hall, with his pious ingenuity remarks, "I do not find that man, thus framed, found the want of a helper. His fruition of God gave him feelings of contentment; but he that gave him his being, and knew him better than himself, thinks of giving him comfort in the creature, whilst he sought none but in his Maker. Rather than man's innocency shall want an outward comfort, God will begin a new creation: not out of the earth, which was the matter of man; not out of the inferior creatures, which were the servants of man; but out of himself, for dearness of equality. Now she owes nothing but to her Creator; the rib of Adam sleeping, can challenge no more of her, than the earth can of him. It was a happy change to Adam, of a rib, for a helper.

Milton, in his description of Eve at her creation, represents her as

"Adorned
With what all earth or heaven could bestow
To make her amiable; on she came,
Led by her heavenly Maker, though unseen,
And guided by his voice—
Grace was in all her steps, heaven in her eye,
In every gesture dignity and love."

Celestial intelligence influencing the mind of Adam, led him to appreciate this ineffable boon of his bountiful Maker; and by divine inspiration he was led to declare the origin of this unsolicited benefit, when receiving this "other self," he exclaimed, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." Gen. ii. 23.

Enraptured with delight, in the possession of so inestimable a treasure, and filled with the inspiring spirit, he pronounced, as by the mouth of God, the divine law of marriage, designed to regulate the conduct of all mankind. This, therefore, is justly regarded as the holy oracle of God, delivered by the first man on the merciful institution of this conjugal union—"Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." ver. 24.

"What an important era," exclaims Dr. Hunter, "in the life of Adam! What a new display of the Creator's power, and skill, and goodness! How must the spirit of devotion be heightened, now that man could join in *social* worship! What additional satisfaction in contemplating the frame, order, and course of nature, now that he possessed the most exalted of human joys, that of conveying knowledge to a beloved object! now that he can instruct Eve in the wonders of creation, and unfold to her their Maker's nature, perfections, and will! What a new flavour have the fruits which grow in the garden of God acquired, now that they are gathered by the hand of conjugal affection, and recommended to the taste by the smile of complacency and love!"

Licentious men, both of ancient and modern times, have carried on a course of open and incessant hostility against the institution of marriage; as they have, indeed, against all the real interests of mankind. They have arraigned the wisdom and denied the benefits of it; charging upon it evils which it does not produce; and aggravating those which are incident to the marriage state. Unhappy marriages, which have been contracted in violation of the law of our nature and of the Scripture, have been pleaded and without integrity, held up to public view, as just exhibitions of the marriage state in general. Young men especially, have been led away by some modern writers on this subject, who have misstated facts, sophisticated arguments, and when neither would answer their corrupt purpose, they have endeavoured to accomplish it by contempt, sneers, and ridicule!

Marriage must be of divine institution; as the violation of it is seen to produce the most extreme degradation of character in both sexes, and to become the occasion of most of the evils, by which the mightiest nations are afflicted; while the religious observance of it leads to all the social blessings which are enjoyed among mankind. Comfort and friendship, politeness and education, national wealth, and even religion, flow from the institution of marriage, proving it to have originated in the wisdom and counsel of God!

Divine revelation gives no intimation how long the perfect felicity of the first married pair continued, nor any details of their delightful intercourse, or social worship. God had graciously entered into covenant with Adam, and he instructed his holy spouse in the nature of its benevolent condition;

but it was violated; and first by Eve, by which they were plunged into guilt, danger, and unnumbered miseries, with all their posterity. Moses has given us an inspired account of this melancholy revolt, in a manner deeply affecting and instructive. "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Gen. iii. 1—6.

Eve was beguiled by the subtilty of the envious and malicious tempter, "that old serpent, which is the Devil, and Satan." Rev. xx. 2. "The woman being deceived, was in the transgression." 1 Tim. ii. 14. In accomplishing his accursed object, the Devil, the tempter, in the serpent, first addressed himself to the principle of curiosity in the mind of Eve. This useful principle has been correctly called, "the investigator of truth, the mother of invention, the prompter to rashness, the parent of danger, the guide to ruin." Eve's curiosity, innocent in its first exercise, was soon precipitated to fatal rashness. Probably she was alone when her holy loyalty was corrupted.

"Forth reaching to the fruit, she pluck'd, she ate:
Earth felt the wound; and nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost."

Darkness and alienation of mind succeeded instantly, but the immediate effects of this criminal act, we are not able correctly to ascertain. She became, however, the tempter of Adam, and involved him also in her guilt and misery. "She gave also unto her husband with her, and he did eat." ver. 6. "Adam was not deceived," as is testified by the inspired apostle. 1 Tim. ii. 14.

"He scrupled not to eat
Against his better knowledge, not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs; and nature gave a second groan;
Sky lower'd, and muttering thunder, some sad drops,
Wept at completing of the mortal sin
Original."

Knowledge they gained indeed, by this criminal folly; but it was only knowledge of evil. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together; and made themselves aprons." ver. 7.

That the serpent was the instrument of some evil spirit is evident; and, by various intimations in the Holy Scriptures, we learn his hateful character, and part of his wicked history. Eve, it is supposed, was powerfully attracted by the resplendent beauty of this serpent; and that she imagined it was a ministering angel, when the creature addressed her in human language. An angel was, indeed, present; but it was an angel of darkness. It is manifest that the evil spirit in the serpent was originally one of those glorious beings, who surround the throne of God, their Creator; and probably the guilty chief of those "angels who kept not their first estate, but left their own habitation," and are now "reserved under chains of darkness unto the judgment of the great day." Jude 6.

"War in heaven" there had been; and "the devil and his angels" were overcome, and driven from their blessed abode. Rev. xii. 7. Satan, their chief, seems to have possessed the largest measure of malignity and subtilty, by which he was prompted to seek the ruin of the new, the beloved creature, man. Infinite Wisdom, in his mysterious counsel permitted the tempter to prevail, and thus acquire to himself that most detestable of all titles "The father of lies." John viii. 44.

It may be proper here to remark, that he succeeded in corrupting the mind of Eve, at first only by insinuating a doubt. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Nothing can be conceived more artful than this wily suggestion. It being effectual to excite her curiosity, and to lead her admiring eyes towards the forbidden fruit, with diabolical audacity "the father of lies" asserts, "Ye shall not surely die." To gain full credit to his falsehood, he added an awful oath, swearing even by the Almighty! "*For God doth know*, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods!" How cautious should the young especially be in listening to any suggestion to disbelieve the truth of the Word of God! or to question the sacred precepts in the Bible!

Eve soon began to feel the fatal effects of her criminal folly. Having lost their innocence, their peace of conscience perished, and shame, guilt, and terror, took possession of their guilty minds. Their "eyes were opened" indeed, as the evil spirit in the serpent had declared; but not to know good—it was only to discover their present misery—their impending danger—and their merited eternal ruin. Confusion filled their minds as "they knew that they were naked." The nakedness of their bodies was emblematical of their souls stripped by sin of the robe of innocence, security, and honour. Milton judiciously conceives,

"They sat them down to weep; not only tears
Rain'd at their eyes, but high winds worse within,
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind; calm region once,
And full of peace, now tost and turbulent!"

Woman thus introduced sin into our world! "and death by sin; and so death passed upon all men for that all have sinned." While, however, we contemplate the origin of our mortality, we should render eternal praises to "the God of all grace" for his sovereign mercy, that "as by one man's disobedience many were made sinners, so by the obedience of one, Jesus Christ, shall many be made righteous." Rom. v. 19.

ADVANTAGES OF FEMALE EDUCATION.

"In the present golden age, female talent is much more highly appreciated than at any antecedent period, though it is still too much and too shamefully neglected; and notwithstanding the rapid strides which the march of mind has made within the last fifty years (arising, in a great measure, from the increase of those laudable institutions and schools which adorn our country), it is presumed that it would not be saying too much to assert, that this progress would, at least, have been quadruple had women been duly qualified for the important office of instructors to their children.

"The advantages of a cultivated mind, in every point of view, are incalculable. An uncultivated man is a dangerous associate, and more especially if he be not governed or influenced by religion. His propensities are selfish and violent. His qualifications make him only the most mischievous and dangerous of animals. Such an one becomes hateful to others, and, being aware of this, he can never raise his thoughts above the petty plots for the molestation of his fellows, or miserable precautions for his own security. It is only through culture that he can arrive at any sense of his duties, and, through that sense of his duties, to any estimation of himself. That first important step gained, what an infinity of gradations remain! How excellent to reach the top of such a progression, and to enjoy over so large a portion of mankind, a pure, a noble, an *undisputed* exaltation! 'Superiority of mental powers (says a late excellent author, speaking of the advantages of education) is the warrant of the Almighty for command, and man will eagerly bow to it wheresoever his judgment acknowledges the stamp and signature.' Having attained that summit, think what an expanse must then spread beneath your eye. How distinct then will be the view of the universe; that view which necessarily leads the mind from nature up to nature's God: and this is not all, the capacity to which he has raised himself, of gazing more steadfastly and more fervently on the ineffable glories of the Creator, will only teach him to read more distinctly that part which Almighty wisdom has assigned to us here below.

"If education, then, be so pregnant with good, and if the opening germs of the young mind are to be cherished and cultivated by females, how much is it to be regretted that British ladies should sit down, with listless indifference, contented to polish, when they are able to reform; to entertain when they might instruct; and to dazzle for an hour when they are candidates for eternity."—*Goakman on Female Education.*

MRS. HANNAH MORE AND THE TURKISH AMBASSADOR.

"*I* have always had a great curiosity," says Mrs. Hannah More, "to converse with a disciple of Mahomet, and it was gratified the other day (May 1786) by my being invited to meet the Turkish ambassador. His suite, I think, consisted of six mussulmans. They took their coffee sitting cross-legged on the floor. I confined my attention chiefly to his excellency, who was placed next to me on the sofa, and did not sit cross-legged. His dragoman is a very sensible, agreeable person, and speaks all languages. The ambassador, a good solemn-looking Turk, was very communicative: his son stood the whole evening behind the sofa on which his father sat. I obtained considerable information about their usages and manners. At my desire, they spoke together a little Arabic, which is a very pretty-sounding language. They had, I believe, some hopes of bringing me over to the faith of the prophet, for they recommended me to read Sale's edition of the Alcoran. In return, I think I should have advised them to read White's Sermons. I asked them how they contrived to exercise their religion in this country without a mosque. They told me that every great man in their country was both priest and lawyer, and allowed to exercise all the functions of both; that the ambassador did the duties of religion in his own house; and the Turk added, '*I do not know how those* (pointing to some statesmen who sat at a distance) *lords do, but I am not ashamed to own that I retire five times a day to offer prayer and oblation.*' This he partly explained to me in broken Italian, and the rest was interpreted to me by his secretary."

Mrs. More makes no reflections on this remark of the mussulman: but while his religion in many essentials is false, his habit of devotion may serve to reprove the careless, undevout professors of pure and divine Christianity.

THE YOUNG MOTHER.

By Mrs. Sigourney.

There lay upon its mother's knee
In love supremely blest,
An infant fair and full of glee,
Caressing and carest,—
While syren Hope, with gladness wild,
And eye cerulean blue,
Bent sweetly down to kiss the child,
And kiss'd the mother too.

Then Memory came, with serious mien,
And looking back the while,
Cast such a shadow o'er the scene,
As dimm'd affection's smile,—
For still, to Fancy's brightest hours,
She gave a hue of care,
And bitter odours ting'd the flowers,
That wreath'd her sunny hair.

But in the youthful mother's soul,
Each cloud of gloom is brief,
Too pure her raptured feelings roll
To take the tint of grief,—
Firm faith, around her idol boy
A radiant mantle threw,
And claim'd for him a higher joy,
Than Hope or Memory knew.

American Token for 1836.

REVIEW.

Sacred Poetry of the Seventeenth Century, including the whole of Giles Fletcher's Christ's Victory and Triumph; with copious Selections from Spenser, Davies, Sandys, P. Fletcher, Wither, Bishop King, Quarles, Herbert, and Milton. Vol. I. with an Introductory Essay and Critical Remarks, by the Rev. R. Cattermole, B.D. 12mo. cloth. Pp. xxxii.—351. London: Hatchard.

Sacred Poetry is a subject of delightful study with Christians who have much leisure for reading: and by such this will be esteemed a choice volume. Milton, in describing the field for the creative powers of the poet, has comprehended within its boundaries, "whatsoever in religion is holy and sublime, in virtue amiable or grave; whatsoever hath passion or admiration, in all the changes of that which is called fortune from without, or the wiles, subtleties, and refluxes of a man's thoughts from within; all these to paint and describe, teaching over the whole book of sanctity and virtue."

Mr. Coleridge, as quoted in the Introductory Essay, assigns an elevated station, under Providence, to poets, in the mental and moral condition of nations. "That we include these," says he, "we include under a distinct providential, though not a miraculous dispensation, will surprise no one, who reflects that, in whatever has a permanent operation on the destinies of mankind at large—that in all which has been manifestly employed as a co-agent in the mightiest revolution of the moral world, the propagation of the Gospel; and in the intellectual progress of mankind, the restoration of philosophy, science, and the ingenious arts—it were irreligion not to acknowledge the hand of Divine Providence."

This interesting volume contains many choice pieces exhibiting the very soul of poetry: and while some of them shew the peculiar quaintness of style which distinguishes the age in which the authors lived, we doubt not it will be very highly prized. No poem can be given as a specimen of the rest, except as to their sentiments of piety. The following may, perhaps, be regarded as exhibiting many of the peculiarities of the collection:—

"THE INVITATION."

"LORD, what unvalued pleasures crown'd
The days of old;
When thou wert so familiar found,
Those days were gold.

"When Abram wish'd thou couldst afford
With him to feast;
When Lot but said, 'Turn in, my Lord,'
Thou wert his guest.

"But, ah! this heart of mine doth pant,
And beat for thee;
Yet thou art strange, and wilt not grant
Thyself to me.

"What, shall thy people be so dear
To thee no more?
Or is not heaven to earth as near
As heretofore?

"The famish'd raven's hoarser cry
Finds out thine ear;
My soul is famish'd, and I die
Unless thou hear.

"O thou great ALPHA! King of kings!
Or bow to me,
Or lend my soul seraphic wings,
To get to thee."

TO A SPRIGHTLY GIRL, WHO REQUESTED SOME VERSES FROM THE AUTHOR.

MARGARET, we never met before,
And, Margaret, we may meet no more,
What shall I say at parting?
Since half a moon has run its race,
Since first I saw thy fairy face,
Around this gay and giddy place,
Sweet smiles and blushes darting;
Yet from my soul I frankly tell,
I cannot help but wish thee well.

I dare not wish thee stores of wealth,
A troop of friends, unfailing health,
And freedom from affliction:
I dare not wish thee beauty's prize,
Carnation lips and bright blue eyes,
They look through tears, *they* breathe in sighs;
Hear then my benediction—
Of these good gifts be thou possest,
Just in the manner God sees best.

But, little Margaret, mayst thou be
All that an eye delights to see,
And all it loves and blesses;
The Lord, in darkness, be thy light,
Thy help in need, thy shield in fight,
Thy health, thy treasure, and thy might,
Thy comfort in distresses;
Thy hope through every future breath,
And thy eternal joy o'er death.

R. H.

CHRISTIAN LOVE.

How blest are they whom Christian love unites,
Joy smiles upon their days and crowns their nights;
In peace their happy moments glide away,
'Till both are welcom'd to eternal day.

J. J.

ODE TO WINTER.

I HAIL the Winter! though sterile and bare;
Though ice-drops shine each like a glittering star;
Though vernal beauty's tarnish'd and the bee
Nor wanders gladsome o'er the meadow free,
Extracting sweetness from each lovely flower,
From blushing dawn till evening's closing hour.

Thou still hast charms though storm and tempests blow,
And verdant plains are cover'd o'er with snow;
The youthful gay sport on the frozen stream,
While reddening skies reveal the sun's weak beam;
The branches overhung with white array,
And each lone bird pours forth his piteous lay.

The snow-clad mountains, the deserted trees,
Bring to our minds the thoughts of ice-bound seas,
Where the tornado howls with keenest blast,
As though some direful foe the air had pass'd;
Like a huge host equipp'd with arms for war,
Clashing the steel for bloodshed from afar.

Sad, hapless seamen, bound by winter's chain,*
With sorrows overlook the crystal main,
Far from the sweets of England's happy homes,
Or sight of lofty spires or sacred domes;
Invoke the gracious throne of *Him* whose power
Shall raise the dead at judgment's awful hour!

Hard fated seamen! whelm'd in deep distress,
Chill'd and dejected, helpless, comfortless,
We feel your sorrows, while we joy that ours
Are paths of hope, soon to be gilt with flowers,
Which yet are hid with winter's icy plume,
Waiting to burst forth from its deathly gloom.

Sweet fragrance soon will spread perfumes in air,
And loveliness smile on the gay parterre;
The primrose soon will rear its beauteous head,
And harebells bloom by modest violets' bed;
The birds aloft in air harmonious sing,
With all the charms of lovely blooming spring.

O Winter, thou hast charms! th' unblushing smile
Which reigns on many a face on Britain's isle,
Presents the fairest type of saints in death,
Obedient yielding to high heaven their breath;
The closing scene like winter's brightness wears,
The snow-white garments of celestial spheres.

Solemn, but joyful, see the Christian dies!
Praise moves his lips, and light his closing eyes;
This world with all its wealth has lost its charms,
He speeds his way to his great Saviour's arms.
To the bright sapphire plains on Jordan's shore,
Where all is bliss and peace for evermore!

Lewisham, Kent, Dec. 26, 1835. W. J. B.

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* Alluding to those in the eleven whaling vessels frozen in in Davis's Straits.

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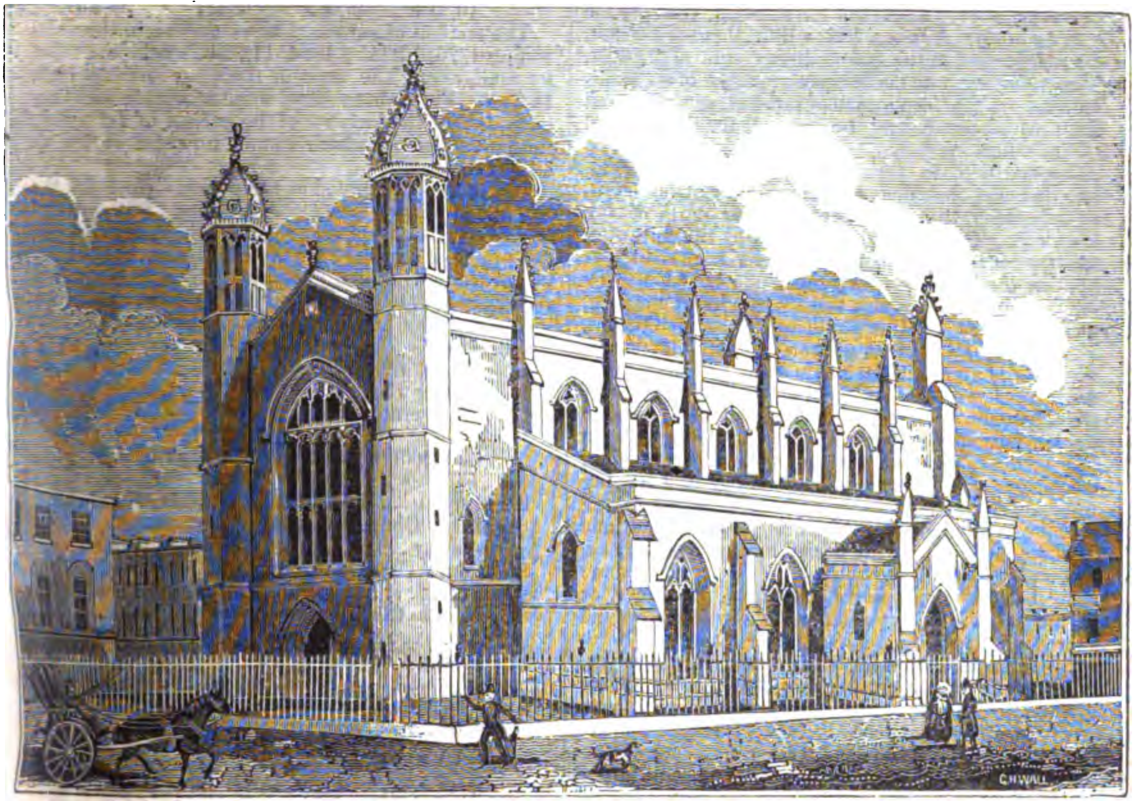

View of Trinity Church, Cloudesley Square, Islington.

CHURCH OF THE HOLY TRINITY, CLOUDESLEY SQUARE, ISLINGTON.

TRINITY CHURCH, Cloudesley Square, Islington, is a neat Gothic edifice from a design by Mr. Barry, whose correct and elegant taste in ecclesiastical architecture, has been so generally approved, that he has been employed in the erection of a considerable number of churches. Mr. Barry's master-piece, however, is supposed to be the splendid new church at the north entrance of Brighton, on the road from London.

Trinity church, though beautiful without, is reputedly still more "glorious within;" the gospel of Christ being faithfully preached to a numerous congregation, by the Rev. Hunter Francis Fell, A.M. But our present design is to give some historical and statistical notices of the parish of Islington, particularly in relation to ecclesiastical matters and the state of religion among its inhabitants.

REASON FOR THE NAME "CLOUDESLEY SQUARE."

Cloudesley Square is so named from Richard Cloudesley, a wealthy resident at Islington, "a good benefactor to this parish, who died IXth of Henry VIII." A few particulars relating to this parishioner of former days, cannot fail to interest the reader, especially if residing in Islington, and capable of appreciating the religious advantages of our times compared with those of exclusive popery in the days of Cloudesley.

Previously to the Reformation, a chauntry of priests, under the denomination of the "brotherhood of Jesus," appears to have been established in the church of Islington. To this fraternity Richard Cloudesley, a parishioner, bequeathed in the 9th year of Henry VIII. certain stipends, issuing from land in this parish, for the keeping of an obit, and the singing of masses for the peace of his soul; which land he also charged with some gifts to the poor, to induce them "to pray for his soule, his wife's soule, and all Christen soules." Moreover, that he might be prayed for "*perpetually*," he directed his trustees, within a month after his decease, to appoint "an honeste sadde preste to syng for his soule, his fader and moder's soules, and all Christen soules," in the new chapel called the *Her-*

mitage, " at Islington Town's end."[*] The land originally charged with the above, and many other superstitious uses, still remains vested in feoffees,for the use of the parish. It consists of a plot of ground, called the fourteen acres, otherwise Stones, or Stonyfield, situate on the western side of the Back Road, and is mentioned by the testator as being let, in his life time, at 4*l.* per annum. Such, however, is the increase in the value of land contiguous to the metropolis, possessing eligibility for building, that the fee simple of the premises has, within these few years, been estimated at the extraordinary sum of 22,800*l.* This valuation was made in consequence of an application from the Corporation of London, who appeared desirous of purchasing the ground, for the removal of Smithfield market.

Superstition, in the former days of darkness, brooded over the minds of the populace at Islington, equally with that influence in other parts of the kingdom. This may be illustrated by the following observations of an ancient author; from which it appears that all the provisions made by Cloudesley for the pardon of his sins and the repose of his soul, were believed by the populace to be insufficient. For Purlet, an ancient author, speaking of earthquakes and other similar phenomena of nature, proceeds thus :—" And as to the same heavings, or tremblements de terre, it is sayde yt in a certaine fielde neare unto ye parish church of Islingtoun, in like manner, did take place a wondrous commotion, in various partes, ye earthe swellinge and turning uppe euery side towards ye midst of ye sayde fielde; and by tradycion of this, it is observed, yt one Richard de Clouesley lay buried in or neare yt place, and yt his bodie being restless on ye score of some sinne by him peradventure committed, did shewe, or seeme to signifye, yt religious observaunce should there take place, to quiet his departed spirit. Whereupon certaine exorcisers, if wee may so terme ym, did at dede of nighte, nothing lothe, using divers divine exercises, at torche light, set at rest ye unrulie spirit of ye sayde Clouesley, and ye earthe did returne aneare to its pristine shape, nevermore commotion procedeing therefrom to this day; and this I know of a verie certaintie."

STATISTICS OF ISLINGTON.

Islington, though formerly described as " a pleasant country town," separated from the city by numerous fields and meadows, is now only in name separated from London. The parish is *three miles one furlong in length, two miles one furlong in breadth*, and *ten miles and a half in circumference:* and the parish church is about *two miles and a half* from the boundary of the city.

The name of this village has, in different ancient records, been written Isendune, Isendone, Iseldon, Iselton, Yseldon and Eyseldon. Some, assigning to it a British origin, have derived the name from *Ishel*, implying in that language *lower*, and *don* from *twyn*, a *fortified enclosure:* whence *Isheldon*, the *lower fortification*. Others, referring to its cognomen *Isendone* in the Domesday Survey, which is a Saxon and British compound, signifying *the Hill of Iron*, deduce its etymology from the circumstance of springs of water, impregnated with that mineral, rising in the vicinity. The present name, Islington, appears to have been generally adopted towards the close of the 16th century.

Islington has continued rapidly to increase in its population, especially since the commencement of the present century. Marshal, in his " Topographical and Statistical details of the Metropolis," gives the following as the population :

In 1801	1811	1821	1831
10,212	15,065	22,417	37,316

The amount of parochial assessments, in the years ending 1776, 1,323*l.*; 1814, 11,794*l.*: and expended for maintaining the poor in the year ending 1829, 14,338*l.* From these items some tolerable idea may be formed of the increase of the parish of Islington; the population of which cannot now be so low as 40,000 souls.

Islington is celebrated at the present time for the Church Missionary Society's seminary for the education of their students, and also for Highbury College, the principal seminary for the education of ministers of the congregational denomination, and candidates for ministerial labours among the heathen under the direction of the London Missionary Society.

Islington is highly favoured for an evangelical ministry; and religion manifestly prevails to a great extent among its inhabitants. The following is a list of the several places of worship :—

EPISCOPAL CHURCHES AND CHAPELS.

	Ministers.
St. Mary's	Rev. D. Wilson.
St. Mary's Chapel of Ease, Holloway	Rev. J. Hambleton.
St. John's Church, Holloway	Rev. H. Venn.
St. Peter's Chapel, River Lane	Rev. — Haselgrove.
St. Paul's Church, Ball's Pond	Rev. J. Sandys.
Trinity Church, Cloudesley Square	Rev. H. F. Fell.

NONCONFORMISTS' CHAPELS.

	Ministers.
Islington Chapel	Rev. W. H. Dorman.
Union Chapel	Rev. T. Lewis. Rev. T. Watson.
Lower Street Chapel......	Rev. J. Yockney.
Holloway Chapel.........	Rev. W. Spenser.
Maberley Chapel..... ...	Rev. R. Philip.
Providence Chapel......	Rev. — Cole.
Barnsbury Chapel........	Rev. C. Gilbert.
Liverpool Road Chapel, Wesleyan	Rev. J. Bowers.
New Norfolk Street Chapel, ditto	Various.
Scotch Church	Rev. — M'Donald.
Irvingite Chapel	Various.
Claremont Chapel[*]	Rev. J. Blackburn.

Islington is highly favoured in the beneficent influence of such a body of Christian ministers; and the local charities are very numerous; the several congregations being ready to " every good word and work." Perhaps the following observations of an intelligent resident, give as correct a representation as could well be given in the same space.

" Islington, I think, is one of the best cultivated spots in the British part of our Master's vineyard. But in saying this, do I boast of the moral state of Islington? Alas! no—there is still a call for more preachers of the gospel—still much need of Christian instruction. The busy trafficking spirit manifested on the Sabbath morning, is mournful evidence of the little effect produced on great numbers by the continual faithful preaching of the word of life among them; and much, very much has yet to be done, before the evangelization of this neighbourhood can be even generally effected. Much, however, may be hoped for and expected from the labours of the faithful and zealous ministers with which this suburb is blessed; and there is certainly abundant evidence that their labours are not in vain.

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[*] This chapel stood upon the site of Mrs. Owen's School and Almshouses, at the lower end of this village, in the parish of Clerkenwell. An adjoining piece of ground, now in part covered by a row of houses bearing the name of " *Hermitage Place*," forms a portion of the endowment of Mrs. Owen's charity, and is called in the records of the Brewer's Company, her trustees, the " *Hermitage-field.*"

[*] The latter place of worship is situated just without the parish; but the congregation consists principally of those residing in Islington; and its devoted minister is united with his ministerial brethren in all good works.

The brightest feature in the moral aspect of Islington is the spirit of Christian affection and brotherly love which evidently pervades the different churches, both amongst themselves and towards each other. If the ministers are not all of one heart and one soul, there is certainly a large measure of that truly Christian spirit which leads them to regard each other as fellow-labourers in the same glorious cause; and both in and out of the establishment, the most cordial good-will and sincere wish for the promotion of the glory of God in the salvation of man, is, I believe, the prevailing desire of them all; and from such principles of action, what may not be hoped for? Even where, from the infirmities common to all, any thing like dissension has appeared, it has been graciously overruled by the Father of mercies for the wider spread of the gospel of his grace. This is evidently the case, for example, in the recent removal of Mr. Gilbert from Islington Chapel, the consequence of which has been the erection of a new place of worship in a neighbourhood where it was much wanted, and where, I doubt not, the labours of this good man will be abundantly blessed."

INFIDELITY IN LONDON.

Mr. Editor,—A bill was put into my hands about a a fortnight back by a friend with whom I had formerly been on terms of intimacy, headed "Cheap Instruction," and bearing for its motto, "Let truth triumph:" to which a gentleman present, on hearing it read, involuntarily responded "Amen." This excited a smile from my friend, and led me to make further inquiries as to the nature and design of the institution, when, to my surprise, I found that the sole object of the meeting was to invalidate the truths of christianity; and that my friend, who once stood high as a member of a christian church, had now united himself with a body of men for the sole purpose of disseminating the insinuating poison of infidelity. The subject for discussion on the ensuing Sunday evening, he informed me, would be, "What is Christianity?" Curious to know how they would handle the subject, I attended; and could not but observe how reason was perverted, and facts, in favour of Christianity, concealed or distorted. The speakers affected great mildness and moderation, and, at the close of their speeches, invited any one present, who felt disposed, to step forward and impugn their arguments; which, I am happy to say, was done most triumphantly by a gentleman who entered the room shortly after myself. A hoary headed infidel rose to reply, and weak and futile indeed were his arguments compared to the clear and lucid remarks of his opponent. Speaking of miracles, he observed—"if a miracle was performed to let the vagabond set through the Red Sea, why not have miracles now, when miracles were more wanted than ever?" He then adverted to the various crimes which have at different periods disgraced the world, attributing the whole to the influences of Christianity, and impiously inquiring, why did not the Christian's God interfere to prevent them; and concluded by emphatically saying—"I thank God I am not a Christian!"

The insinuating poison which these men are industriously disseminating, requires more than common caution to guard against its influence, and I trust that the friends of Christianity will awake from their lethargy, and use all their efforts to oppose the enemies of their religion by every legitimate means in their power, which, perhaps, cannot be more effectually accomplished than by an extensive circulation of the "Christian's Penny Magazine." If the affluent in every city, and town, and village in Great Britain, were to appropriate a small portion of their riches in circulating this cheap and useful little work in their respective vicinities, it would do much in promoting the cause of Christianity, and operate as a powerful antidote against the baneful influences of infidelity. Awake, then, ye that sleep, the enemies of your religion are vigilent; they attribute your silence to a secret disposition to favour their designs.

I cannot, perhaps, better close these remarks, than by giving the opinion of Collet on the moral influences of Christianity. "Once (says he) let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself in human affairs; that all their improvements perish with death; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that the weak have no guardian, and the poor no avenger; that human existence has no purpose, and human virtue no lasting friend; that this life is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive the extent of the desolation which would ensue? We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we hope, that were the sun quenched in the heavens, *our* torches could illuminate, and our fires quicken and fertilize creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of the day? And what is he more if Atheism be true? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite knowing no restraint, and poverty, and suffering, having no solace or hope, would trample with scorn on human laws. Virtue, duty, and principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling; and man would become, in fact, what the theory of atheism declares him to be—a companion for brutes."

Seeing that a mighty phalanx is raised against Christianity—that men are now to be found in the corners of our streets, and in the fields, with the Word of God in their hands, endeavouring to destroy men's best hopes, and to sow the seeds of unhappiness throughout our land, I trust that some of those able ministers who so strongly recommend your Magazine to public notice, will step forward and defend our holy religion against the attacks of the infidel band that is raised against it. I am aware that many of our Christian ministers in London are importantly engaged in various religious duties, but surely no duties, however urgent, can be more important than in checking the encroachments of infidelity, which is now disseminating its deadly poison with a zeal which Christians might profitably adopt in counteracting exertions.

If time permit, I intend enlarging on an article, entitled "The Duty of Christians to check Infidelity," which I wrote some time back for an excellent publication, called "The Anti-Infidel*," and submitting it for your approval.

With an anxious wish for the increase of vital religion, I remain, your's respectfully,

Dec. 3, 1835. B. R. G.

AN AMERICAN MISSIONARY'S THOUGHTS AT SEA.

America exhibits before us many things relating to their zeal for the progress of learning, and the universal extension of the kingdom of Christ among mankind, which we cannot contemplate without astonishment and admiration. Were it not for that foul blot upon their character—*Negro slavery*—in the middle and southern states, and the *impious, shocking,* and *cruel* prejudices which are cherished against *people of colour,* in the northern states, we should scarcely be able sufficiently to express our regard for the American Christians.

Surely these *unjust* and *inhuman* prejudices cannot consist with an elevated spirituality of mind, and eminent conformity to the image of Jesus Christ: and the faithful ministers of the Redeemer cannot belie their character in refraining to bear their testimony against such a species of ungodliness and cruelty. Surely these evils cannot long exist among a people who manifest so noble and generous a regard for the progress of the kingdom of Christ in the world. Truth, righteousness, and the Spirit of God must soon annihilate this wickedness, and lead to the establishment of righteous laws, and the manifestation of a correspondent feeling according to the holy law of Christ—"Thou shalt love thy neighbour as thyself." This is the true law of nature, the venerable law, the sentiment of genuine christianity, and every man that violates it in the letter or the spirit, impeaches his own character as a Christian!

America, however, has multitudes of eminent Christians, who consequently abhor slavery; and their hallowed zeal for the advancement of pure religion in the world, is finely illustrated in the number, devotedness, and spirit of their missionaries. The Rev. Mr. Choules, a Baptist clergyman of the United States, now in London, informed the writer, that on the day he set sail for England (October 1), Twenty-seven Missionaries, including their wives, embarked at New York to strengthen the hands of their brethren in the Burman empire and China! May God afford them his special blessing to crown their labours with success in the conversion of the heathen.

The following extracts of a letter from the Rev. Peter Parker, one of the Missionaries of the American Board, dated "Ship Morrison, China Sea, Oct. 12, 1834," will be read with the liveliest interest by every Christian:—

"We are not 130 days from New York, and begin to feel how welcome will be the desired port. The health of the passengers has been remarkably good, whilst there has been some sickness among the ship's company. One of this number, as it respects the body, sleeps beneath the waves that break on the coast of Java†, and his soul has launched away upon that ocean which has neither shore nor bottom, the ocean of eternity.

"It is with devout thanksgiving I remember, that during the last eight months I spent in America, I was permitted in the presence of about 30,000 who composed *Christian* assemblies, to plead the cause of 650,000,000 of heathen. And now I am far from the former, and on every side surrounded by the latter, for behind me are the isles of Sunda, Sumatra, and Java; on my left Malaya and Cambodia; on my right Burneo and the numerous Philipine islands, Palawan, Mindano, and Luzon; and just before me China spreads out its wide territory, and presents her millions and hundreds of millions who have never heard the gospel. In this situation, *both* remain alike near to my heart. To *promote the glory of God,* by endeavours to advance, so far as I shall have the opportunity, the highest interest of the Christian and heathen world, I trust will be the object of my life.

"It is not easy to describe with what feelings I approached the first heathen islands. It was a delightful Sabbath (Sept. 28th) that I first saw Java. The fresh and brisk breezes from the land came perfumed literally with "spicy" fragrance. In the night the Morrison came to anchor, ready to put into Anjier in the morning for fresh water and other supplies. My feelings were very peculiar. In the evening the coast was illuminated by the lights of the natives in their fishing boats, which extended for a great distance. They even reminded me of the lights of New York, as I have seen them late in the evening from the East river. At our devotions we sung the Missionary Hymn of Heber, substituting "Java's Isle" for Ceylon's. It was affecting to sing one of the Lord's songs upon the borders of a land upon which the Christian Sabbath, which had been observed on board the ship, had never dawned—whilst upon our floating home, the gospel had been preached, and prayers addressed to that God whom the heathen about us had yet to learn.

"Shut out from the rest of the world for four months, events which had occurred in the mean time, were poured suddenly upon us. After preparing letters for America, I took the boat for Anjier, in company with the captain, Mr. Olyphant and son, and for the *first* time stepped upon a heathen shore, and with my own eyes beheld a devotee of the false prophet pay his homage in a Mohamedan mosque.

"With a native officer at our head, we immediately repaired to the delightful residence of the Dutch master-intendant. But how shall I relate the intelligence which here awaited us? Alas! the venerable and beloved *Morrison is dead!* My beloved brother and personal friend, Rev. Henry Lyman, with his associate missionary, Munson, had fallen into the hands of *cannibals!* and are devoured*; and their dear companions, early bereft of their partners, are left *widows* and strangers in a foreign land.

"I had hoped in a little while to see the beloved Morrison, and to receive counsel from him as a father in the missionary service. The anticipation was pleasant of hearing his voice in prayer, and of frequently uniting with him before the throne in behalf of the millions of China. All, like a vision, has vanished! Yet, my joy preponderates over my grief. The good man felt that he had finished his work, and now he has entered into rest. I would not have detained him. Yet I express the sentiments of my heart when I say, I rejoice to think I may so soon go, with others, to stand in the breach and exert all my powers to advance the cause which he has so nobly begun in China, and to labour till death, praying that others may come after and finish what shall remain when I and my associates shall also rest from our labours.

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* An 8vo. volume, published in 1831, which contains some powerful and cogent arguments against the sophistries of infidelity.

† The ship carpenter drowned.

* There is no sufficient evidence that the Missionaries were devoured.—Editor.

"With other feelings I heard of the premature death of *Lyman* and *Munson*. I know not the particulars of their decease. Could they now express to the living their sentiments, I doubt not they would say they regret not the sacrifice for Christ. Still it is melancholy to think of the good they might have accomplished, had life been spared, which now must be effected by others. It is pleasant, however, to reflect, 'God often frustrates the plans of his servants, to accomplish his own which are *better*.' Rumour states that the missionaries were cautioned against going to the people by whom they were destroyed, but sure I am that a candid Christian community will be slow to charge with rashness these servants of God, who, in imitation of One who never erred, were willing to lay down their lives for those whom they would joyfully have blessed with the gospel which bringeth salvation. The authority of Sir Stamford Raffles might be sufficient to warrant them in the measure they took, notwithstanding the contrary opinion of individuals, who, it may be, did neither appreciate the motives of these brothers, nor understand the power of the gospel to tame the most savage men. The New Zealanders also belong to the class of cannibals, but missionaries are now successfully sowing seed among them, and gathering sheaves to everlasting life, and doubtless this was the animating hope in respect to the north-west coast of Sumatra.

"My dear brethren in Christ, just entering the ministry, or in different stages of preparation for it, and indeed all young men of talent, in whose bosoms glow the love of Jesus, and compassion for dying men, wherever you be, whether in the field, the workshop, or counting-room, to all, and to each personally, whose eye may fall upon this sentence, the inquiry is earnestly addressed, '*Who will come to fill the places of those whom death, in different ways, has transferred to the upper world ?*' Pause, dear brother, give the question a second thought; or rather, revolve it and pray over it, till you are satisfied that you are or are not, one of the number.

"The death of Dr. Morrison, and the history of what God has accomplished by one of humble birth, speak volumes to *you:* while it would seem the blood of *Lyman and Munson* cries from *Batta* (and to those *particularly* who were once associated with them in the pursuit of knowledge and in preparation for the gospel ministry), '*Pray* for the heathen, and come to their relief.' Say not, 'they are *cannibals*, let them alone;' they are immortal beings for whom Christ died. Has Satan built high and strong his fortress about them, and spread gross darkness over them ? The citadel must be surrounded, and if the gates cannot be unbarred, and a cheerful surrender obtained, the brazen walls must be *battered* down, and the light of the sun of righteousness poured in upon them. Let the requisite instrumentality be furnished, and *prayer* and the *Spirit of the Lord* shall accomplish it. What are a few, or even many lives, when such an object is to be gained, as the deliverance of thousands and millions from the bondage of him who sways his sceptre over these dark islands and far spreading continents ? Come then, brethren, whose coming the great head of the church shall approve, and as you proceed, may you experience the sentiment of one who could say, as he sailed over these oceans, 'Separated from my friends and country for ever, there is nothing to distract me from hearing the voice of my beloved; and coming away from this world and walking with him in love, amidst the flowers that perfume the air of paradise, and the harmony of the happy, happy saints, who are singing his praise;' and with *Martyn* and Morrison, Lyman and Munson, and many others whose names you will readily recall, and I need not mention, may you participate eternally the joy of having been obedient to your Saviour, and of leading to him many heathen, who shall unite with you in the everlasting song!

"*To Christians generally*, and especially to my brethren and fathers in the ministry, I would, with becoming deference, address a few lines. Were my object to select some topic which from its *novelty* would awaken interest, I should not select that of *prayer*, for its necessity has often been urged; but, if I may be allowed to dwell a moment upon the theme nearest my heart, and which in importance, to my mind, is unsurpassed by any other, this is the subject. Yes, were it my last and only appeal, I think it should be for more of that prayer which is offered in *faith*, and with clear apprehensions of the perfections of Him who has instituted it, and the power with which he has invested importunate supplication. For I believe that wherever the spirit of *true* prayer exists, there will be a disposition and sound wisdom to perform whatever is requisite, so far as human instrumentality is concerned, to secure its *end*. When there shall be a spirit of intercession resembling in fervency that with which the parent pleads for his first-born, pervading the heart of every minister and follower of Jesus Christ, in behalf of China, and all heathen lands, there shall be no more want of means or missionaries, and then without arrogance, the church may confide in the living God to take away all the barriers that oppose the introduction of the gospel among this interesting people.

"Within a few days of reaching the shores of this vast empire, my thoughts are busy by night and by day, awake or asleep, revolving the condition and prospects of these our fellow-beings, and inquiring what can be done. I see here and there as we go up this sea, the merchants' ships, but with some honourable exceptions, the emancipation of China from the thraldom of sin is a subject of no concern to them. I think of the importance which trade and the riches of this world hold in the estimation of foreigners generally, at the port of Canton. I think of *millions* who, did they enjoy the privileges of a free and republican people, would rejoice on terms advantageous to both, to hold free intercourse with foreigners, and to receive that pearl above price, the gospel of Christ, which his followers long to bestow upon them. But, alas! the *mandarins* and *emperor*, like the Jewish lawyers, will neither enter the kingdom of heaven themselves, nor suffer those who would enter to do it. Then it is I *feel*, and *tenderly* too, the necessity of *prayer* to Him who has their hearts in his hand, and can mould them as he pleases. We believe, indeed, 'the decree has passed in heaven, that China shall be saved,' and admit the propriety of the interrogation, 'What then are walls of national separation; what will imperial edicts and prohibitions avail ?' But it may be answered—that decree will remain unexecuted, until the *prayer*, and that degree of prayer is offered, which were also contemplated in the Divine mind. Those walls will stand, till, by *prayer*, the church shall scale them, and these edicts and prohibitions will have their influence till they who make them shall feel that they are countermanded by a greater than any earthly sovereign, '*His prayer*, that moves the hand which moves the universe.'

"If what has been written, prevail with any to offer *one* fervent prayer for China; or if the reader being a minister of Christ, shall be induced, with new earnestness, to urge upon his flock the necessity of the duty, the appeal is not in vain.

"*Dear Friends*, your missionaries need your frequent remembrance before God. Pray that they may daily walk with him, the *living God!* and possess the *faith* which *realizes* all the declarations and promises of *Jehovah*.

"Peter Parker."

RECENT SUDDEN DEATHS OF METROPOLITAN CHRISTIAN MINISTERS.

New Year's Day, while many were making merry, was a season of sorrow to several families of the faithful ministers of Christ; and we cannot refrain from uniting with the sympathy of the churches, in lamenting the sudden removal of several, who were deservedly honoured in life, and whose memories will long be cherished on account of their talents consecrated to the honour of God.

Rev. W. Newman, D.D., more than *forty-two years* the faithful pastor of the Baptist Church at Old Ford, Bow, was seized with apoplexy, while delivering an exhortation to his flock on Monday evening, Dec. 21. Consternation filled the congregation; but medical aid was immediately procured, though in vain: for he died early the next morning, Dec. 22, in the sixty-fourth year of his age. The funeral of this excellent minister of Christ, was attended by a vast number of persons on New Year's day; and, as an expression of the respect for his high integrity, primitive simplicity, unaffected piety, and active zeal in the advancement of religion, the inhabitants of the village closed their shops and houses as the procession passed. The Rev. Dr. Cox, Rev. Dr. J. P. Smith, Rev. W. H. Murch, Theological Tutor of Stepney College, Rev. C. Stovel, and Rev. Dr. Fletcher, were the principal ministers who engaged in the funeral service.

Dr. Newman has, we hear, left his valuable library to Stepney College.

Rev. Isaac Saunders, A.M. This respected and beloved servant of Christ, rector of the united parishes of St. Andrew-by-the-Wardrobe, and St. Ann's Blackfriars, London, was called away from earth to heaven, while delivering his usual anniversary sermon on New Year's Day. Prayers having been read, Mr. Saunders entered the pulpit, and chose for his text the following words, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of man, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, who is the head of all principality and power." (Col. ii. 8—10.)

The rev. preacher, in discussing this text, had described the apt configuration of the physical frame of man for the great objects of motion, respiration, and life, and was proceeding to impress upon his audience the necessity of a strict obedience to the ordinances of our Saviour, in order that their spiritual frame might, "through the body of his flesh, be presented to God holy and unblameable;" when, on uttering the words "you will be complete in Christ," he suddenly stopped short, fell on his breast upon the cushion on which his sermon was placed, and then dropped backwards on the floor of his pulpit. Excessive alarm filled his congregation; when two medical gentleman who were present, rushed up to his aid, and opened a vein; but only a few drops of blood followed the lancet, and he breathed his last at twenty minutes past twelve o'clock, in that pulpit from which he had preached the doctrines of salvation for many years.

Mr. Saunders was born Sept. 18, 1781, and was a member of Edmund Hall, Oxford. He was ordained about the year 1804, as curate, and was afterwards elected afternoon lecturer at Blackfriars. On the death of the Rev. W. Goode in 1816, Mr. Saunders was appointed his successor.

Rev. John Wilcox. This popular and successful clergyman, minister of Tavistock Chapel, Drury Lane, died very suddenly a few days before the close of the year. He is reported to have been preaching at Hampstead, and immediately to have hastened to a coach with a view to return to London. Soon after being seated in the coach, a female, and the only passenger, observed him change countenance, and on calling to the coachman, it was found that this servant of Christ had breathed his spirit into the hands of God his Saviour.

Rev. Henry Blunt. This devoted clergyman, minister of Trinity Church, Chelsea, died after a lingering illness, the first week in the new year. Mr. Blunt, being in a declining state of health, is understood to have consulted his medical friends, some time ago, whether it were probable, if he spent a year or two in quiet, in a milder climate on the continent, that his life and labours might be greatly prolonged; to which they replied, that it was very doubtful; when he piously resolved to persevere in his active services at home, endeavouring to fulfil the great end of his ministry, in seeking the conversion of souls to Christ. His valuable writings praise him; and doubtless he has heard his Divine Master welcome him, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

REVIEW.

Familiar Letters to a Gentleman, on several important Subjects in Religion. By the Rev. Jonathan Dickinson, A.M. President of Prince-Town College, New Jersey. 18mo. cloth. pp. viii.—349. London: Religious Tract Society.

"Familiar Letters on Religion," if written by a learned, wise, and truly spiritual man, cannot fail to be in a high degree valuable. For though religion in its perfection is found, taught, and exhibited in the Holy Scriptures, and in its divine power is learned by experience under the gracious influences of the Holy Spirit, a thousand doubts and difficulties may arise in the mind of a sincere inquirer after the way of truth and salvation. Hence the wisdom and goodness of God in ordaining the standing ministry of the gospel, not only for "the calling men out of darkness into the marvellous light" of Christ, but "for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

"Letters on Religion" we have whose value is very great, written by Dr. Olinthus Gregory; and Newton's "Cardiphonia," are manifestly written from the fulness of the heart. Both these works are deservedly esteemed by the Christian public: but neither of them can supersede the volume before us. Dr. Gregory's embrace the "Evidences, Doctrines, and Duties of Christianity," and their end has been answered in their having been the means of the conversion, it is believed, of many to the faith of Jesus Christ. Mr. Newton's are peculiar, as soothing and comforting to experienced and tried Christians; and to such they have been eminently useful.

President Dickinson's *Seventeen Letters*, are the production of a great divine; and they embrace, in a condensed form, the "Evidences, Doctrines, and Duties of Christianity," treated in an unusually powerful and discriminating manner, with the design of removing those perplexities which are common to young Christians. This is a volume especially adapted to aid the religious inquiries of those who possess superior intellectual endowments, and who are slow to receive any principles, however sanctioned by great names, without solid and satisfactory evidence of their truth.

Ministerial Solicitude and Fidelity. A Farewell Sermon, addressed to the Congregation of Holland Chapel, North Brixton, June 21, 1835. *With a Brief History of the Author's Connexion with that place of Worship. By* JOHN STYLES, D.D. 8vo. pp. 44. London: Westley and Davis.

THIS is an unusually powerful and impressive discourse, and highly appropriate to the occasion of the preacher relinquishing Holland Chapel, in which he had exercised his ministry during a period of *twelve* years. The "Brief History" in the appendix will afford much satisfaction to many who may not be accurately informed concerning the reasons of Dr. S. leaving his chapel; and though our notice of the "Sermon" is late, it will probably more effectually promote the object of its publication, now his attached friends are erecting him a new and spacious place of worship. In that place we pray that he may long enjoy the Divine blessing, and see "the pleasure of the Lord prosper in his hand."

The Young Christian's Protestant Memorial for the commemoration on the fourth day of October, 1835, *of the Third Centenary of the Reformation of Religion, by the Restoration of the Holy Scriptures, the first English edition being finished printing October* 4, 1535. *Originally written for the Christian's Penny Magazine, by* THOMAS TIMPSON, *Author of* "*The Companion to the Bible*;"—"*Church History through all Ages,*" *&c.* 18mo. boards. pp. iv.—82. With a frontispiece. London: George Wightman, Paternoster Row.

MANY of the readers of the Christian's Penny Magazine, are probably not aware that the papers on the Protestant Reformation, published in this work in October last, have been republished in a small volume, adapted for a Sunday School reward book. It is presumed to be peculiarly suitable as a present for the young, as it gives a condensed view of church history and the Reformation.

An Historical Inquiry concerning the Principles, Opinions, and Usages of the English Presbyterians; chiefly from the Restoration of Charles the Second to the Death of Queen Anne. By JOSHUA WILSON, Esq. 8vo. pp. 260. London: H. Fisher, R. Fisher, and P. Jackson.

"LADY HEWLEY'S Charity," to the amount of about 3,000*l*. per annum, having been for many years appropriated to the support of Socinian doctrines, by Unitarian trustees, contrary to the design of the benevolent and truly Christian lady, who bequeathed that large property for the benefit of "godly ministers of Christ's holy gospel," has occasioned the writing of this valuable pamphlet. Mr. Wilson has done ample justice to his subject; and in this excellent publication, the reader will find most delightful proofs of the sound orthodox and Trinitarian sentiments of the former English Presbyterians, from the imperishable writings of Drs. Bates, Manton, Calamy, and Messrs. Baxter, Chandler, Flavel, P. Henry, M. Henry, &c. This work deserves to be read by all who feel interested in the baseless claims of Unitarians to be accounted the representatives of the Presbyterians, by whom their dishonourably retained places of worship were endowed, for the support of scriptural christianity.

The Teacher's Offering; or, Sunday School Monthly Visitor. Edited by the REV. JOHN CAMPBELL. Vol. VIII. New Series for 1835. 32mo. half-bound. pp. 376.

THIS cheap periodical for Sunday School children and families retains its interest, and continues worthy of its inviting title. We believe it is the oldest of its class; and though there are several others of this size and sort, this appears equal to any if not superior to all, especially in the range of information which it conveys, from the pens of several popular writers.

EDUCATION IN FRANCE.—In 1820, the number of scholars in France was to that of the inhabitants as one is to 27; in 1829, as one is to 23¾; in 1832, as one is to 16¾; and in 1834, as one is to 14½. But the mass of the population, deducting children under two years of age, which is as yet totally void of instruction, amounts, it is supposed, to upwards of nineteen million individuals, or sixty-three out of one hundred, the three-fifth of the population. It is calculated, that to make education general in France, it would require 169,000 establishments of public instruction. At present there are but 34,000; therefore there is an enormous deficiency of 135,000 schools to be founded.

SUGAR FROM INDIAN CORN.—M. PALLAS lately presented to the Académie des Sciences of Paris a sample of this substance, extracted from the stem of the plant, which has been found to contain nearly six per cent. of sirup, boiled to forty degrees, a part of which will not crystallize before fructification; but it condenses and acquires more consistency from that period to the state of complete maturity. The most favourable time to obtain the greatest quantity of sugar, is immediately after the maturity and gathering of the fruit. The matter left after the extraction of the sugar is capital to feed cattle or to make packing paper.

HINDOO DEITIES.—The gods whom the Hindoos worship are impersonations of all the vices and all the crimes which degrade human nature; and there is no grossness and no villany which does no treceive countenance from the example of some or other of them. The vilest and most scandalous impurity pervades their mythology throughout; is interwoven with all its details; is at once its groundwork and completion; its beginning and its end. The robber has his god, from whom he invokes a blessing on his attempts against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is of the essence of the system.—*Thornton's India.*

ON THE DEATH OF THE REV. ISAAC SAUNDERS,

RECTOR OF ST. ANDREW-BY-THE-WARDROBE, AND ST. ANN'S, BLACKFRIARS, WHO DIED IN HIS PULPIT, JAN. 1, 1836.

The year began its round
'Midst many a joyful peal,
Some happy souls it found
Dispos'd in prayer to kneel
For blessings on their future way.
Ah! who can count a single day?

And when the well-known bell
Was heard from far to chime,
It not unheeded fell;
At this appointed time
The faithful shepherd met his flock,
To lead their footsteps to that *Rock*

Which could alone afford
A shelter from the storm;
And he had read the word,
And in its purest form,
Had pray'd the prayer—and then the song
Of praise, which only does belong

To *Him* whose guardian care,
Another year had given,
A season to prepare
To join that song in heaven;
Thus all went on as it had done
When many former years begun.

The pastor then unclos'd
The word of God, and took
As he had been dispos'd
From out the holy book,
By the same Spirit who of old,
Did to the prophet's hearts unfold,

The counsel of the Lord;
This he had not withheld;
How sinners are restor'd,
And they were oft compell'd
To view the Lamb for sinners slain—
He made the great salvation plain.

This was his motto now—
"Beware!"* the truth believe,
And keep the sacred vow;
"There are who would deceive,
"Or through philosophy, or teach
"Some vain deceit, or else they preach

"Traditions form'd by man,
"The rudiments of earth,
"Nor build upon the plan
"Which was of old set forth;
"In whom the fulness of the God,
"United is with flesh and blood;

"In whom complete ye are!"
And he explained the word;
But, oh! the grief and fear—
This champion for the Lord
Had droop'd his head, as on his tongue
Attentive crowds in silence hung.

He droop'd his dying head
To speak no more on earth,
His ransom'd spirit fled
To meet its heavenly birth;
Oh! who can guess the joy!—'tis past
All finite thought!—but it shall *last*.

This consummates the whole, and he
Is blest with immortality.
When time with all its years have roll'd,
When heaven and earth have waxed old,
When past the resurrection morn,
And souls and bodies have been born
To greater bliss; where Jesus reigns,
And mansions for his own obtains;
The song of praise begun below,
Shall through eternal ages flow.

Mrs. Hopkins.

"WE BELIEVE THAT THROUGH THE GRACE OF THE LORD JESUS CHRIST WE SHALL BE SAVED."

Acts xv. 11.

Yes! it is a truth most cheering,
We shall reach the heavenly land!
Jesus is our vessel steering;
All must bow at his command.

Numerous are our foes menacing,
Trying to distress our souls;
But 'tis Jesus us embracing,
Who the winds and storms controls.

Though by dangers we're surrounded,
Though our road be dark and drear,
We shall never be confounded,
For behold the Saviour's near.

He inspires us with his gladness,
He our grace and faith restores;
He dispels from us all sadness,
In our wounds rich oil he pours.

Then, since Jesus us is guiding,
We'll unite to sing his praise;
Ever in his word confiding,
May we walk in all his ways.

Blessed be his love, amazing,
Vast, surpassing, free, and great;
Blessed be his name for raising
Sinners poor to bliss so great.

W. R. S.

MY NATIVE COUNTRY.

Britain, my dear, my native, honour'd land,
Could I for thee lift up one fervent prayer,
'Twould be, that o'er thy mighty realms should stand,
Thy God thy wide extended fame to bear.

Held by his hand, age after age should fly
And witness thee a nation mighty still,
Thy glory should the blasts of time defy,
Till the last trumpet's sound the heavens should fill.

As some vast city founded on a rock,
Against which ocean's billows dash in vain,
Thou shouldst stand firm midst war's tempestuous shock,
And as the stedfast sun unchang'd remain.

Empires and kingdoms should be swept away,
Borne by the floods to dark oblivion's deep,
But thou, beneath prosperity's bright ray,
Through rolling ages should thy station keep.

L. P.

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* Col. ii. 8, 9.

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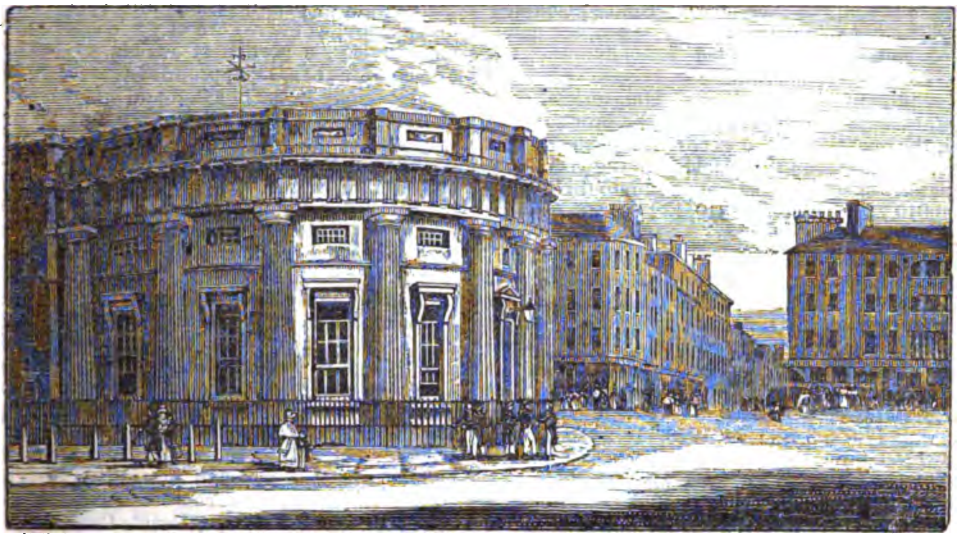


View of the Commercial Exchange Room, Manchester.

STATISTICS OF MANCHESTER.

MANCHESTER, in many respects, is by far the most important provincial town in the British empire; and whether it be considered in relation to its vast population, its prodigious manufactures, or its active *religion*, it cannot fail to be peculiarly important in the view of every intelligent Christian.

Whitaker, in his elaborate History of Manchester, has, with great probability contended, that the ancient Britons had a settlement on the site of this town, before the invasion of this country by the Romans. It is, however, a fact, that Julius Agricola, the Roman governor of Britain, A.D. 79, having carried his victorious arms as far north as the banks of the Clyde, erected various fortresses to secure his conquests, one of which in this place, called by the Britons MANCENION, was called MANCUNIUM by the Romans; and from various notices remaining of this military station, in conjunction with local researches, it appears to have occupied a spot called Castle Field. The Saxons or Angles, taking possession of the country, called this place Manceaster, whence its present name Manchester; and the thane or chieftain fixed his residence on the Castrum Æstivune, or summer camp of the Romans.

The town, which had gradually accumulated around the ancient fortress, was ruined during the early incursions of the Danes, and subsequently restored by Edward the Elder, about A.D. 920. On the Norman conquest, Albert de Grelley, one of the adventurers attached to the standard of William I., obtained possession of this place, and made it the seat of his residence; and his son, Robert de Grelley, A.D. 1134, after returning from an expedition into Normandy, whither he had attended his sovereign, Henry I., obtained from that prince, as the reward of his services, a grant of a fair to be held in his lordship of Manchester, annually on St. Matthew's day, and the days before and after it; and this fair, which still subsists, under the appellation of Acker's Fair, now takes place on the first of October. Thomas de Grelley, lord of the manor in 1301, gave the burgesses of the town a charter of the custom of the manor, by which Manchester was constituted a free burgh. From the Grelley family, this lordship was transferred to Robert de la Warr, whose descendant, Thomas Lord de la Warr, in the reign of Henry V., founded that wealthy establishment, the Collegiate Church. In 1579, the manorial rights and immunities were sold for 3000*l*. to John Lacye, who in 1596, resold them for 3500*l*. to Sir Nicholas Mosley, in whose family the manor, now immensely increased in value, has ever since continued.

PROGRESSIVE INCREASE OF POPULATION IN MANCHESTER.

Manchester has increased in its population more rapidly than any other provincial town: for about a century and a half ago, Manchester, Liverpool, and Birmingham, were computed to contain each about 5000 inhabitants. In 1831, Liverpool contained 165,175, and Birmingham 146,986.

Manchester contained in	1708, about	8,000
	1757, nearly	20,000
	1801	84,020
	1811	98,573
	1821	133,788
	1831 ..	270,961

MANUFACTURING PROGRESS OF MANCHESTER.

Manchester owes its prosperity and importance to the extensive prosecution of manufactures, and particularly of the cotton manufacture. The making of woollen goods at this place has been traced as far back as the year 1552; and the town was long famous for the manufacture of fustians; but it was not till about the middle of the last century that the cotton trade became very considerable. Its subsequent increase and improvement have been materially influenced by the invention of machinery for the abridgment of labour. In 1781, two years previously to the introduction of Arkwright's machines, for carding and spinning cotton by steam, the quantity of cotton-wool imported annually was but 5,198,778 pounds; but after the successive inventions or improvements of Highs, Hargreaves, Arkwright, Crompton, and Watt, had been brought into action, the quantity of the goods manufactured was augmented more than thirty-fold. In the year 1800, the quantity of cotton-wool imported into this county was 56,010,732 pounds; in 1810, 132,488,935 pounds; in 1820, 144,818,100 pounds; in 1825, 228,005,291 pounds; in 1826, 177,607,401 pounds; in 1827, 272,448,909 pounds; and in 1828, 227,760,642 pounds; whence it appears that there has been for twenty years past an immensely progressive though somewhat fluctuating increase in this very important branch of manufacture. This deduction may be confirmed by reference to the official statements of the exports of cotton goods, the value of which, in 1815, was 17,655,378*l.*: in 1820, 18,282,292*l.*; in 1825, 30,155,901; and in 1830, 37,269,395*l.*; though in this case also the increase was irregular, the quantities of goods exported in 1827, as well as in some of the preceding years, having been inferior to to the exports of the foregoing years. About four-fifths of the entire amount of the cotton trade of this kingdom centres in Lancashire; and it has been estimated that in that county the capital invested in the buildings and machinery, exclusively appropriated to the cotton manufacture, amounts to more than eight millions of pounds. There were, in 1825, in the parish of Manchester alone, more than 20,000 steam-looms in motion; and it appears that since that period the number has increased. In the same year there were in the townships of Manchester, Chorlton Row, Ardwick, Salford, Pendleton, and Hulme, 104 spinning-factories, worked by 110 steam-engines, the aggregate power of which was equal to that of 3598 horses; and within the same districts there were used in different manufactures, exclusively of those employed in the cotton-works, 102 engines, altogether of 1277 horse power. Though cotton goods form the staple manufacture of Manchester, there are others carried on very extensively, as the manufactures of woollen, linen, and silk, especially the last mentioned, which has greatly increased of late years. Several branches of industry practised here are subsidiary to the principal manufactures, as bleaching, calico-printing, and glazing, engraving for the calico printers, engine-making, machine-making, dyeing, the preparation of iron liquor, vitriolic acid, and various other articles. Among the varieties of cotton, linen, woollen, and silk textures, made here, may be specified muslin, fustian, crape, table-cloths, blankets, carpets, flannel, baize, bombazine, ribbons, stuffs, and fancy mixtures of different kinds, rivalling in novelty and beauty the productions of metropolitan or foreign artisans. Manchester has also long been noted for the manufacture of hats; and those sold as London hats are, it is said, usually made in this town and its vicinity, some of the finer kinds only being finished in the capital.

RELIGIOUS STATISTICS OF MANCHESTER.

Established Church in Manchester.—Gorton, in his great "Topographical Dictionary," recently published, says, "There are in Manchester and its suburbs sixteen churches and three chapels, connected with the establishment. The principal church, dedicated to the Virgin Mary, St. George, and St. Denis, was founded as a collegiate institution, by Thomas West, Lord de la Warr, in the reign of Henry V., in whose French campaigns that nobleman participated, and acquired great wealth from the ransom of prisoners, and the booty which fell to his share, as the reward of his courage and military services, a portion of which, according to the custom of his age, he appropriated to works of piety, and especially to the erection and endowment of this church. It was rebuilt in the reign of Henry VII., by means of the contributions of various benefactors. This edifice is a noble specimen of decorated Gothic architecture, being richly ornamented with open battlements and pinnacles, and having a handsome square tower at the west end; the interior is adorned with tabernacle work, and there is a large and excellent organ. The college, which had been suppressed at the Reformation, and afterwards restored by queen Mary, was refounded by Elizabeth in 1578, under the style of Christ's College, Manchester. The collegiate body consists of a warden, four fellows, two chaplains, two clerks, four choristers, and four singing-men. Trinity church or chapel, in Salford, was founded in 1635, and rebuilt in 1752; St. Anne's church, in St. Anne's Square, was erected in 1709, and consecrated in July, 1712; St. Thomas's chapel, Ardwick, was consecrated in November, 1741; St. Mary's church, Dean's Gate, built by the clergy of the college, an elegant structure, in the choir of which is curious carved work, was opened in September, 1756; St. Paul's in Turner Street, a spacious edifice, with a lofty tower, was consecrated in July, 1765; St. John's, in Byrom Street, was commenced in 1768, and consecrated the year following; St. Stephen's in Salford, was consecrated in July, 1769; St. James's, Charlotte Street, was consecrated in August, 1788; St. Peter's, at the bottom of Mosley Street, a handsome stone structure, with a lofty spire, was founded in 1788, but not consecrated till 1794; St. Clement's, Lever Street, was commenced in 1792; St. Michael's, Angel Street, was consecrated in July, 1794; St. Mark's, Cheetham Hill, was completed the same year; St. George's, in St. George's Road, was opened for public worship April 1, 1798, but not consecrated till 1818; All Saints, Chorlton Row, was consecrated in April, 1820; St. Luke's, Chorlton Row, is a licensed chapel; St. Philip's church, on the north side of Bank Parade, Salford, was consecrated in September, 1825; St. Mathew's, Liverpool Road, near Castle Field, a fine example of pointed architecture, was commenced in 1822, and consecrated in September, 1825; St. George's, in the suburb of Hulme, a spacious edifice in the Gothic style, was commenced in September, 1826, and completed in 1828."

Dissenters in Manchester.—Mr. Gorton says, "The Roman Catholics, who are numerous at Manchester, have three chapels; St. Augustin's, Granby Row, a noble edifice, built under the superintendence of Mr. John Palmer, architect, at the expense of 10,000*l.*; a chapel in Rook Street; and another in Mulberry Street. There are more than forty places of worship for various sects of Protestant dissenters, viz.: five for Baptists, one for the Society of Friends, eleven for Wesleyan Methodists, nine for Independents, one for Welsh Independents, one for Independent Methodists, two for Methodists of the new connexion, one for Primitive, one for Tent Methodists, two for Swedenborgians, two for Unitarians, one for

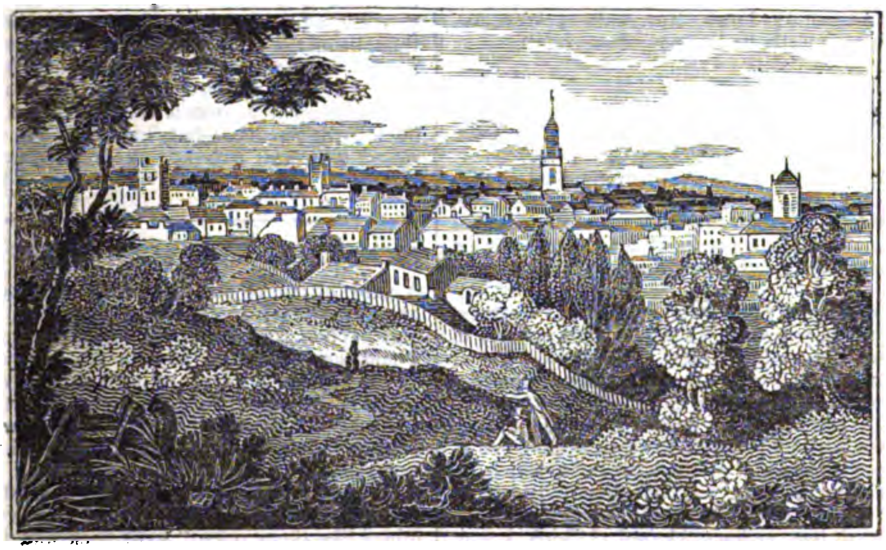
Presbyterians, three Roman Catholic chapels, and a synagogue."

EDUCATIONAL STATISTICS OF MANCHESTER.

Mr. Gorton remarks, "Among the most important of the charitable foundations is the hospital, or Blue-coat School, established through the munificent bequest of Humphrey Cheetham, esq., in 1651, with a charter of incorporation, granted by Charles II., for the education and support of forty boys; but the funds having been greatly augmented, the number of scholars has been doubled. To the same benefactor the town is indebted for the foundation of a valuable public library, said to contain 15,000 volumes of printed books, besides manuscripts, with a salaried librarian, and a fund producing a sum for making annual additions to the collection. There is a free grammar-school in Long Millgate, which was founded in 1513 by Hugh Oldham, bishop of Exeter, and which is a seminary of considerable importance and great reputation, having attached to it a high master, a second master, two assistants, and a master of the lower school. The other establishments for gratuitous education include the Collegiate Church School, Fennel Street; the Deaf and Dumb School, Stanley Street, Salford; St. John's School, Gartside Street; the Catholic Free-school, Lloyd Street; the New Jerusalem School, Irwell Street, Salford; the Ladies' Jubilee School, Strangeways Park; the National School, Granby Row; the National School, Bolton Street, Salford; the Lancasterian School, Marshall Street; and the Infant School, Saville Street, Chorlton Row. There are also a considerable number of Sunday-schools, almost every place of worship having one of those useful institutions attached to it. The whole number of children receiving gratuitous education at day-schools in Manchester, has been stated to be about 2600; and the number of the Sunday scholars about 26,000."

MEANS OF COMMUNICATION.

The commerce of Manchester derives vast advantages from inland navigation, the river Irwell affording the means of regular intercourse with Liverpool; and the duke of Bridgwater's canal forming a communication for the conveyance of merchandise to the interior of the kingdom, and for the supply of coal and raw materials for the consumption of the various manufacturing establishments. The railway also recently completed between this town and Liverpool, traversed as it is by steam-carriages, presents a medium for the transfer of goods, or for speedy travelling beyond comparison with reference to other modes of conveyance. Contrasted with the rate of travelling about half a century ago, the flight of the steam-carriage seems almost incredible. In 1770, the diligence started from Manchester at six o'clock in the morning, and after breakfasting, dining, and taking tea on the road, the passengers reached Liverpool at nightfall. On the 4th of December, 1830, the Planet locomotive engine, took the first load of merchandise which passed along the railway from Liverpool to Manchester. The train consisted of eighteen waggons, containing 135 bags of American cotton, 200 barrels of flour, sixty-three sacks of oatmeal, and thirty-four sacks of malt, the aggregate weight of which was 51 tons, 11 cwt. 1 qr. To this must be added the weight of the waggons and oil-cloths, namely 23 tons, 8 cwt. 3 qrs.; the tender, water, and fuel, weighed four tons, and there were fifteen persons on the train, whose weight was one ton; making a total weight of exactly eighty tons, exclusive of the engine, weighing about six tons more. The journey was performed in two hours and fifty-four minutes, including three stoppages of five minutes each. The train was assisted up the inclined plane at Rainhill, by other engines at the rate of nine miles an hour; and it descended another inclined plane at Sutton, at the rate of sixteen miles and a half in an hour. The average rate on other parts of the road was twelve miles and a half in an hour, and the greatest speed on the level fifteen miles and a half in an hour, which was continued for a mile or two at different periods of the journey.



GENERAL VIEW OF MANCHESTER.

Ecclesiastical Statistics of Lancashire.

Although the "General Statistics of Lancashire" were given in the first volume of the Christian's Penny Magazine, the ecclesiastical department has considerably changed during the last three years, and this branch will not fail to be edifying to many of our readers, especially in connexion with this sketch of the statistics of its principal town, and more especially to our numerous readers in Manchester. The following is given from the Congregational Magazine for December, 1835.

"*General Statistics.*—Area, 1766 square miles. Parishes, 70. Population, 1,336,854.

Established Church.—Jurisdiction, *Chester.* Diocesan, Dr. *J. B. Sumner.* Churches and Chapels, 292.

Voluntary Churches.—Total number of Congregations, 514, *i. e.* Roman Catholics, 86; Presbyterians, 21; Independents, 100; Baptists, 39; Calvinistic Methodists, 9; Wesleyan Methodists, 154; other Methodists, 80; Quakers, 25.

Contributions to Missionary and Bible Societies, 1834-5.

Episcopalians.						
Propagation Society	£354	12	4½			
Church Missionary, do.	2557	1	4			
				2911	13	8½
Nonconformists,						
London Missionary Soc.	4877	9	9			
Wesleyan Ditto	4415	11	11			
Baptist Ditto	345	19	7			
				9639	0	5
British and Foreign Bible Society				4543	9	7

Education.—Children educated in Infant Schools, 6360; Daily, 91,174; Sunday, 198,777.

Associations.—30 Sunday School Unions, 559 Schools, 15,674 Teachers, and 163,530 Scholars. Lancashire Union of Independent Churches, Rev. T. Raffles, LL.D., Secretary. This important Society assists 41 poor congregations, and has 66 out-stations. Income 1292*l*. Yorkshire and Lancashire Baptist Association, formed 1787, includes 55 churches. Rev. J. Harbottle, Accrington, Secretary.

Collegiate Institutions.—The Blackburn Independent Academy; Tutor, Rev. Gilbert Wardlaw, M.A. Roman Catholic College, Stoneyhurst.

"SORROWFUL SAM," AND THE CONVERSION OF THE DRUNKEN COACHMAN.

The Rev. J. Venn, an eminent evangelical clergyman of Clapham, in a letter to Mrs. Hannah More, in 1810, relates the following instance of the penitent death of a "drunken coachman," his change of mind having been effected through the instrumentality of a tract.

"A poor man in this village lately died in a most penitent and happy state, which he owed entirely to the perusal of your little tracts. He was a driver of one of the stage coaches in this place, was very drunken and profligate, and never attended a place of worship; but beginning to sink under the injuries which dram-drinking did to his constitution, one of our benevolent visitors of the district in which he lived, called upon him, and left him a parcel of tracts. 'Sorrowful Sam,' was the one which particularly struck him, and was blessed, I think I may justly say, to his entire conversion. His illness was long and lingering, but he gave every satisfaction which could be desired of a solid change of heart, and upon his death he earnestly desired that a copy of that tract might be given to each of his children, with a solemn charge to them to read it over every month. His widow was also very deeply impressed, and she is become now, I hope, truly religious; and thus has a whole family, probably, been rescued from ruin by that excellent tract. It was the production, I believe, of your sister Sally, who, I am sure, will rejoice on this account."

Coachmen are a different and greatly improved race of men from those of *twenty* or *thirty* years ago: but very few of them are believed to be pious. The writer of this, while waiting an hour at that great coach inn, the Bull and Mouth, London, inquired of one of the porters if there were any of the multitude of coachmen belonging to that establishment supposed to be religious; when he replied "Not one. There was one a year or two ago, that was said to be a religious man, but he left coaching." Can nothing be done to promote the spiritual welfare of coachmen?

Benevolus.

THE SABBATH SCHOOL TEACHER'S REWARD.

Sir,—I gazed intently on a scene of wretchedness one afternoon, while passing through the streets of London, and my feet seemed rivetted to the spot. A stranger approached and gave sixpence to a poor woman, on whose knees were three helpless babes, and I heard a heavy sigh accompany *a blessing on his head*—again the prayer was repeated, and my bosom appeared to beat with joy at so much GRATITUDE. I had dropped my mite and was departing, when a small voice cried "Teacher, teacher"—and another voice, though in a sweeter tone, re-echoed the words immediately; but scarcely had I turned to discover who addressed me, when two little boys caught my hand, and with all those marks of affection they would have shown towards a parent, expressed their delight at seeing me. I was somewhat struck with their manner, and the brightness with which their eyes shone on me, for nothing but *love* was to be seen in their countenances. I called to my mind a momentary glimpse of the preceding Sabbath, when they listened to my teaching; and I thought of the *reward* that was now offered me for my labour; again Gratitude presented itself to my view, but, oh! it was of a kind to which none other may be compared—words cannot express my emotions at the moment—but, indeed, it was a *Sabbath School Teacher's Reward.* Yours, Sir, truly,

G. B. S.

CONFIDENCE IN GOD ILLUSTRATED.

A lady in one of our large cities had been in the habit of attending religious meetings in the evening. When she had no one to accompany her, she would sometimes go alone. On her return one evening, from a place of worship, in crossing a public walk which lay in her way home, she was met by two ruffians, who stept before her, and presenting a pistol to her breast, demanded her watch and money. Although alone, as they supposed, there was One present in whom she trusted, whom the wretches did not see, and at whose approach, others like them, once "went back and fell to the ground." As she had no arm of flesh to protect her, she instantly fell on her knees before them, and, with uplifted hands, cried out, "Now, Lord Jesus, help!" The affrighted assassins fled.

B. R. G.

CHRISTIAN LADY'S FRIEND.

THE MOTHER'S GUIDE.—No. II.

Maternal Responsibility.

Maternal dignity, how great! Maternal responsibility, how serious! what an awakening idea is suggested by the expression! Who is sufficient to fulfil the weighty obligation? In what terms of language can the sentiment be adequately conveyed? What powers of mind can form a just conception of its reality?

Doubtless the various obligations must fully correspond with the true honour which distinguishes a mother! but who will be sufficiently presumptuous to declare, that he clearly comprehends the real dignity pertaining to that being, who is destined to outlive the luminaries of heaven, and to exist in a future world through the boundless ages of eternity, in a condition corresponding with its character on earth?

An intelligent pious mother, looks upon her helpless sucking infant with sensations altogether peculiar to herself—with solicitude that is absolutely unutterable. Beholding its beautiful countenance, she drops a tear upon its smiling face, exclaiming, "My lovely babe, thou art an inestimable treasure committed to my charge, for the preserving of which I am made accountable to God, the Creator of all things, our awful Judge.

'Helpless immortal! insect infinite!'

truly thou art fearfully and wonderfully made; but thy tender frame is the sacred depository of a jewel more precious than the whole world! thy delicate form is feebler far than that of the beasts that perish; yet art thou ordained to survive the wreck of worlds. Thou art born to witness the awful catastrophe of the stars falling useless from their orbits—of the sun being extinguished—and of old Time himself expiring.

"While slumbering in thy mother's lap, thou art peaceful and secure; unconscious of my solicitude for thy future welfare, and of my prayers for thy eternal salvation. A thousand anxious fears and hopes alternately crowd my mind. Should Divine Providence spare thy life to manhood, O what will be thy character—thy pursuits—thy influence among men? If spared to witness thy career, shall my soul rejoice in beholding thee a man of God—a minister of Christ—a disciple of Jesus?—an ornament to thy family—a blessing to the world? May the God of all grace say, Amen, and make thee a praise in the whole earth. Or shall anguish break my heart, seeing thee a lover of pleasure more than a lover of God?—an unbeliever?—a haughty sceptic, dreaded by thy parents and dangerous to society?

"I have been the means of thy natural life, and a character of eternity is impressed upon thy soul. Through me thou hast derived a corrupted nature, and become a participant in the evil of the universal apostacy of our race; but, alas! my will and power are insufficient to make thee a new creature in Christ Jesus. He who is called faithful and true has declared 'ye must be born again:' participating of a new birth to become a child of God and so an heir of God through Christ. Thou art a child of many prayers. Thy father, believing the promises of God; and thy mother, in the exercise of faith, have many times besought the Lord for thee; and God forbid that we should cease to pray for thy spiritual welfare and thy salvation. Thy religious character on earth, and thy eternal happiness in heaven, may have been ordained to depend upon my instrumentality. God may surely be imagined, as saying to me, in the language of Pharaoh's daughter to the mother of Moses, 'Take this child and nurse it for me, and I will give thee thy wages.' (Exod. ii. 9.) He is directing and assuring me, 'Train up a child in the way he should go, and when he is old he will not depart from it.' (Prov. xxii. 6.)

"Knowing the preciousness of my own soul, how can I forget the worth of thine. Humbly depending on his grace, therefore, I will watch thy opening mind, fill it with divine truth, and lead thee by precepts and by my example in the ways of my Redeemer and Lord. Now, even while thou art unconscious of my cares, will I commend thee to his faithful protection, to bless thee with the gift of his Holy Spirit, to enrich thee with his grace, to guide thee with his counsel, and afterward to lead thee to his glory."

Maternal responsibility arises from various considerations. The father, and every branch of the family, look to the mother with large expectations. They expect from her not only the daily nourishment, and unremitting attention to the health of the helpless stranger; but the culture of its opening mind. The storing of its opening memory, and the directing of its improving judgment, with sound principles of truth and every virtue. This reputation and happiness, by the ordination of the infinitely wise God, are made, in a great degree, to depend upon the principles, habits, and character of their infant relative, as he springs up in life. But they regard the mother as chiefly responsible for that future character, as they look upon her as the guardian of its mind, and almost as the originator of those seeds of virtue, which grow to maturity, under the Divine blessing, in all the beauty of personal and social excellence.

Society, in general, regard the mother as responsible for the principles of her child; and the public voice will be lifted up in praise or blame according to the character which he may exhibit in mature years. An intelligent public behold in their mothers' laps, the senators, judges, and magistrates of the next age; and they consider that no small measure of the wisdom, integrity, and patriotism, which shall characterize them in their official stations, and in private life, securing unnumbered blessings to society, may be imparted by their earliest, their natural instructor. Should they, instead of being virtuous, be famous chiefly for their folly, avarice, and selfishness, their vices will be charged in a like degree upon their parents. Let mothers reflect upon these suggestions. Let them endeavour to realize their own responsibility in relation to their children, and contemplate their tender infants as public property, as the best hope of the nation.

The church regards the mother as very greatly responsible for the future character of her child, in relation to the things of God. Experienced Christians are most deeply sensible that regeneration is the sole work of the Holy Spirit. They acknowledge, from an intelligent conviction,

"Not all the outward forms on earth,
Nor rites which God has given,
Nor will of man, nor blood nor birth,
Can raise a soul to heaven.
The Spirit, like some heavenly wind,
Blows on the sons of flesh,
New models all the carnal mind
And forms the man afresh."

But they also know that man is a moral agent; and that instruction in the principles of divine truth, in the gospel of Christ, is the ordained means of that heavenly renovation of the heart, which is accomplished by the Spirit of God. Observation and experience, moreover, have proved to them, that the early, affectionate, pious instruction of the mother, has often left impressions, which the power of evil example in an ungodly world has not been sufficient to eradicate, or seriously to injure. Doubtless those impressions, if not altogether produced by the good Spirit, with his own truth inculcated by the mother, were yet aided by his gracious influence. It has been the deliberate judgment of the most eminent and distinguished divines, formed from a penetrating study of the Word of God, and long observation, that maternal influence is more effectual with children in the order of means, than any other kind of instrumentality. Can it be a subject of wonder, therefore, that the church should hold mothers, in a great degree, responsible for the character of their children? They see the future Christian pastors of the churches at home—the holy zealous missionaries to the heathen nations—and the wise and learned tutors of both in our colleges and seminaries, at present in their smiling infants—and therefore they attach to mothers the highest responsibility.

Responsibility to man, however, derives its chief importance from its connexion with the tribunal of God. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 9.) Parents, in a degree corresponding with their honour, and the value of the things committed to their trust, are accountable! mothers are highly responsible! and who can imagine the piercing anguish of her soul, who, after having devoted her life to promote the personal and external accomplishments of her child, the spiritual interests being neglected, shall see it, through her criminal folly, condemned by the righteous and almighty Judge. Oh! let mothers awake to their obligations; and while conscious of weakness, they may feelingly exclaim, "Who is sufficient for these things?" Let them, in the path of duty, remember, for their encouragement, the faithfulness of God, the promises of his grace and Spirit, and the unsearchable riches of Christ!

MRS. HANNAH MORE'S OPINION OF SENDING A BOY TO COLLEGE.

Mrs. More, in a letter to Mr. Macauley, referring to a youth just sent to college, thus writes:—"I suppose ——— is now just entering on his new career. He has my cordial prayers. *I compare the sending of a boy to a public school or college, to the act of the Scythian mothers, who threw their new-born children into the sea; the greater part, of course, were drowned, but the few who escaped with life, were uncommonly strong and vigorous.*"

LADY ABNEY, HER DAUGHTER, LADY HUNTINGDON, AND DR. WATTS.

Sir Thomas Abney and his lady were members of the church under the pastoral care of Dr. Watts: the piety of Sir Thomas will appear evident from the following incident. Having been chosen and sworn in lord mayor of the city of London, on his return from taking the oath at Westminster, before the grand civic dinner, Sir Thomas retired with his family for their usual evening worship, that they might be benefited by his reading and prayers, and that himself might be fortified by Divine grace, to withstand the power of temptation in his high and dangerous office.

Lady Abney was worthy of the decided piety of her husband; and the following anecdote will illustrate her excellent character. Doctor Watts, in 1712, was seized with a severe attack of fever, when Sir Thomas Abney invited him to try the benefit of the air at Stoke Newington. Eight years he continued under the hospitable roof of that pious and generous citizen, when he died; but his widow would not consent to the removal of her excellent guest, and he remained in that worthy family, "enjoying," to use the language of Dr. Johnson, "the demonstrations of the truest friendship," for *thirty-six* years, till his death.

Lady Huntingdon, in 1742, paid a visit to the venerable doctor, who thus accosted her; "Madam, your ladyship is come to see me on a very remarkable day." "Why is this day," asked the countess, "so very remarkable?" "This day *thirty years*," replied the doctor, "I came hither, to the house of my good friend Sir Thomas Abney, intending to spend but one single week under this friendly roof; and I have extended my visit to the length of *thirty years*." Lady Abney, who was present, immediately addressed the doctor in these terms; "Sir, what you term a long *thirty years'* visit, I consider as the *shortest* visit my family ever received!"

"A coalition like this," as Dr. Johnson remarks, "a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial."

Dr. Johnson adds, "Had it not been for this happy event, the church and the world might have been deprived of those many excellent sermons and works which he drew up and published during his long residence in this family. The amiable consort of Sir Thomas Abney, showed him the same respect and friendship as before his death; and most happily for him and great numbers besides: for as her riches were great, her generosity and munificence were in full proportion: her thread of life was drawn out to a great age, even beyond that of the doctor's; and thus this excellent man, through her kindness, and that of her daughter, Mrs. Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family, till his days were numbered and finished, and, like a shock of corn in its season, he ascended into the regions of perfect and immortal life and joy."

VARIETIES.

The Sancy Diamond.—This celebrated diamond has been purchased by the emperor of Russia's grand-falconer for the sum of 500,000 rubles. The diamond originally came from India, and has remained in Europe for the last four centuries. Charles the Bold, duke of Burgundy, was its first owner, and he wore it on his helmet at the battle of Nancy, in which he lost his life. In 1489, it came into the possession of the king of Portugal, who, wanting money, sold it to a French gentleman for a million of francs. Nicholas Harley *Sancy*, who gave it his name, had it afterwards by succession. At the time of his embassy at Soleure, Henry III. enjoined him to send the diamond in order to pledge it, the servant entrusted with it being attacked by robbers, swallowed it, and was murdered. Sancy ordered the corpse to be opened, and the diamond was found in the stomach. James II. possessed it in 1633, when he escaped to France. It belonged to Louis XIV., and Louis XV. wore it in his hat at his coronation. The Sancy Diamond has the shape of a pear; it is of the very first water, and weighs 53½ carats.

Israelite Schools.—In the grand duchy of Baden, the Jewish population, of about 20,000, scattered over 130 parishes, possess thirty-four popular schools for the instruction of their less affluent brethren. The masters of these schools receive salaries varying from 350 to 500 francs per annum.

Poor in Paris.—In 1791, the number amounted to 118,784. In 1803, to 111,626. In 1805, to 86,936. In 1813, to 102,800. In 1829, to 62,705. In 1832, to near 70,000. At present, the number is about 63,000.

Extraordinary Woman.—A woman lately died in Italy aged 142 years. She had been blessed with eight husbands, the last of whom survived her.

Longevity in Peru.—It appears from the Mercurio Peruano, that in the province of Caxamanco a Spaniard died in 1763, aged 144 years, eight months, and five days, leaving 800 persons lineally descended from him. In the same province, not containing more than 70,000 persons, there were living in 1792, eight persons, whose ages were—114, 117, 121, 131, 132, 135, 141, and 147.

Ancestors.—The number of ancestors a person has is astonishing at first sight. At first, two parents; in the second four, the parents of his father and mother; in the third eight, the parents of his two grandfathers and two grandmothers; by the same rate of progression, 1024 in the tenth; and at the twentieth degree, or at the distance of twenty generations, every person has above 1,000,000 ancestors, as common arithmetic will demonstrate.

REVIEW.

Missionary Records. Tahiti and the Society Islands. 18mo. cloth, pp. 342. Illustrated with a Map. London: Religious Tract Society.

Christian Missions to the heathen during the last *forty years* have been honoured as the means of the most wonderful improvement of the degraded tribes of mankind, under the special and most remarkable blessing of Divine Providence.

"Tahiti and the Society Islands," afford the most extraordinary illustration of this observation; and this volume, though small in size, deserves to have a place in every Christian's library. It is especially suited for school, village, and vestry libraries; and every young person, whose friends regard the gospel as divine, and Christianity as the renovating doctrine of heaven, should be directed to peruse these exceedingly interesting records.

Tahiti was first discovered by Captain Wallis, of his Majesty's ship Dolphin, in 1767, when its inhabitants were sunk in the lowest state of moral degradation. Wars and infanticide were rapidly reducing the wretched inhabitants, when, in 1797, the first missionaries arrived; but those dreadful evils have been happily removed by the evangelization of many among the people. Divine goodness favoured the missionaries so, that "in the islands there were, in 1832, thirty-nine stations, fourteen missionaries, two artisans, fifty native teachers, thirty-seven schools, 7000 scholars, thirty-nine congregations; the average attendance at which was 22,000, and twenty churches, containing 3,371 members."

Christian Sympathy. By John Howard Hinton, A.M. 32mo. stitched, pp. 48. London: Jackson and Walford.

Sympathy, or feeling for others, is peculiarly a Christian duty: and although it supposes a degree of sorrow, it is of that holy, benevolent, and generous kind, that brings with it a good degree of holy pleasure to a virtuous, a renewed mind.

Mr. Hinton's Tract, published originally as a Pastoral Letter, addressed to the Baptist Churches of the Berks and West London Association, is written with much judgment, and deserves a perusal by all Christians.

Heaven Unveiled; or Views of Immortal Life and Glory. By Joseph Freeman. 18mo. cloth, pp. 226. London: Simpkin, Marshall, & Co.

Divine inspiration, by the pen of the apostle John, who closed the canon of Scripture, has declared with respect to the world of glory, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Heaven, therefore, is not unveiled fully: nevertheless, there are the most instructive and consolatory intimations throughout the New Testament, and especially the writings of John, of the rest, purity, felicity, and glory of the redeemed, in the world above.

Mr. Freeman has availed himself of these various divine intimations: and, in a series of *eight* papers, has given many admirable aids to meditation, peculiarly adapted to the sick chamber.

Sermons to Explain and Recommend the Gospel of Jesus Christ, to Individuals and to Families, published Monthly. By John Alexander, *Minister of Prince's Street Chapel, Norwich. Sermon I. The New Heaven and the New Earth.* 12mo. sewed, pp. 24. Norwich: Josiah Fletcher. London: Jackson and Walford.

Mr. Alexander's design is very excellent, and worthy of being imitated by the ministers of the gospel in all our large provincial cities and towns. By this means their congregations would be furnished, not only with monuments of the piety, talents, and pastoral regards of their ministers, but a standing exhibition of their principles, and appropriate means of edification for their families.

Mr. A.'s first sermon, "*On the Sources and Peculiarities of Celestial Blessedness*," delivered January 3, this year, is remarkable for its sound scriptural statements in plain forcible language. We have no doubt of his success in thus furnishing, "at a cheap rate, and in an attractive form, a set of sermons which may be interesting and useful to individuals and to families."

NIGHT EXCHANGED FOR DAY.

Yon half-form'd moon which shines so bright,
And sheds its silvery ray;
Assures me that the hours of night
Will soon be chang'd for day.

Yon sparkling stars which lend their light
To cheer the traveller's way,
The sun's bright orb will put to flight,
And night be chang'd for day.

Night throws her mantle o'er the skies,
Which look no longer gay;
Yet soon the light again will rise,
And night be chang'd for day.

Then why should I, when doubts arise,
And fears my faith betray,
Delay to trust the Only Wise,
And think 'twill ne'er be day?

Art thou not God, who reigns on high?
Whom sun and moon obey?
Then let me to my anchor fly,
And feel 'twill soon be day.

Oh! may I trust thy sacred word,
And own thy sovereign sway;
In darkness lean upon the Lord,
And feel 'twill soon be day.

Thy light to them thou wilt impart,
Who own they've gone astray;
'Tis in that light that we are safe,
And feel 'twill soon be day.

Then unto thee, great Lord of all,
I will my homage pay;
Grant me, whatever may befal,
To feel 'twill soon be day.

Jesus, to thee my soul I trust,
While in this house of clay;
And when my body turns to dust,
I'll live in endless day.

To mansions which thou hast prepar'd
I'll wing my wonted way;
Since thou hast in thy word declar'd,
" No night, but endless day."

No sin shall then my faith becloud,
Nor fear my praise allay;
My soul wash'd white in Jesu's blood,
Shall sing in endless day.

M. A. R.

THE MIRACULOUS DRAUGHT OF FISHES.

SUGGESTED BY ONE OF THE CARTOONS.

Behold the teacher sent from God—
He seeks the shore at break of day;
His feet had down some mountain trod,
Where he had been to praise and pray:
And anxious crowds are waiting there,
Who all to hear his words prepare.

But weary, faint, and now oppress'd,
Lo! he retired toward the sea,
To find some bark in which to rest,
To gather strength and breathe more free;
On the blue lake he oft would teach,
And there to waiting thousands preach.

He had explain'd and taught the law,
And signs, and miracles, had wrought;
He would from hence awhile withdraw,
Our blessed Saviour thus besought
That Simon would launch forth his boat,
And leave it on the deep afloat.

He gives his blessing on the wave,
Appealing thus to all their hearts;
That he had come from heaven to save,
And, ere he from their coasts departs,
Exhorts them to believe his word,
And turn repenting to their Lord.

Then in a voice more full and sweet,
Than music's clearest, richest tone,
We hear him once again entreat
To push from land, and this is done;
" But now let down your nets," said he,
" And they replenish'd soon shall be."

Simon replied, " We through the night
" Have toil'd and watch'd without success,
" But what *Thou* sayest must be right,
" As *all* thy mighty works confess."
The nets were cast, and soon they found
Their labour was with plenty crown'd.

Finding them break beneath the weight,
They soon to their companions call,
But Simon leaves the valued freight
At his Redeemer's feet to fall;
He felt that God was with him there,
His heart was full of love and fear.

Descriptions fall far short to paint
The varied feelings of his mind;
Ready beneath the weight to faint,
No fit expressions he can find;
But cries, " Depart, O Lord, from me,
" I dare not now look up to thee."

But once again the Saviour's voice,
Assures and animates his soul;
" Fear not," he said, " go forth! rejoice!
" Thou, as my servant, shalt controul
" The powers of darkness! fish again—
" And thou shalt catch the souls of men."

Were not the Saviour's words confirm'd,
When he his Holy Spirit pour'd;
And Peter full of grace affirm'd
That Jesus is the risen Lord?
Three thousand in that glorious hour,
Were converts by the Spirit's power!

Were not the Saviour's words fulfill'd,
When multitudes heard and believ'd?
The truth was in their souls instill'd,
And all were in the church receiv'd;
They all were of one heart and mind,
In sweet communion ever join'd.

Did he not too fulfil his word,
When, fill'd with missionary zeal,
Peter went forth—proclaim'd his Lord;
To every heart he made appeal,
From Palestine to mighty Rome,
He made the great salvation known.

And there his faith he seal'd with blood,
There he was bound, as Jesus said;
He thought upon his dying Lord,
He[*] pray'd them not to raise his head,
Too great an honour thus to die
As Christ was lifted up on high.

Nov. 12, 1835. Mrs. Hopkins.

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[*] Ecclesiastical History informs us that this was fulfilled in Peter's crucifixion, about A.D. 68; and that by his own request he was executed with his head downwards, considering himself unworthy to suffer in the same manner as his Lord.—*Cave's Lives of the Apostles, and Milner's Church History*, vol. i. p. 113.

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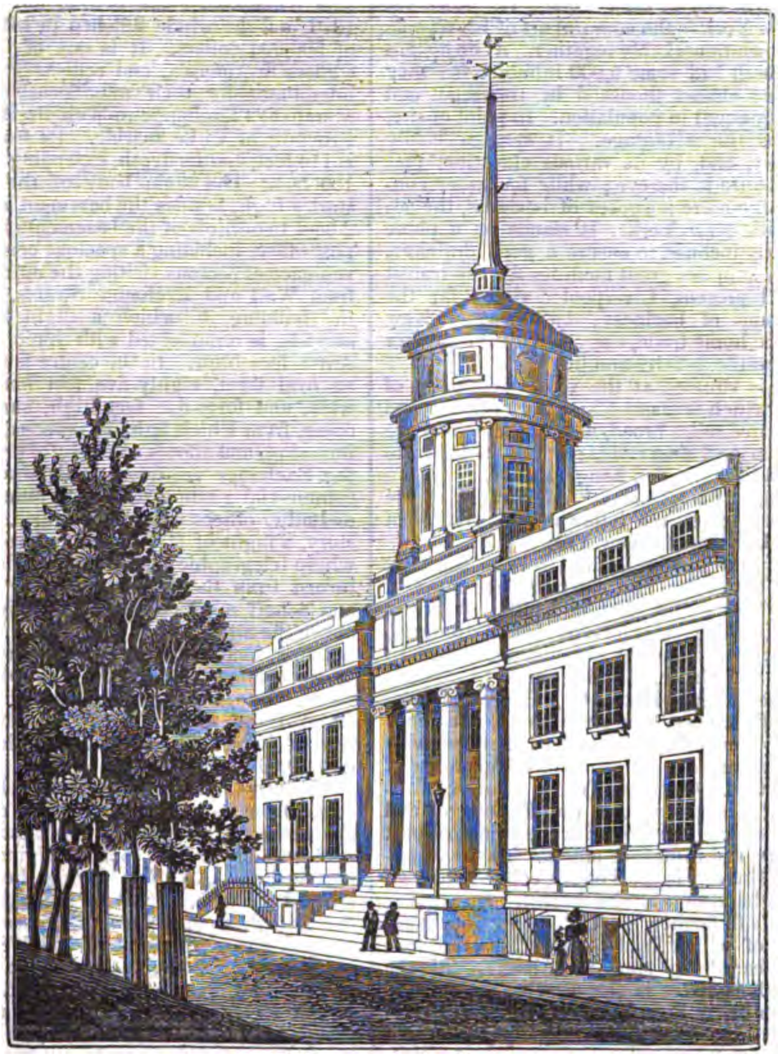

View of the Merchants' Exchange, New York;

Destroyed in the late Fire.

DREADFUL CONFLAGRATION AT NEW YORK.

Calamity of every kind finds a generous sympathy in the bosoms of Britons, especially of British Christians. This has been nobly proved by the munificent contributions from our countrymen, for the relief of sufferers in many nations; and were it needed, pecuniary aid would be promptly afforded to the numerous sufferers by the recent tremendous conflagration at New York.

Considerable interest has been felt by all classes of the community in Great Britain, in that calamitous event; and some record of its magnitude and details, with a notice of the city, and especially the religious statistics of New York, has been recommended as peculiarly appropriate for the Christian's Penny Magazine.

New York is frequently the scene of dreadful fires. Dr. Reed, in the Journal of the deputation to the American Churches, says, "This city is really worthy of the reputation she has for the frequency of the fires. There were *six to my knowledge in ten days.* They appear to arise partly from wood being the common fuel, which is less safe than coal; and partly from flues being carried through frame buildings, which is very hazardous. Some, however, as with ourselves, are intentional; persons of bad principle and embarrassed circumstances abuse the benefit of insurance, and seek to save themselves by fire, reckless of whom they destroy."

Previously to giving details of the late calamitous fire, it seems desirable, on every account, to present a description of the city of New York. Dr. Reed remarks, "New York is the counterpart of Liverpool: they have grown remarkably together. At no distant period, they both had some 5,000 inhabitants; they have advanced almost thousand by thousand, and are now nearly equal in population. In point of site, Liverpool has the advantage. It springs boldly from the water, and, by its various elevation, presents more picture to the eye; while for water conveyance, and the mere purposes of business, the advantage is with New York. It stands on a plane only sufficiently inclined to ensure a good drainage, and of course supplies great facilities for the transit of goods. At present, Liverpool does by far the greatest amount of business; but, because New York has more home trade, there is with it a greater show of mercantile activity and life."

New York is situated at the south-west point of York Island, which is about fifteen miles long, and from one to three miles broad, and at the confluence of the Hudson and East rivers: but it is joined to the main by a bridge called King's Bridge.

Mr. Hinton, in his splendid "Topography of the United States," gives the following description of the principal buildings in New York:—

"Broadway, the most splendid street in the city, runs through the centre, and extends three miles in length and about eighty feet in width. It is the great and fashionable resort for citizens and strangers, and is much crowded during pleasant weather. In this avenue are Grace, Trinity, and St. Paul's Churches, the Adelphi Hotel, City Hotel, National Hotel, Franklin House, American Hotel, Washington Hall, Masonic Hall, and a variety of shops, with elegant and extensive assortments of merchandize of every description. Opposite Trinity Church, Wall-street opens, which contains the Exchange and most of the banks, together with the principal part of the brokers' and insurance offices. At the termination of Wall-street, is the Tontine coffee-house, an extensive and handsome establishment. On passing up Broadway still farther, are Cedar and Courtland-streets, both of which lead to the Hudson River, where the steam-boats start for Albany. At the foot of Courtland-street is the ferry to Jersey city. A little further up is Fulton-street, at the corner of which stands St. Paul's Church. Fulton-street leads to the East River; along the docks of which are the steam-boats for the New-England ports. A little below are the boats for Newport and Providence; above, for Brideport, Saybrook, Hartford, New London, and Norwich. The Newhaven boats lie at Fly Market Dock, still farther below. Above St. Paul's Church are the Park and the City Hall, situated in the centre of the city, the former containing about eleven acres, which are ornamented with much taste, and enclosed by a substantial iron railing. It furnishes a cool and fashionable resort for men of business and pleasure, after the fatigue and heat of a summer's day. On the right is the Park Theatre, and on the left Park-place, on the west side of which is Colombia College. The next street above Park-place is Murray Street, which leads to Hoboken Ferry.

"Of the public buildings, the most prominent and important is the City Hall, the front of which is built of white marble. It is 216 feet long, 105 feet broad, and, including the attic story, sixty feet high. The rooms for holding the different courts of law are fitted up in a rich and expensive style. The room for holding the mayor's court contains portraits of Washington, of the different governors of the state, and of many of the most celebrated commanders of the army and navy of the United States. The foundation stone of this building was laid in 1803, and the whole finished in 1812, at an expense of 500,000 dollars. It is one of the most elegant edifices in America, and reflects great credit on the inhabitants for their munificence and taste.—The Merchant's Exchange in Wall-street is also a superb structure of white marble. Its front in Wall-street is 114 feet, and its depth, extending to Garden-street, 150 feet. The main body of the building is two stories high, besides the basement and an attic story. About two-thirds of the basement is occupied for the post-office, including a spacious corridor for the convenience of persons visiting the office, with entrances from Wall and Exchange Streets. The portico of the building, to which a flight of marble steps ascends, is ornamented with Ionic columns twenty-seven feet high. In the centre is the Exchange, of an oval form, eighty-five feet long, fifty-five feet wide, and forty-five feet high, surmounted with a dome, from which light is reflected. The whole is imposing, and affords a delightful promenade. From the Exchange are doors and passages leading to a commercial reading-room, and numerous newspaper and other offices within the edifice. From the attic story, a flight of stairs leads to a room in the cupola where telegraphic signals are made, which are returned from the telegraph at the Narrows, seven and a half miles distant. The height of the cupola above the attic story is sixty feet. The cost of this building, including the ground, was 230,000 dollars. It was commenced in 1824, and completed in three years. The United States Branch Bank, in Wall-street, is an elegant white marble building, sixty feet in front. The ground on which it was erected cost 40,000 dollars.

"Trinity Church, in Broadway, at the head of Wall-street, from its antique appearance generally attracts the notice of strangers. The first church on this spot was erected in 1696. Originally small, it was enlarged in 1737; but during the fire which destroyed the western part of the city in 1776, while the British troops were in possession, it was destroyed, and was not rebuilt till 1788. The present building is of stone, in the gothic style, much like the old one, except its diminished size, and has a steeple 198 feet high. It contains a chime of bells, the only set in the city, and an excellent organ. St. Paul's Chapel is a superb structure further up the Broadway, near the Park. It contains a portico of the Ionic order, consisting of four fluted pillars of brown stone, supporting a pediment, with a niche in the centre containing a statue of St. Paul. Under the portico is a handsome monument erected by order of congress to the memory of General Montgomery, who fell at the storming of Quebec in 1775, and whose remains were brought to New York, and interred beneath the monument, in 1820. The spire of this church is 234 feet high; and the whole building is esteemed one of the best specimens of architecture in the city. In the church-yard adjoining is an elegant monument, recently erected to the memory of Thomas Addis Emmet, an eminent counsellor at law, and brother of the unfortunate Irish orator, Robert Emmet. The plinth of the monument is one entire block, seven feet square and twelve inches thick. The Egyptian obelisk standing on this base is also in a single piece, and is about thirty-two feet high. The face towards Broadway is embellished with the American eagle sheltering a harp unstrung, with a medallion likeness of Emmet, and with two clasped hands, having stars around one wrist, and shamrocks around the other. On the north side is a Latin, and on the south an Irish inscription. There are nearly 100 other churches in the city, many of which were erected at a very considerable expense, and are ornaments to the sections of the city in which they stand.

"Columbia College, above the City Hall, was chartered in 1750, under the name of King's College. The edifice and grounds attached are extensive, and are advantageously and handsomely situated. The college contains a chapel, lecture-rooms, hall, library, museum, and an extensive philosophical and astronomical apparatus.

"The New York Society library, in Nassau-street, was commenced in 1740, and at the commencement of the revolution contained 3,000 volumes, which were destroyed or taken away by the British troops. It was re-established in 1789, and now consists of about 20,000 volumes, many of which are rare and valuable. The Athenæum, Broadway, corner of Pine-street, contains a reading-room, which is open daily, except Sundays. The New York Institution is in the rear of the City Hall. Its apartments are occupied by the Literary and Philosophical Society, the Historical Society, the American Academy of Fine Arts, the Lyceum of Natural History, the American Museum, and the Asylum for the Deaf and Dumb. The Historical Society has a library of 10,000 volumes, embracing many valuable works. Near the institution are the Savings' Bank and Panorama Rotunda; and a little further up Broadway, the New York Hospital. The annual expenditure in this institution is about 40,000 dollars, and the annual number of patients from 140 to 180."

Growth of the City of New York.

Population in	1696	4,302
	1731	8,628
	1756	10,381
	1773	21,876
	1786	23,614
	1790	33,141
	1800	60,489
	1810	96,373
	1820	123,704
	1825	167,059
	1830	203,007

Notices of the Conflagration at New York.

However desirable, on many accounts, it might be to extend the details of this fearful visitation of Divine Providence, a few extracts only from the American papers can be given in the Christian's Penny Magazine.

From the New York Gazette.—"What an awful calamity has come upon us! The great business part of our city, our Exchange, Post Office, &c., are in ruins—200 stores full of goods, containing millions of property, consumed! We are still left, as it were, among the vast ruins, after moving our books, papers, &c., not expecting to be able to announce the calamity to-day. As to particulars at such a time, and in such a situation, no one will expect them. The calamity is indeed great—our feelings are prostrate in humility."

From the New York Sun.—"At nine o'clock on the night of Wednesday, the 16th of December, 1835,—a date, which will long be memorable in the history, not only of New York, but of the nation of which she forms the first commercial emporium—smoke and flames were seen to issue from a five-story building in Merchant-street, formerly Hanover-street, in the vicinity of the Merchants' Exchange, and in a part of the city the most crowded with wholesale warehouses and stores, filled with the most costly productions of foreign and domestic manufacture. The building was ascertained to be the dry-goods store of Messrs. Comstock and Andrews, No. 25 in that street.

'"The fire was furiously extending through Exchange-street and Exchange-place to William-street, and to all the buildings in the rear of the Merchants' Exchange. This magnificent and beautiful edifice, the pride of our city and country, for the purity and grandeur of its architecture, it was hoped would rear its dome in the sky, though all around it should become a scene of desolation, for, there being no flames between it and the course of the wind, it seemed fortunately secure from any imminent danger; and so much confidence was reposed in this, that it was selected as the grand depot of the dry goods and all other kinds of merchandise which could be rescued from the adjacent streets, and with which its great hall was completely piled. Every precaution too was taken to preserve it, by conveying hose to its roof, and by spreading wet blankets along those parts of its windows and cornices the most exposed to heat. But all proved vain! at about one o'clock in the morning it took fire, and although the flames preyed on it but slowly for some time, they at length burst forth from its roof and dome, and

'Weav'd a pall of ruin o'er its walls.'

For full half an hour the flames arose in pyramidal columns from its dome, up to an immense height in the troubled sky, and rendered it a most sublime though fearful object. But before the unhappy persons who had made it the refuge for their property from the terrible enemy that was abroad, could again rescue scarcely an article, its dome fell in, burying beneath it the beautiful statue of Hamilton, so recently erected to adorn it. This statue had been for some time a most interesting object from the opposite side of Wall Street, where it was seen erect in placid dignity, as if the protecting genius of its own temple irradiated, but not scathed by the light flickering around it. But it was doomed to descend from its proud pedestal, and to hide its head among smoking bombazines, broad cloths, and blankets.

"The following is a grim compendium—the hideous skeleton, as it were, of the mammoth destroyer, as he now lies upon the ground. South-street is a pile of ruins, from Wall-street to Coentie's-slip; Front-street lies in ruins throughout the same distance; Water-street lies in the same state, for the same extent; Pearl-street is levelled with the earth from Wall-street to Coentie's-alley, where the flames were stopped by the blowing up of a building with gunpowder. Stone-street is burnt down from William-street to No. 32, on one side, and to No. 39 on the other. Beaver-street is burnt down half-way to Broad-street. Exchange-place is down from Hanover-street to within three doors of Broad-street. William-street is a line of utter ruins from Wall-street to Old-slip and South-street. Wall-street is burnt down on the south side from William-street to South-street with the exception of six houses, Nos. 51, 53, 55, 57, 59, and 61. All the streets, lanes, and alleys, within the above limits, are a dreary wilderness of ruins. Several hundred houses are burnt, besides those in Wall-street, which have not been counted. Of the Merchants' Exchange nothing remains standing but a portion of its walls and pillars, and even those are split and exploded by intense heat. In this edifice were the Post-office, the contents of which were rescued by timely precaution; the publishing offices of the *Daily Advertiser* and *Journal of Commerce;* the Merchants'-reading-room, and many other offices, which will be hereafter specified. It was at the Reformed Dutch Church, in Exchange-place, that the fire was arrested in that direction. This church, known as Dr. Matthew's church, had been made a depository for goods in the early part of the fire, and many thousands of dollars' worth were entirely consumed with the building, leaving nothing but the bare walls. This church for a long while resisted the mass of flames in their course towards Broad-street. The bright ball and star above it on the highest point of the spire gleamed brilliantly, and still, while they were both shining on the bright blue concave, with an intensity of splendour which attracted general remark, gave one surge and fell in all their glory into the heap of chaos beneath them.

"The following is said to be a correct estimate of the number of buildings destroyed:—Water-street, 25; Pearl-street, 72; South-street, 37; Water-street, 76; Front-street, 80; Hanover-street, 16; Exchange-place, 62; Exchange-street, 31; William-street, 44; Old-slip, 33; Coentie's-slip, 16; Stone-street, 60; Hanover-square, 3; Beaver-street, 23; Governeur's-lane, 20; Jones-lane, 10; Guyler's-alley, 20; Mill-street, 38;—Total, 674.

"To enumerate the particular iudividual losses, however, is impossible. As an example, one merchant had in silks alone 300,000 dollars, which were destroyed; another 200,000 in teas and brandies.

"I. and A. Brown, importers of Irish linen, in Merchant-street, lost 40,000 dollars.

"William Redmond, importer of linens and British dry goods, in Merchant-street, lost 100,000 dollars.

"Hyslop and Son lost 40,000 dollars.

"Mr. Stephen Whitney had just built twenty-four stores, at an expense of 10,000 dollars each—all were levelled with the ground, and no insurance.

"After raging sixteen hours the course of the fire was stayed, but not until a further supply of powder had been obtained from the mills at Red Hook to explode other houses. The chief cause of this great devastation was the intense cold, which not only benumbed the firemen, who were already greatly exhausted by previous efforts, but which speedily congealed the water as it lay in the hose.

"The most remarkable circumstance attending this tremendous fire is, that very few persons are supposed to have fallen its victims. Only a few are known to have perished, although it seems almost inevitable that many must have been overwhelmed by the roof or walls of such a multitude of houses.

"Such being the calamity which Divine Providence hath permitted to befall us, the question is presented, what are we to do to mitigate or repair the evil? It is our first duty to seek out—

"*The first objects of benevolence*—The porters, the warehousemen, the carmen, the clerks, are the first objects, for they are and will be the first and most imminent sufferers; 3,000 of such persons, at the lowest computation, are now thrown out of employment, and it may be fully presumed that these have at least 2,000 dependants upon them."

Religious Statistics of New York.

Dr. Reed in giving an account of the religious economy of New York, makes the following statement:

"New York, which is the principal middle state, and which has advanced with more rapidity than any of the other states, and which, therefore, has had the greater difficulty in meeting the spiritual wants of the people, has—

Population	1,913,508
Ministers	1,750
Churches	1,800
Communicants	184,583"

Comparing New York with Liverpool, the doctor says,—

"If we take the principal towns of that country, and put them into comparison with those of ours, the advantage is entirely with them. For instance, Liverpool has,

Population	210,000
Ministers	57
Churches	57
Communicants, about	18,000

But New York, which is its counterpart, has

Population	220,000
Ministers	142
Churches	132
Communicants	31,337"

Commercial prosperity, and the vast influx of strangers from Europe, instead of secularizing the people and destroying religious principle, appear rather to have roused, or rather, the vital power of American religion, stimulated the piety of Christians in that great country; for during *thirteen* years, in the state of New York alone, the congregations more than doubled: in 1819, they were only 716; but in 1832, they had increased to 1470!

Readers of the Christian's Penny Magazine, may judge of the energy of religious principle in New York from the following paragraphs from a letter to the writer of this article, dated New York, April 12, 1832. It was in reply to inquiries relating to the statistics of that city including its suburbs, &c. The intelligent English friend, who had resided several years in New York, states—

"You wish to know the population of New York city, &c. The last census, 1830, made it 220,000:—the whole number of churches is 120, viz. Presbyterians, 24; Episcopalians, 23; Methodist, 17; Baptist, 14; Dutch Reformed, 14; Roman Catholic, 5; Friends, 4; Jews, 3; Lutheran, 2; Independent, 2; Universalist, 2; Unitarian, 2; Moravian, 1; Mariners, 1; Miscellaneous, 3; there are also several others of different denominations now building and contemplated. The numbers of clergymen of different denominations are as follow (in the whole state):—

Presbyterians and Congregationalists	460
Episcopalians	143
Baptists	310
Reformed Dutch	98
Methodists	357
Lutherans	13
Other denominations	89
Total	1470

"The foregoing is from a statement published within a few days. It is stated also from another publication, that there are *twenty* Catholic priests in the state of New York; and that the number of persons over whom they exercise spiritual care, averages from 130,000 to 150,000, mostly Irish emigrants."

It is a piece of that corruption that runneth through human nature, that we naturally prize truth more than goodness, knowledge more than holiness.—*Ralph Cudworth.*

MY SCRAP BOOK.

LEAF LXXXI.

" The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ACCOUNT OF THE BURNING OF AN ENGLISHMAN AT ROME, IN 1581.

THERE happened this year [1581] an example of papal persecution at Rome, upon an Englishman, which exceeded much any persecution complained of in England; which was executed upon one *Richard Atkins*, an Hertfordshire man; who seemed indeed to be somewhat disordered in his head. But, however, that hindered not the Romanists' rigorous dealings with him. I relate it from one who was in the English college at Rome; and there either saw or heard it from some that were present.

This *Richard Atkins*, out of his zeal, travelled to Rome, and complaining to the English college there, knocked at the door; and being let in, told the students that he came lovingly to rebuke the great misorders of their lives, which he grieved to hear, and pitied to behold; and that he came also to let their proud anti-christ understand that he did offend the heavenly majesty, rob God of his honour, poisoned the whole world with his abominable blasphemies, making them homage stocks and stones, and the *filthy* sacrament (as he called it) which was nothing else but a foolish idol. Upon this, one *Hugh Griffin*, a Welshman, and one of the students, caused him to be put into the inquisition.` But, however, it came to pass, he was after some days dismissed. Afterwards, one day walking in the streets, he met a priest carrying the sacrament, and being offended to see the people so crouch and kneel to it, he caught at it to have thrown it down, that all people might see what they worshipped. But missing his purpose, and it being luckily judged by the people that he did catch at the *holiness*, that they say comes from the sacrament, upon mere devotion, he was let pass, and nothing said to him.

A few days after he came to *St. Peter's* church, where divers were hearing mass; and the priest being at the elevation, he, using no reverence, stept among the people to the altar, and threw down the chalice with the wine, striving likewise to have pulled the cake out of the priest's hands. Presently divers rose up and beat him with their fists; and one drew his rapier, and would have slain him. In brief, he was carried to prison, where he was examined wherefore he committed such an heinous offence. He answered, " That he came purposely for that intent, to rebuke the pope's wickedness, and their idolatry." Upon this, he was condemned to be burnt, which sentence he said he was willing to suffer; and the rather, because the sum of his offence pertained to the glory of God. During the time he remained in prison, sundry of the *English* came to him willing him to be sorry for what he had done, and to recant his damnable opinions. But all the means they used were in vain; and he confuted their ways by divers places of scripture, and willed them to be sorry for their wickedness while God did permit them time.

He was then set upon an ass without any saddle, being from the middle upward naked, having some English priests with him, who talked to him, but he regarded them not, but spake to the people in so good a language as he could; and told them they were in a wrong way; and therefore willed them, for Christ's sake, to have regard to the saving of their souls.

All the way he went, there were four who did nothing else but thrust at his naked body with burning torches, whereat he neither moved nor shrunk one jot; but with a cheerful countenance, laboured still to persuade the people. After bending his body to meet the torches as they were thrust at him, he would take them in his own hand and hold them burning still upon his own body; whereat the people not a little wondered. Thus he continued almost the space of half a mile till he came to St. Peter's, where the place of execution was.

When he came to the place of execution, there they had made a device, not to make the fire about him, but to burn his legs first, which they did, he not dismaying any whit, but suffered all marvellous cheerfully; which moved the people to such a quandary as was not in Rome many a day. Then they offered to him a cross, and willed him to embrace it in token that he died a christian. But he put it away with his hand, telling them they were evil men to trouble him with such paltry things when he was preparing himself to God, whom he beheld in majesty and mercy, ready to receive him into the eternal rest. They seeing him in that mind, departed, saying, " *Let us go and leave him to the devil whom he served.*" Thus ended this faithful soldier and martyr of Christ, who is no doubt in glory with his master.

This was faithfully avouched by *John Young*, who was at that time, and a good while after in Rome, in service with master *Dr. Moorton;* who, seeing the martyrdom of this man when he came home to his house, in presence of Mr. *Smithson*, Mr. *Creed*, and the said *John Young*, his servant, spake as followeth. " Surely this fellow was marvellous obstinate. He nothing regarded the good counsel was used to him, nor never shrunk all the way when the torches were thrust at his naked body. Beside, at the place of execution he did not faint, or cry one jot in the fire, albeit they tormented him very cruelly, and burned him by degrees, as his legs first, to put him to the greater pain; yet all this he did but smile at. Doubtless, but that the word of God cannot but be true, else we might judge this fellow to be of God; for who could have suffered so much pain as he did? But truly, I believe the devil was in him."

On which words the writer makes this reflection. " Behold good reader, how they doubt among themselves. And because they will not speak against their master the pope, they infer the mighty power of God upon the devil."—*Strype's Annals*, vol. iii. *folio*, p. 38, *and Appendix*, p. 15.

Every fresh chain by which we bind ourselves to the Lord, makes us more free.—*Rev. Charles Bridges, M.A.*

The world see what religion takes away, but they see little of what it gives; else, instead of pitying our folly, they would reproach their own blindness.—*Idem.*

Professor, awake! or beg of the Lord to awaken you. For if your cold sleeping heart is contented with the prospect of a *heaven hereafter*, without seeking for a *present foretaste* of its blessed enjoyments, it may be a very questionable matter whether heaven will ever be yours.—*Idem.*

In the moments of our bitterest sorrow, are we not compelled to stand amazed at the tenderness which is daily and hourly exercised towards us? Whatever our affliction may be, we need never to be at a loss for some word exactly suited to it, and which we could not have understood without it.—*Idem.*

How many appear to pass through the world into eternity, without a serious " *thought on their ways.*" Multitudes live for the world—forget God and die!

This is their history. What their state is, is written as with a sun-beam in the word of truth.—*Idem.*

A man may maintain a fruitless struggle to return to God *for many years in sincerity and earnestness;* while *the simple act of faith in the power and love of* Jesus, *will at once bring him back.—Idem.*

With the same, or rather with far higher delight than the miser calculates his "thousands of gold and silver," does the believer tell out the precious contents of the law of his God. After having endeavoured in vain to count the thousands in his treasure, he is constrained to sum up their value by a single name—"The unsearchable riches of Christ." —*Idem.*

Affliction is the special token of our Father's love, conformity to the image of Jesus, and preparation for his service and kingdom. It is the only blessing that the Lord gives without requiring us to ask for it. We must, therefore, receive it as *promised,* not as *threatened.—Idem.*

We shall carry truth and the knowledge of God to heaven with us: we shall carry purity thither, devotedness of soul to God and our Redeemer, divine love and joy, *if we have their beginnings here,* with whatever else of permanent excellence that hath a fixed seat and place in our souls now; and shall there have them in perfection. But do you think we shall carry strife to heaven? Shall we carry anger to heaven? Envyings, heart-burnings, animosities, shall we carry these to heaven with us? Let us labour to divest ourselves and strike off from our spirits every thing that shall not go with us to heaven, or is equally unsuitable to our end and way, that there may be nothing to obstruct and hinder our abundant entrance at length into the everlasting kingdom.—*Idem.*

Alas! how common is it to profess to take Christ for a saviour, while the heart is evidently worshipping mammon as its god! how possible is it to be "carnally-minded" in the midst of daily engagements in spiritual exercises! how important is the recollection, that no change of place, of company, or of circumstances, can of itself effect a change of heart.—*Idem.* S. J. B *****.

ON THE CONNEXION BETWEEN APPOINTED MEANS AND THE ACCOMPLISHMENT OF THE DIVINE PURPOSES.

NO. III.

The principle which, in this essay, it is my intention to illustrate, is, *That in that part of the government of God which consists in the permitted existence of moral evil, the intentions of God are manifested.*

The prevailing belief of all nations, confirmed by the positive declarations of Scripture, and the regard which the Almighty has manifested for the welfare of his creatures, so impressively shown by the events which are daily transpiring; sufficiently demonstrate that "His kingdom ruleth over all." Whether *universal nature* be considered, we find that the Almighty has so superintended the operation of matter, as to direct them by the laws of nature which were fixed from the beginning, with a view to their being conformed to those laws by which the universe is governed. Or if *intelligent agents* be considered, we find that the Almighty has so adapted his laws to their capacities by a direction of the will, as to effect his own purposes, consistently with moral agency, and the principles on which the agent himself is constituted. Or if *ordinary events* be considered, we find that there is the continual presidency of the Almighty Governor, as well in the events connected with individual history, as in those connected with the rise and fall of empires. In all, or either of these considerations, we have the consoling doctrine of Providence beautifully illustrated; and a distinct recognition of his hand, whose presiding care is always at work, whose attention is never diverted from the object of its superintendence, and whose power effects whatever his wisdom dictates to be necessary.

However beautiful the investigation of so vast an empire, subject to the perpetual superintendence of a Being so glorious; yet to attempt a developement of every indication of eternal power and wisdom which it contains, would be vain: its full scope will be the theme of eternity, and the blissful employment of the disembodied mind in its higher state of existence. While, therefore, we are now permitted to see only as through a glass darkly, I shall not pretend to information which I do not possess, but give a few outlines of the topic proposed, which I am not aware can fail to afford instruction to every thinking mind.

In contemplating the events of every-day occurrence, or those presented by history, their diversity is surprising. One class is *morally evil;* another class is *morally good.* The former cannot be the effect of divine agency: the latter are worthy the divine interference. Whence this diversity? We ascribe them immediately to God—he *permits* moral evil; he *accomplishes* moral good. In either case, since the Almighty is the disposer, we can calculate on a series of benevolent results, though under a co-operation of circumstances the most disastrous, and to human probability the most perplexing. When viewed by the criterion of moral excellence, there appears to be a principle of moral evil in the world, which is operative, and exerts a controlling influence over mind. Then mind exerts an agency productive of events, and these events partake of the cause which originates them. Seeing then, that events are produced which are actually evil, we observe that they cannot be connected with the agency of God, otherwise than by permission, without dishonouring his perfections; yet might be prevented did a superintending Providence interpose a preventing influence. If, then, God is not the author of moral evil, on what principle shall we account for its existence? When we have said that *moral evil is permitted,* we have said all that I believe can be said; since we are furnished with no satisfactory solution, why events obviously contrary to the nature of God, and the principles of his government, are by him allowed. If, however, we inquire, has God taken an opportunity from the permitted existence of moral evil, to render it conducive to his own glory? I have no hesitation in declaring, that infinite wisdom *has* discovered methods by which to glorify the divine perfections, from the existence of sin, to such an extent, as could not have been done had sin been prevented; although its existence and continuance are not in any way chargeable upon the Deity. This, then, is the point of present illustration, which I shall endeavour to confirm by the following considerations.

1. *Moral evil has appeared in the world.*—By what means the pure minds of angelic beings became depraved, is a question inexplicable, because no positive information is furnished of that fact. But with regard to the human race, divine revelation has resolved the original introduction of sin into the agency of an evil spirit on the minds of our original parents, who were created in the image of God, with strength to stand perfect, but liable to fall on choice.

There was no force employed by the Creator (who foreseeing the apostasy permitted it) other than the preservation to them of the full power of their natural faculties. Man was constituted, as he was intended to continue, a moral agent, possessed of an understanding which enabled him to comprehend the rule of duty; with a capacity of judging the propriety or impropriety of his actions; and with a freedom of will and a power to act at pleasure. Placed, as our first parents were, probationally in Paradise, furnished with a law of moral obedience, and presented with sufficient motives to induce them to maintain their innocence, it appears necessarily essential that they should be endowed with those powers, and left to their operation, otherwise the responsibility of their actions might be questioned. Under such circumstances, they acted *voluntarily*. Unbiassed but by their own will, they listened to the voice of the tempter. Prompted by nought but an unlawful desire, they partook of the forbidden fruit. Moved by no influence, other than their freedom of will, they forfeited their happiness both possessed and contemplated. And, therefore, by their own voluntariness in all respects became liable to the threatened punishment. In this original existence of sin, the new creation was filled with confusion and death. Aided by the first parents of the human race, Satan established an empire opposed to the government of God, and entailed their guilt and its kindred evils upon future generations. But while we contemplate this as the most melancholy of all events, we are warned to behold an expedient found—a plan unfolded, which shall convert the evil into a blessing. Even at the introduction of sin, this plan was ready to be revealed, which, while it should bruise the head of the serpent, should restore the sinner from all the evils of apostacy to the enjoyment of happiness far beyond that which Eden afforded. In one word, REDEMPTION grew out of the fall of man; and divine wisdom conspicuously manifested itself in glorifying the justice, love, and mercy of God, which could never have made such illustrious displays in our world if sin had not been *permitted* to enter. Nor can it be considered a justification of that transgression, or a palliation of crime in general, when we remark that the introduction and continuance of moral evil, affords an astonishing manifestation of eternal power in rendering conducive to the glory of God, an event of such universal calamity.

2. *Individuals of the human race are affected by the influence of moral evil.*—It has not unfrequently been observed, that events unspeakably calamitous, have befallen even the most profligate sinners, which have been overruled for their ultimate benefit. As instances, I mention Manasseh who deluged Jerusalem with human blood, and the crucified thief. And as regards those good men in whose history a deluge of evils have been permitted to thwart their brightest hopes, and blight their highest exertions, both Scripture and biography furnish innumerable instances, showing how surprisingly Providence has rendered the most awful afflictions subservient to their spiritual prosperity. Some of my readers will bear me witness how frequently they have had spiritual blessings yielded to them, by an economy in its aspect and tendency hostile, though ministered by that wisdom which never errs. How many have been able to rejoice in the assurance, that "all things work together for good to them that love God;" and under the influence which such an assurance is calculated to impart, have confessed with David, "It is good for me that I have been afflicted. Before I was afflicted I went astray, but now have I kept thy word."

3. *Many calamitous events have been permitted to befal the church of God.*—Soon after that astonishing revival of religion took place in the conversion of three thousand souls, on the day of Pentecost, a persecution commenced concerning Stephen, which, notwithstanding a noble defence of the truth of the Bible, issued in his martyrdom, and the scattering of the disciples (who had tarried at Jerusalem, perhaps too long, but pursuant to the command of their Master) into all the adjacent regions for safety. But such an affecting event was made subservient to the furtherance of the cause of God. That scattering of the disciples, was the means of disseminating more widely, the gospel of the crucified Saviour. Wherever they went, they preached the Lord Jesus, and the hand of the Lord was with them, and great numbers believed, and turned to the Lord." Each disciple became a preacher, and each convert a test of their divine appointment; and soon all Judea was filled with their doctrine, "so mightily grew the word of God and prevailed." The persecutions too, and diversified evils which were permitted to operate against the Redeemer and his apostles, designedly intended to destroy their cause, were made the means of exciting a more extensive desire to hear the sentiments which they delivered, and to witness the miracles which they performed; and, consequently, of promoting the knowledge of their purity, fame, and influence. Even the very death of the incarnate Saviour, which was viewed by his adversaries as a period to his cause, was the means of destroying the works of the devil, and of giving full proof of the truth of his Messiahship.

The following doctrine appears necessarily connected with the principle we are attempting to establish, namely, *That the operations of Providence in the permission of moral evil bear relation to the kingdom of the Messiah, and are combined with a view to the advancement of his cause in the world.*—In consequence of the entrance of sin into the world, it is full of those crimes which occasion all the miseries that extend over its surface. But then, as we have seen, God had it in design ultimately, either wholly to remove them, or so to restrain and modify their operation, as to lessen or remove their malignity. The operation of sin, God has partially annihilated through means of the introduction of grace by the Mediator; and the existence of sin he has also partially destroyed by the sacrificed incarnation of divinity whereby sin was condemned. It is from the Redeemer's kingdom that God proposes to derive the utmost glory; for this the world is continued in being, and to advance this, God has wisely combined and influenced all the events of his Providence, both good and evil. In the permission of the actual existence of sin, Divine wisdom pre-eminently manifested itself, in glorifying the justice, love, and mercy of God, which, if sin had been prevented, could never have been displayed. In the permission of those evils which affect the human family, Divine wisdom is also apparent in rendering them subservient to the good of those who are exercised by them. And in the permission of those calamities which have befallen the church militant, the same attribute is witnessed in rendering them conducive to her prosperity. Every event, however inconsiderable, may be regarded as having a centre in the divine intentions, being rendered tributary to their acceleration. When looking into the general economy of Providence, we take into account the millions of transactions which are occurring every minute, and with these connect those of the last six thousand years, we are at no loss to determine, however excited may be our astonishment, that the circumscribed events of a minute, as well as those of the longer period, are alike combined for the promotion of the glory of God in the establishment of the kingdom of Christ. When, too, we examine the mysterious operations of nature, the thoughts and plans of rational beings, holy and unholy; the political affairs of nations, their wars, revolutions, rise, duration, and fall; the persecutions of the church-militant in different ages, even to the banishment of saints, and the burning of martyrs; we are presented with a combination of circumstances immediately opposed to moral good. And yet that astonishing intelligence which has formed the strange combination, and that mighty power which has secured against all opposing interests the proposed result, has guided and directed the whole, and made them eventually to work even together, for the advancement of that cause to which they were opposed, and to the promotion of which they had no manifest tendency. Yet this is the design of Providence, and the end recognised in the permission of moral evil. How important, then, that cause, to which all events, salutary and opposite, great and small, are tributary. The prosperity of the Messiah, and the extension of his kingdom throughout the universe, are, indeed, objects, which lie nearest the heart of God in all the operations of his hand. For that time of universal life and liberty which we are warranted by revelation to expect, this world, with its myriads of beings, is continued in existence: for *all thy works shall praise thee, O Lord.* And for the same cause and no other, " hath blindness in part happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

While, therefore, that vision of glory is seen by the mind, now only through the windings of a Providence always wise, but often mysterious, let us by faith, look forward to that day, when the veil which secretes from our view the meaning of numberless singular occurrences, and envelopes them in profoundest mystery, will be removed—the day, when the whole plan of this wonderful economy, so intricate in its operations, and so unfathomable in its ultimate adaptation, will be unfolded to the full comprehension of glorified spirits. Yes, to that time, let us look forward with delight, as that in which we shall be able to contemplate, not only the extraordinary dealings of God with mankind in general, but those of our individual history, and from the contemplation learn that " he hath done all things well," having, from the most calamitous circumstances, accomplished our greatest advantage, and made the most concocted train of evils terminate in the happiest results. The whole universe will then confess, that " God is righteous in all his ways, and holy in all his works;" and that servant of God who has drank most deeply of the cup of sorrow, will tune his harp to the testimony of the apostle, " My light affliction, which was but for a moment, hath worked out for me a far more exceeding, an eternal weight of glory." C. H.

KNIGHTHOOD was originally conferred in England by the priest at the altar after confession, and the consecration of the sword during the Saxon heptarchy. The first knight made by the sovereign, with the sword of state, was Athelstan, on whom Alfred conferred this new dignity.

PERILS ON THE DEEP.

NIGHT, night upon the waters! o'er the deep,
The storm-cloud spreads his pinions, brooding low;
Yet even now the winds and waters sleep,
As gaining strength to do their work of woe,
Of wrath, and desolation. Hark! a low
Yet fearful murmur, comes upon the ear—
Ah! now those pinions rustle, and the flow
Of many waters, deep'ning still we hear!
Father! thou rul'st the storm, and shall we think of fear?

High, and still higher dash the angry waves,
'Gainst our devoted barque, whilst all the sky
Is black with darkness, and the tempest raves
Above, and all around us. Ah! how nigh
The lightnings flash, while thunders rolling by,
Proclaim with mighty grandeur, far and wide,
The majesty Divine of One on high,—
Who in this hour is still our guard and guide.
Father! we'll trust in thee, whatever may betide.

From the American Token for 1836.

ISRAEL AND HIS SON.

" Now let me die, since I have seen thy face, because thou art yet alive."—Gen. xlvi. 30.

HIGH as the pyramids of Egypt soar,
And firm as their foundations stand
Was Israel's hope:—when Canaan's land,
Beyond fair Jordan's honey-pastur'd shore
He left, to find his much lov'd son,
Who had in Pharoah's house great honours won.

That son, now cloth'd in princely garments, came,
With *joy* to meet his aged sire;
While in his breast woke sacred fire,
To feed his rip'ning zeal—the purest flame
Of love—and swift his willing feet
His chariot left, a father's eyes to greet.

They met! O who hath known a joy like this,
Whose spirit did not praise and bless,
The Lord of life and happiness?
And Jacob bless'd so great a heav'n-born bliss,
While on his son he hung to weep:—
At such a sight, *no* parent's tears would sleep!

" *Now let me die*, since I behold once more,
Thy well-known features—O my son!
Life's sorrowing course is quickly run,
And my short pilgrimage will soon be o'er;
O praise the Lord each vital pow'r,
Whose mercy spar'd my soul, to see this hour."

Long fondly clung the old man's wither'd hand
Round Joseph's neck—and full of love
Their tears, that with each other strove:
For now they met, though in a heathen land,
To part no more 'till death's decree,
Should draw the veil that hides eternity!

Marden, Kent. G. B. S.

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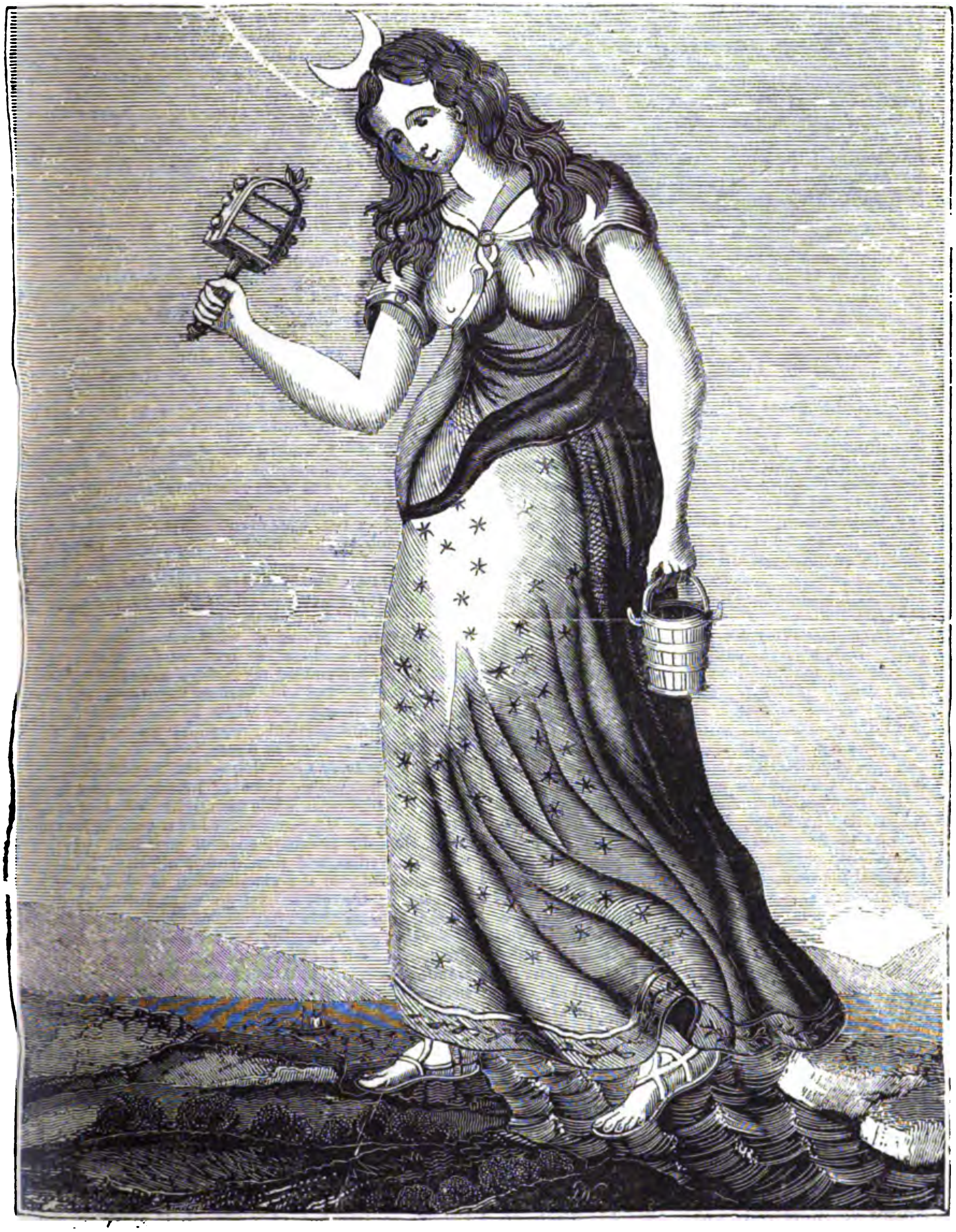

Isis Omnia, an Egyptian Divinity;

The Isa of India, and Grecian Ceres.

ISIS OMNIA, AN EGYPTIAN DIVINITY; THE ISA OF INDIA, AND GRECIAN CERES.

Pagan mythology furnishes the subject of this expressive engraving. It is copied from the splendid work of the Rev. Mr. Maurice, and designed for a representation, as that learned gentleman states, "of Isis Omnia, or universal nature personified, the Indian Isa, and Grecian Ceres; it is exhibited in proof of the identity of the Indian, with the Egyptian and Grecian character. She bears on her head the lunar crescent: her robe, covered with stars, represents the firmament: she bears in one hand a sistrum, emblematical of the elements, and in the other a basket of grain, as the prolific parent of all things; and she stands with one foot on the ocean, the other on the earth; the whole depicted as she is described by Apuleius to have appeared, and been seen by himself in the Eleusinian mysteries."

Mythological Account of Isis.

Mythological subjects, in themselves, are not very appropriate for ordinary christian reading; still they may be rendered, not only proper, but peculiarly interesting, as illustrating the corruption of true religion, and the purity, perfection, and divinity of christianity.

In reading the fabulous stories of the tribes of "gods which were no gods," we should ever bear in mind the origin of this superstition, folly, and wickedness—the infidel alienations of the heart of man from God. Divine inspiration, by the pen of the apostle, declares it thus;—"When they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." (Rom. i. 21, 22, 23.)

Isis, in ancient mythology, is a celebrated divinity, said to have been the daughter of Saturn and Rhea. Isis is said to have been married to her brother Osiris, king of Egypt, and to have reigned conjointly with him over the Egyptians. Osiris, according to the ancient writers, was a most benevolent monarch, who took great care to civilize his subjects, to polish their morals, to give them salutary laws, and to instruct them in agriculture.

Tradition says that after he had accomplished this reformation at home, he travelled through many nations of Asia and Europe, promoting their improvement, and teaching them the worship of the gods and the reverence of a supreme being. He left his kingdom under the care of his wife Isis, and of his faithful minister Hermes or Mercury. On returning to Egypt he was murdered by his brother Tryphon; and Isis caused him to be worshipped with the most extravagant and even abominable ceremonies, which cannot be here described. Ancient monuments have been found with this inscription:—"*Saturn, the youngest of all the gods, was my father: I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, and visited the streams of the Ister, and the remote shores of the ocean, diffusing benevolence to all the inhabitants of the earth.*"

Osiris having instructed his subjects in cultivating the ground, the priests chose the ox to represent him, and therefore paid that animal the most superstitious veneration. Isis also, after her death, received divine honours as well as her husband; and as the ox was the symbol of the sun, or Osiris, so the cow was the emblem of the moon, or of Isis. Interested priests thus led the ignorant and deluded Egyptians to worship the sun as Osiris, and the moon as Isis. Osiris was sometimes represented with the head of a hawk, that bird, with its quick and piercing eyes, being regarded as a proper emblem of the sun.

Isis also was variously represented, generally as holding a globe in her hand with a vessel full of ears of corn. Isis, according to some, signifies *ancient;* and the inscriptions on the statues of this divinity were often in these words:—"I AM ALL THAT HAS BEEN, THAT SHALL BE, AND NONE AMONG MORTALS HAS HITHERTO TAKEN OFF MY VEIL."

Isis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Ceres of Eleusis, the Proserpine of Sicily, the Diana of Crete, and the Bellona of the Romans.

Mr. Maurice gives the following account of this fabulous divinity, the reading of which will serve as the occasion of heartfelt gratitude to God for his inspiration and gift of the Holy Scriptures.

"As Jupiter had a queen of his Olympian palace in Juno, so has Indra, in his celestial city of Annaravati and his golden palace of Vaijayanta, a consort named Sacki; and the stormy prime minister of his aerial domain is Vayoo, the god of the winds, who rides furiously from one point of heaven to the other, on a swift antelope, and brandishes in his hand a sabre gleaming like lightning. I am not able to say whether Sacki resembles the Juno of the Roman deity in being the sister as well as the wife of Indra, but we well know to what country to trace the origin of this fable, since that was the very character of the Egyptian Isis, who even copulated with Osiris in the tomb of their mother Rhea, both being the mythological offspring of Saturn, or time, the parent of all things. The wings of Isis also prove the nature of the functions assigned her in the mythology of Memphis, and the Greek name of Juno, which is Ηρα, proves in what sense the Greeks understood the chara, at least under that designation; for Isis in that mythology assumed various forms, was invested with various functions, and was as variously designated, while at the same time it points out the particular channel by which this oriental allegory came to Rome.

"Progressively advancing on the hypothesis, justified by whatever we know of human nature in its present state, I mean while unenlightened, and which probably is not different from what it was before the flood, that the primitive race of men first surveyed with admiration, and then deified *all* the elements, we now come to the examination of their notions concerning the earth, and to what sciences their speculations on this subject might have given birth. Observing its fecundity, as well as the abundant nutrition which it afforded to the animals doomed to inhabit and cultivate it, the fathers of mankind early bestowed upon this element titles congenial with its nature and its qualities, and universally agreed to exalt the earth to a female divinity. Her customary names in antiquity of Dea Multimamma, and Bona Dea, sufficiently evince their sentiments on this head. The Indians very emphatically expressed them, when in their most ancient legends they denominated her Kama-deva, or the white cow of plenty, which, as being the mythology of the elder nation, I must still and strenuously contend, gave birth to the cow, or the horned Isis of Egypt, and through that medium to the romantic fable of the Grecian Io, transformed into an heifer. Were that conjecture destitute of probability, the profounder investigations of Mr. Wilford on the consecrated ground of Benares itself, would still enable me to support a position at once so reasonable, and so consistent with the acknowledged course of scientific improvement; for it is not a little remarkable that her other name, as Mr. Crauford, an author whom I invariably find accurate, has well observed, is Vasoo-deva, which is only a corruption of Isa-deva. Now on the Sanscrit radix of these words, let us attend to Mr. Wilford, 'Deva, or the goddess,' says that gentleman, 'and Isa, or the sovereign queen, is the Isis of Egypt, and represents nature in general, but in particular the earth, which the Indians also call Prithivi; while water and humidity of all kinds are supposed by the Hindoos to proceed originally from Veeshnu, as they were by the Egyptians to proceed from Osiris.' Mr. Wilford here means Osiris on the lotos: he was variously designated; sometimes as the sun, and sometimes as the humid principle; and often he is the centre of union of both. There is also another name which the Greeks, under the same impressions, conferred on this grand terrestrial divinity; I mean that of Rhea, which although etymologists deduce the word from ρεω, (the Greek word) to flow, because whatsoever good mortals enjoy was supposed to flow from her, is yet, in fact, derived according to our author, from the Sanscrit word Ri, the name of a most venerable personage in the Indian mythology and a character no less exalted than the mother of the gods. The Greeks accurately translated this Hindoo title, when they denominated the great mother Πασιθεα, i. e. Πασι Θεοις Ματηρ, (*mother of all the gods*) and the Romans, with scrupulous fidelity, when they gave her the title of "magna deorum mater," the great mother of the gods.

BISHOP HALL'S MOTHER'S PIETY, AND HIS RELIGIOUS INSTRUCTION.

"My mother Winifred," says that pious prelate, "of the house of the Bambridges, was a woman of that rare sanctity, that were it not for my interest in her, I durst say, that neither Aleth, the mother of that just honour of Clairval (Bernard) nor Monica, nor any other of those pious matrons, anciently famous for devotion, need disdain her admittance to comparison. She was continually exercised with the affliction of a weak body, and oft a wounded spirit—the agonies whereof she would oft recount with much vehemency, professing that the greatest bodily sicknesses were but flea-bites to those scorpions—but from them all, at last, she found a happy and comfortable deliverance, and that not without a more than ordinary hand of God."

Deliverance from this distress she expected from some impressions on her mind in a dream; but afterwards became more disconsolate. "While in this state, she was visited by Anthony Gilby, who was a pious and zealous non-conformist, and had been in exile in the reign of queen Mary. He combated her despondency, and urged her to take comfort from the divine promises, and to derive encouragement from what she had so lately experienced." Bishop Hall proceeds. "Hereupon she began to take heart, and by good counsel, and by her fervent prayer, found that happy prediction verified to her; and upon all occasions, in the remainder of her life, was ready to magnify the mercy of God, in so sensible a deliverance. What with the trial of both these hands of God, she had so profited in the school of Christ, that it was hard for any friend not to come from her discourse in a holier frame. *How often have I blessed the memory of those divine passages of experimental divinity, which I have heard from her mouth!* what day did she pass without a large portion of private devotion; whence she would still come forth with a countenance of undissembled mortification. *Never any lips have read to me such feeling lectures of piety;* neither have I known any soul, that more accurately practised them, than her own. Temptations, desertions, and spiritual comforts were her usual theme. In short, for I can hardly take off my pen from so exemplary a subject, her life and death were saint-like."

GENIUS NOT RELIGION.

Genius and talent of every kind are the gift of God, and serve to adorn religion, and to display her in her highest beauty, but they are no part of religion itself; on the contrary, religion has found some of her worst enemies in those who have been the most supremely gifted.—*Mrs. Hannah More.*

HELEN STARK'S TRIUMPHANT JOY IN MARTYRDOM FOR CHRIST.

The husband of this faithful martyr, and three others, were condemned by David Beaton, cardinal and archbishop of St. Andrew's in Scotland, and all four were hanged upon one gibbet in 1545, at Perth. Their alleged crime was treating the image of a saint with disrespect. Helen Stark was condemned for having refused to invoke the Virgin Mary, affirming that she would pray to God alone through Jesus Christ.

Dr. Cook, in his History of the Reformation, mentions some circumstances attending her death, which are peculiarly interesting; as she had an infant at the breast, which some affirm perished with her, while others state her parting with it as the chief cause of her agitation and agony. "Warmly attached to her husband, with whom," says Dr. Cook, "she had enjoyed some years of uninterrupted domestic happiness, she implored that they might die together. This affecting request having been barbarously refused, she soothed, by the most impressive consolations, his departing moments; and, after witnessing his execution, she prepared for her own. The tenderness of a parent agitated her mind. She intreated her neighbours to show humanity to her children; and, to complete her anguish, she took from her bosom the infant whom she suckled, and gave it to the nurse whom she had provided. Yet all this did not overpower her fortitude, or shake her faith: she rose superior to her sufferings, and she died with courage and with comfort." Barbarous bigotry ordered her to be tied in a sack and drowned!

INFLUENCE OF MARRIAGE ON THE DURATION OF LIFE.

Some very curious facts on this subject are stated by Dr. Casper, in a paper of his lately published at Berlin. It had been long ago vaguely asserted that bachelors were less long-lived than married men. Hufeland and Deparcieux were of this opinion; and Voltaire observed that there were more suicides among those who had not given hostages to fortune than those who had. Odier, however, was the first who set on foot the inquiry with exactitude, and he found (*Bibl. Britannique*, 1814) that in the case of females, the mean duration of life for the married women of 25, was above 36 years; while for the unmarried it was but 30½. At 30, there was a difference of four years in favour of the married; and at 35, two years, and so on. It may be said, perhaps, that married females ought to be considered as *picked* lives; but as Dr. Casper observes, this is far from being generally the case, especially in the middle and upper classes of society: it is chiefly among the lower orders, where a livelihood is procured by labour, that importance is attached to the bodily health and vigour of the female. With regard to men, we gather from Deparcieux's and the Amsterdam tables, that the mortality of these from 30 to 45 years of age, is 27 per cent. for the unmarried, while it is but 18 for the married; and that for the 41 bachelors who attain the age of 40, there are 78 married men. The difference becomes still more striking as age advances; at the age of 60, there are but 22 unmarried men alive for 48 married; at 70, 11 bachelors for 27 married men; and at 80, for the three bachelors who may chance to be alive, there are nine benedicts. The same proportion very nearly holds good with respect to the female sex; 72 married women, for example, attain the age of 45 years, while only 52 unmarried reach the same term of life. M. Casper, in conclusion, considers the point as now incontestably settled, that, in both sexes, marriage is conducive to longevity.—*Coventry Mercury.*

CAUSE OF ERROR IN DISPUTANTS.

Correct definitions and careful distinctions are especially necessary as preliminary in controversy, and in all inquiries after truth. This rule is peculiarly requisite in those who are in pursuit of sound views of Christian doctrine, among the various opinions of good men; in the neglect of which much of error and of uncharitableness has originated, the disputants being at the same time substantially agreed in sentiment. Indeed, the want of attention to the shades of difference in the meanings of those words which we speak loosely, and are in the habit of using indifferently for each other, is the primary cause of many of the mistakes of true Christians.

Losing our way in thought and understanding, bears a very close resemblance to losing it on the ground; and if the field is wide, and no beaten path over it, we are very apt to lose our way in both cases, and to lose it the more readily the slighter the deviation of the first step is from the true path. Our words are the steps of our thoughts, and therefore we must understand them well in order that we may keep in the right.

EXCELLENCY OF TRUTH.

A person of known veracity stamps the sanction of an oracle on every word he speaks; all listen to him with pleasure, and fear not to be called in question for repeating any thing he tells them: his word is his bond, and is of more value than all the formal and customary obligations of writing; he is never mentioned without esteem and reverence; never seen but with delight; the image of the Divinity shines in him, and even those who most hate and oppugn truth, are awed and abashed before it.

Whereas, he who has once been detected in a lie, is ever after suspected; if any mischief, either to fortune or reputation has happened by his having falsified the truth, he is looked upon as dangerous, and his society is justly shunned by all who would be safe in either: he must have vouchers for whatever he alleges, and is hateful even to those who are not less criminal than himself. Whatever he says has no manner of weight with those who hear it; he is neglected while he is present, and laughed at when absent.

A LADY'S REFLECTIONS ON IMPROVED AND ABUSED RELIGIOUS ADVANTAGES.

May I lift up my heart in gratitude for every spiritual blessing; for Sabbaths, for ordinances, for ministers! May I be less unfruitful under these multipled advantages! Every opportunity increases my responsibility. Let me awfully remember that it was to the *professors*, to the *instructed*, to those, who because they had the *means*, made sure of salvation, that the Lord said, "Depart from me, I never knew you." Better to have been a pagan, a blind ignorant idolator, than a disobedient Christian, or an unfruitful believer.—*Mrs. Hannah More.*

Extension of English Language in India.—It may be asked, whether the intellectual advancement of the natives of India will not be inconsistent with the permanence of our dominion. To this question it might be sufficient to answer, that we have no power to obstruct the progress of knowledge. Where the desire of information is once excited, it is not possible to stifle it. It may be added, that it would be unjust to the people over whom we have acquired authority, to withhold from them the means of improving their minds. But, whatever may be the degree of danger attending the diffusion of knowledge, there is no better mode of counteracting it than by making, as far as we can, our own language the universal object of study. By doing this, we shall identify the people of India with ourselves. The great influence which the French obtained in Europe was mainly attributable to the wide diffusion of their language. It was the common dialect of Europe; and the universality of the French language paved the way for the universality of French dominion. The French language was every where spoken; French authors were every where read; and the best of them were regarded as exhibiting the finest models of taste and the highest excellences of genius. The supremacy of French talent came to be universally admitted, and from this admission flowed a ready submission to French dictation. The extension of the English language in India will, in all probability, be attended with the like results. Its study will, of course, lead to an acquaintance with our literature, and our great authors will become to India what they are to us. The admiration felt for them will be transferred to the general account of their country, which will thus become associated in the mind of the educated Hindoo with all that is high in intellect and pure in feeling. This will be a far better guarantee for the security of our dominion than ignorance can offer.—*Thornton's India.*

The foundations of knowledge are to be carefully laid, and that as sure and large as may be. It is altogether fit that the undoubted principles of religion be taken in early by all.—*Oldham.*

The greatest sins may be found in conjunction with the greatest knowledge. Light is then only a blessing when it guides the soul into the way of duty and obedience.—*John Flavel.*

CHRISTIAN LADY'S FRIEND.

BIOGRAPHY OF EVE, THE MOTHER OF ALL MANKIND.—Part II.

Female excellence, in its original perfection and holiness, has been surveyed in the former part of the biography of Eve. We have also contemplated its corruption, through the machinations of the chief among evil spirits. Instructively humiliating is the review of the sad catastrophe of the fall: but this ruin was foreseen by infinite benevolence, and by sovereign mercy an all-sufficient remedy was provided in a divine Mediator and Redeemer.

Justice, however, required that the guilty should be brought to trial, that "mercy and truth might meet together; that righteousness and peace might embrace each other." (Psal. lxxxv. 10.)

Adam and Eve had been accustomed to perform their evening devotions at appropriate seasons; and "the presence of the Lord" appears to have been manifested on those occasions, which they sought with that kind of exulting joy, with which a dutiful child meets the approving smiles of a beloved father. But, alas! to what a wretched state had sin reduced their minds! The echo of that voice, which hitherto had been as melody to their ears, filled their guilty souls with terror. Instead of hastening to the holy spot whence the sound proceeded, they fled from the dreaded place. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said, Where art thou?" (Gen. iii. 8, 9.)

Attempts at concealment are vain when God calls. Adam must appear before his Judge. But he said, "I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself." (ver. 10.) The first sentence from the lips of Adam shows the dire effects of sin. He makes no supplication for mercy; but utters a daring falsehood—and that in addressing God, the searcher of the heart! It was *not because* Adam was naked that he hid himself; *but because* his guilty conscience feared the divine displeasure. God directs him to reflect on the cause of his fear. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" (ver. 11.) The reply of Adam further illustrated the hardening nature of sin. What pride! what impenitence! what impudent hardihood does it contain! he does not indeed deny the fact: but instead of a frank avowal of his crime, and a humble supplication for mercy, he endeavours to excuse himself, by throwing the blame upon his wife; and, in an indirect manner, reflecting upon God himself, as the chief occasion of his fault! "And he said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (ver. 12.)

Eve is next summoned. "And the Lord God said unto the woman, What is this that thou hast done?" (ver. 13.) Like her husband, hardened in heart by sinning, Eve endeavours to throw off the blame from herself. "And the woman said, The serpent beguiled me, and I did eat." (ver 13.)

What grievous aggravation of their offences, in their impenitent, disingenuous excuses! What now remained for the self-convicted culprits, "but a fearful looking for of judgment and fiery indignation?" (Heb. x. 27.) "But God, who is rich in mercy, for his great love wherewith he loved us" (Eph. ii. 4), did not reply to the frivolous excuses of the unhumbled offenders. He first pronounced the terrible sentence upon the serpent, "Cursed art thou, because thou hast done this. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (ver. 14—19.)

We discover "the exceeding sinfulness of sin," in a great degree, in the nature and extent of the curse pronounced upon our first transgressing parents. Eve was not only liable to all the various sorrows of their apostate condition, but doomed to a state of subjection to her husband, and to pain and grief in bearing children; and a fearful illustration of both has been afforded in the history of women through all ages.

"Mercy and truth met together" in the sentence passed upon the first human transgressors. The guilty apostates were still the objects of the divine care: they had "sewed fig-leaves together, and made themselves aprons," (ver. 7) to hide their shame. But "unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." (ver. 21.) By this act of sovereign benevolence, God not only furnished them with suitable clothing, but instructed them to prepare it in future for themselves, and to impart the same knowledge to their posterity.

Divine compassion, however, was not satisfied in making provision for their bodily necessities, it was chiefly manifested in giving intimations of a Deliverer from their debased and miserable condition—a Saviour from eternal death. Infinite grace had formed the stupendous plan of human redemption before the fall, or even the foundation of the world was laid. Men in every age, therefore, have been "saved, and called with a holy calling, according to God's own purpose and grace, which was given us in Christ Jesus, before the world began." (2 Tim. i. 9.)

Adam and Eve, standing before the Lord God, fearful and guilty, were not allowed to despair: their hopes were inspired by the divine promise of the "seed of the woman," who should "bruise the serpent's head;" and this promise was, doubtless, explained to their minds, especially when they were clothed with the skins of beasts, which appear to have been offered in sacrifice, under the immediate direction of God, by which they were instructed in the method of atonement and reconciliation. Offerings of solemn thanksgiving, consisting of the choicest fruits of the earth, seem to have been presented before the Lord, by Adam and Eve in innocency; but now a vicarious sacrifice of life was needful; for "without shedding of blood is no remission." (Heb. ix. 22.)

Sceptics alone would doubt this: but believers in the Word of God find abundant confirmation of their intelligent faith. "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi. 4), and this not only in value, but as it agreed with the divine institution. Being offered *in faith*, sacrifices must have been commanded by the Lord; and their meaning must have been explained by him who instituted them, directing the penitent offerer, to look by faith, through his ceremony, to the promised "seed," the Messiah, "the Lamb of God which taketh away the sin of the world" (John i. 29), and thus "slain," in this impressive type, "from the foundation of the world."

Paradise now was forfeited by our first parents. The sight of "the tree of knowledge of good and evil," might, perhaps, aggravate their misery: and, beholding "the tree of life," they might be tempted to relinquish faith in the promised Saviour. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore, the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken. So he drove out the man: and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (ver. 22—24).

"Cherubim and a flaming sword!" how terrible to our unhappy parents! thus expelled from Eden, and those bright beings, late their friends, appointed to stand against them as ministers of the wrath of God! what imagination can correctly conceive their grief and terror? Milton endeavours to represent their case:

"They looking back, all th' eastern side beheld,
Of Paradise, so late their happy seat,
Wav'd over by that flaming brand, the gate
With dreadful faces throng'd and fiery arms:
Some natural tears they dropt, but wip'd them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way."

Divine inspiration has observed silence as to the peculiar circumstances of Adam and Eve after their expulsion from Paradise. Nevertheless, so far as the brief notices contained in the book of Genesis extend, they illustrate the fallen condition of our first parents.

Adam and Eve naturally desired the fulfilment of the gracious promise of their Creator, and to be blessed with children; and, in the *second* year of the world, as learned commentators reckon, Adam was delighted with the honour and responsibility of being a father. Eve, in the transports of her overflowing joy, called her first-born *Cain*, which signifies *possession*. They regarded their smiling infant with rapturous satisfaction, as a token of the munificent kindness of their Maker, and as a special boon from indulgent heaven.

Reflecting on the divine intimations of a Saviour, who should arise from her seed, Eve seems to have imagined that her first-born was the "Divine Man," who would bruise the head of the serpent, and secure their deliverance from degradation and evil; and, therefore, she said, "I have gotten a man from the Lord;" or, as some translate her exclamation, "I have gotten a man, the Lord;" and agreeably to this fond hope, his parents gave him his significant name.

Eve is thought to have borne her second son in the following year: and having discovered the mistake into which her fond hopes had led her, in giving an inappropriate name to the first, she called her second-born son, *Abel*, a word which signifies *vanity*, or *vapour*. This name is thought by some to have been given by the special inspiration of God, his parents being directed by a spirit of prophecy, which indicated their vain expectations in relation to their children.

Maternal solicitude was called forth in various ways by these two, and other children of Eve; for Adam "begat sons and daughters," probably more than the ordinary number of children which constitute modern families. But a veil is thrown over the early manifestations of Eve's tender regard for the welfare of her children. That they were nurtured with affectionate tenderness, it is most reasonable to conclude, and that they were instructed in the fear of the Lord, there is existing evidence in the sacred volume.

Adam and Eve would probably anticipate the highest degree of comfort in their rising offspring; and observe, with growing delight, their increasing stature and the development of their minds thirsting for increasing knowledge. The Holy Spirit has not deemed it proper to mention the names of any of the daughters of Adam and Eve; and a thousand little occurrences in their early life, and especially during the progress of the first hundred years, in which all the family lived together, are not detailed; but they would painfully convince "the mother of all living," that her children were "born in sin," in "the likeness and image" of their fallen parents.

Cain, notwithstanding the instructions of his parents, was an irreligious infidel! And who can tell the grief of heart that the exhibition of his impiety would occasion to his mother! but she saw with inexpressible delight, the intelligent piety of her second son, Abel. His deep-toned, exemplary godliness, condemned the unholy life of his elder brother, and this occasioned altercation, which must have wounded the hearts of their parents, especially that of his anxious mother. Abel was a believer in the word and promise of God, directing his faith on the revelation of a Mediator: but Cain was a deist, denying any special divine revelation. Adam doubtless taught all his children, both by precept and example, the reasonableness of the worship of God: and Cain, as well as Abel, brought his offering to the Lord. Stubbornly rejecting the idea of an atonement for sin, Cain brought only an offering of thanksgiving to God; while Abel, having faith in the Messiah, brought a sin-offering, and was accepted of the Lord, infidel Cain was rejected: and cherishing his deistical malignity of heart, quarrelled with his innocent pious brother, and, at length, gratified his infuriated passions in his murder!

Eve's tender heart must have been pierced beyond all expression, or even conception, on hearing of this shocking deed! but her agonies must have been infinitely increased by the recollection of her own transgression, as that fatal step which led to this horrible enormity—the first murder of one of her beloved children; and the first murderer her first-born son! Abel appears to have been at least a hundred years old; and though it is not mentioned in Scripture, it is probable that he had a wife and children, whose sorrows would all be felt by "the mother of all living."

However numerous the children of Eve might be, there appears to have been, after the murder of Abel, no one eminent as a servant of God, and minister of his truth. Again, therefore, when *one hundred and thirty years old*, "She bare a son, and called his name Seth, for God, said she, hath appointed me another seed instead of Abel, whom Cain slew." (Gen. iv. 25.)

Eve seems to have given him this name by inspiration, as Seth signifies *settled*, or *appointed*; and in his family principally true religion flourished. With them the church of God was settled, assembling for divine worship, and expecting the Messiah. Seth walked in the ways of God, and was *one hundred and five* years old when his son Enos was born; and then, in a more remarkable manner, "began men to call upon the name of the Lord, and religion prospered" (ver. 26.)

Divine revelation affords us no further aid in discovering how far Eve cherished the spirit and exhibited the power of religion: nor are we informed when or where she died: but it is probable that her life was prolonged to a period nearly equal to that of her husband, bearing, as the Scriptures intimates, many "sons and daughters." Eve too, though the first human sinner, and the *occasion* of all the miseries of mankind, was a Christian! she believed the gracious promise of God in Paradise; doubtless repented of her sin, and lived a life of faith on the revealed Messiah; and, through faith in his blessed name, she unquestionably inherits eternal glory; her brief memorial remaining for our instruction in the way of salvation by Jesus Christ.

Superstition of the Spaniards.—In the Bibliothèque Royale there are three folio volumes, the *Academy of History*, which treat of nothing but the origin of the Spanish and Portuguese name for the glow-worm. They are dedicated to God the Father, God the Son, and God the Holy Ghost, to each of whom there is a *separate dedication!!!*

Hospitals in France.—In 1833, there were 1329 hospitals in France; their total revenue during the same year was 51,220,000 fr., and their expenditure 48,842,000 fr. The number of individuals admitted was 425,049, which, added to the number 154,253 inmates on 1st Jan. 1833, makes a total of 579,292 individuals, or one out of each 57 inhabitants, relieved during that year. The expense of each of these amounted to 84 fr. yearly.

Temperance in America.—Since the establishment of Temperance Societies in America, 1,500,000 individuals have been incorporated in those societies; 12,000 noted drunkards have reformed; 4000 distilleries have been suppressed; 8000 dealers in spirits have taken down their sign-boards, and 1200 trading vessels have abstained from taking in cargoes of spirits.

REVIEW.

Missionary Researches in Armenia: including a Journey through Asia Minor, and into Georgia and Persia, with a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. By Eli Smith *and* H. G. O. Dwight, *Missionaries from the American Board of Missions. To which is prefixed, A Memoir on the Geography and Ancient History of Armenia, by the Author of "The Modern Traveller."* 8vo. cloth, pp. lxxii.—472. Illustrated with a Map. London: George Wightman.

Armenia, the Ararat of Holy Scripture, the scene of many of the important transactions of Noah and his increasing family for several generations, is comparatively little known to Europeans. This country, comprising the modern Turcomania and part of Persia, having Georgia on the north, Curdistan, or Koordistan, the ancient Assyria, on the south, and Asia Minor on the west; on many accounts is worthy of the contemplation of the instructed and highly favoured church of Christ in Great Britain.

Many of the provinces around Armenia had been repeatedly visited and described both by American and British travellers: but as Mr. Conder, the learned and able editor of the present work, remarks, "the case is very different as respects the countries visited by the two estimable missionaries whose researches are here presented to the British public; English travellers have come in contact with Armenian merchants and monks in different parts of the Levant, more especially at Constantinople and Jerusalem. But these have been chiefly *papal* Armenians; that is, Armenians by nation, who have embraced the Romish faith, and who, as a consequence, have become, to a certain degree, denationalized. No direct intercourse had been opened, by any Protestant missionaries, with the Armenian Church; and the country itself, though traversed by the high route leading from Constantinople to Tabriz and the Persian capital, has almost disappeared from geography. The corner of Persia, in which the remnant of the ancient church of Selucia survives the revolutions of *seventeen* centuries, is scarcely less unknown to modern Europeans; although considerable light has recently been thrown upon the physical geography of Azerbijan by the survey executed at the command of the late prince-governor, Abbas Mirza, by colonel Monteith, of the East India Company's service. From the works of La Croze and Asseman, the learned might obtain an accurate knowledge of the Nestorian Creed; but it has been reserved for two missionaries from another hemisphere, strangers from the New World, to make Western Christendom acquainted with the actual sentiments and condition of the Nestorians, as they are still found clinging to their ancient faith in the midst of Mussulman barbarism and intolerance." Pp. x. xi.

Armenia has for ages been a prey to the surrounding countries. "The Armenians are known," as Mr. Conder states, "at the present day as a scattered race; and one cannot rise from the perusal of their history, without wondering, not that they are so, but that they should still be found in considerable numbers in their own country. We have already noticed their existence in the north of Mesopotamia, their emigration to Armenia Minor and Cilicia, their settlement in Constantinople, and their forcible removal by Shah Abbas to Persia. We are also told, that the Saracens and Greeks, while contending for their country, each took away multitudes of captives; Toghrul and Timoor carried thousands to unknown countries; the Egyptians removed 60,000 to Egypt; and it is known that the Persians in every war, even to the last with Russia, have always carried their captives into servitude. Multitudes, moreover, have at various periods been induced, by oppression at home, to seek voluntarily an asylum in distant countries, to say nothing of other multitudes that commerce has enticed away. We are not surprised, therefore, at finding them, not only in almost every part of Turkey and Persia, but in India, and on the islands of the Indian Archipelago, as well as in Russia, Poland, Austria, Italy, and all over the Levant. Every where they are considered as clever and shrewd merchants.

"The total number of the Armenian nation has been supposed not to exceed 2,000,000, of whom three-fourths are computed to be under the Ottoman dominion. In Constantinople and the adjacent villages, there are computed to be 200,000 Armenians, of whom about 4,000 acknowledge the supremacy of the Romish see. The Russian and Persian provinces are supposed to contain about 200,000. About 40,000 are found in Judea; in Hungary and the adjacent countries, about 10,000; and a few are scattered even over Africa and America. The present patriarch of Abyssinia is an Armenian."

These "Researches in Armenia," by the American missionaries, have laid the whole Christian church under great obligations; opening an important field for the British and Foreign Bible Society. And the various interesting details in this volume, will amply reward the intelligent reader; we only regret that we cannot give a fuller exhibition of its important contents. We cannot refrain, however, from giving the following paragraph relating to female education.

FEMALE EDUCATION IN ARMENIA.

Messrs. Smith and Dwight say, "The education of girls is not only not desired, but decidedly disliked, and in some places the prejudice against it is strong. Its novelty gives alarm; an ability to read is considered a qualification hardly becoming any but nuns; an immoral tendency is apprehended; and the shocking custom of writing letters to gentlemen is especially dreaded! As might be expected, therefore, the number of females that can read is extremely small. An estimate founded, indeed, upon very scanty data, would not make the proportion so great as *one in two hundred.* We heard of no female school in actual existence throughout the whole of Armenia, the only one of whose history we learned, was kept about *twenty* years ago in a nunnery at Akoolis, on the northern bank of the Aras to the east of Nakhehevân. It contained about *sixty* pupils. The nunnery has been destroyed, and the scattered nuns no longer teach. Its happy effects, however, are still manifested, by the existence in that vicinity of a decided wish for the education of girls, and of a more than usually strong desire for that of boys also. Two or three girls are allowed to read in a boy's school at Gâujeh and at Shâmakhy; at Shootha also the same is tolerated in a school of ten or twelve boys taught by a nun. But farther than this, it is not known that girls are found in any school, either in Russian, Prussian, or Turkish Armenia; and there is a decided prejudice against allowing the two sexes to attend together.

"The proportion of males who are able to read is estimated by the missionaries, in that region that has come under their observation, at *two in ten* for the towns, and *two*, or, at the most, *three in a hundred* for the country. The result, also, of inquiries made by ourselves personally in the villages we visited at different points of our journey, and of estimates obtained from individuals respecting many others, presents for the country an average of little more than *two per cent.!* This small number consists generally of the priests and their assistants in the church services. Even of them many are unable to write, and some even to read writing. This estimate is believed to be a very near approximation to the truth; still, perfect accuracy cannot be expected where the premises are so few and the conclusion so extensive."

DAVID'S LAMENTATION OVER SAUL AND HIS SONS, SLAIN ON MOUNT GILBOA.

IN discomfiture, rout, and fear,
Israel fled in sore dismay;
Israel's God was wanting there
To aid them on that dreadful day;
Death seated in his iron car
Drove o'er the mangled heaps of slain,
Horrors terrific led on the war,
In triumph o'er the hostile plain;
Tell it not in Gath, let Askelon's sons not know,
How are the mighty fallen, the valiant men laid low!

Hark! the Philistines loudly shout,
With exultations rend the skies,
Lost in confusion, rout on rout,
Israel before their army flies;
Saul wounded on Gilboa stood
And view'd the vaunting hostile horde,
His mighty heart with grief subdu'd,
Fell weltering on his own sword;
Tell it not in Gath, lest Israel's foes rejoice,
How are the mighty fallen, the Lord's anointed choice!

The beauty of Israel now is slain,
And on its heights, see, weltering lay;
Blood all his sacred garments stain,
And dreadful carnage marks its way;
O! ye high mountains of proud Gilboa,
A barren, blasted, waste remain;
On your bleak heads be there no dew,
Nor sweet refreshing showers of rain;
For there the shield of Saul was vilely cast away,
His sacred brow in dust, for his proud foes a prey.

From the hostile blood of the slain
And from the mighty of the foe,
The bow of Jonathan disdain'd
Dark dread or any fear to know;
Martial zeal their bosom burns
To hurl destruction o'er the plain;
Saul's sword ne'er empty did return
'Till drunk with blood of victims slain;
Tell it not in Gath, let not the insolent foe,
Know the mighty's slain, that Israel's chief's laid low.

Lovely were Saul and Jonathan,
And very pleasant in their lives;
They were as mighty lions strong,
And swift as eagles in the skies;
Let the daughters of Israel
Weep over Jonathan and Saul,
Let your loud lamentations tell
Of their unhappy fatal fall,
Who cloth'd you with scarlet and ornaments of gold;
How are the mighty fallen, and low are laid the bold.

My brother Jonathan, thy mind
Lov'd and rever'd shall ever be,
Thy love surpass'd all woman's kind,
'Twas strangely wonderful to me;
Thy memory will I ever prize
Even with my last fleeting breath.
You were most lovely in your lives,
And not divided in your death;
Let Israel lament, and sadness swell the strain,
The weapons of war are perish'd, and the mighty slain.

London. SAMUEL BROWNING.

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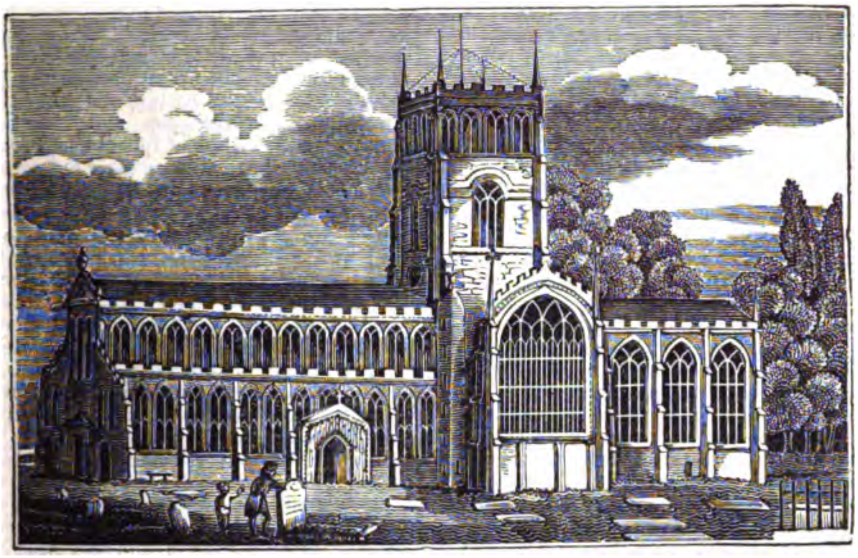

View of Saint Mary's, Nottingham.

STATISTICS OF NOTTINGHAM AND NOTTINGHAMSHIRE.

Religion and morality in a nation, depend principally upon the intelligence, piety, and virtue of its metropolis. Every one acquainted with the history of the world must be prepared to admit the soundness of this position: yet if any exception can be imagined, it will certainly be thought to exist in Great Britain. Our university and large manufacturing cities may be thought to possess within themselves, ample means of originating intelligence, religion, and morality, independently of the capital of the empire; this, however, is not the case: for London is not merely the source of government and commerce, but the centre of intelligence; and amid its teeming population, and the incessant activity of its busy inhabitants, are originated and formed, most of the mighty plans and benevolent institutions, which at once adorn our country—bless the world—and illustrate the divine nature of scriptural Christianity.

Provincial towns, notwithstanding, in the British empire, are generally distinguished for almost every thing which can illustrate our most holy religion, and contribute to improve the character and happiness of their inhabitants, and the general welfare of the nation.

Nottingham, having a population of 50,680 in 1831, ranks about the *twentieth* among our provincial towns, and *second* for the number of its inhabitants among the county towns of England.

Nottingham derives its name from *Snottingaham*, a Saxon word which signifies *caves*, from the caverns and numerous apartments which were anciently dug in the rocks on which the town stands, looking over extensive meadows on the delightful banks of the river Trent.

Nottingham is undoubtedly one of the most ancient towns in Great Britain. John Rouse, a monk of Warwick, who wrote in the reign of king Henry the Seventh, places its foundation nine hundred and eighty years before the birth of Christ; and says, that king Ebranc built this town upon the Trent, on an eminence called Dolorous-hill, from the great slaughter of the Britons made there by king Humber, in the reign of Abbanact. Indeed, it is a general observation, that the writers of history, fond of the marvellous, have endeavoured to extend the origin of nations and cities, to the most distant ages, and of involving their origin in fables. However Dr. Stukely observes, that Nottingham seems to be as ancient as the time of the Britons; for as soon, says he, as they had proper tools, they fell to work upon the rocks, which every where offered themselves so commodiously for affording them places of retirement and shelter; and Dr. Deering observes, that these works were probably performed long before the arrival of the Romans. Indeed the whole town is, in a manner, undermined with caverns of an amazing depth and extent; so that it is even questioned, whether all the buildings on the surface of the rock would fill up the vacancies underneath. Hence the cellars cut in the rocks, are frequently as deep as the highest houses; and in digging for foundations of new houses, there have been sometimes discovered spacious caverns, before unknown; some of these are said to have been arched in a regular manner, to have been supported by columns, and to have had a communication with each other, by passages leading to very distant parts.

It is universally allowed, that the Cornish Britons were skilled in mining, before the arrival of the Romans; but whether these subterraneous works are of so ancient a date, it is impossible to determine. Dr. Deering supposes, from there being something of the Gothic order observable in these structures, that they were formed during the heptarchy, when the Danes, who were Pagans, made frequent inroads into this part of the kingdom, and intended as places of refuge, to which they might betake themselves in time of danger, and exercise their religious functions, without being exposed to the fury of those persecuting idolators. If what that gentlemen observes, with respect to the Gothic appearance of these caverns be true, his conjecture is highly probable; but if this particular is only imaginary, it is more natural to suppose, that they were formed before the arrival of the Romans, and that afterwards they might be rendered places of security for their wives and children, druids, and old men, while the warriors were engaged in fighting for their country at a distance from home; and that afterwards the Britons enlarged these subterraneous dwellings, and rendered them places of refuge against the barbarities exercised by the Saxons, when they extended their dominions over South Britain, and obliged numbers of the brave inhabitants to shelter themselves among the barren mountains of Wales.

It does not appear that Nottingham was a Roman station, it being situated at a distance from any of their roads, and no Roman antiquities are known to have been found there: but there is no doubt of its being inhabited by the Saxons soon after their arrival, and that they very early erected fortifications there. For the Danes, when they ravaged this island, came to Snottingaham, as it was then called, in the year 852, where they were besieged by Bethred, king of the Mercians, but without success, they having taken possession of a strong fortress placed on the rock, on which the castle was afterwards built; but in 864, Ethelred, king of the West Saxons, and his brother Alfred, joining the above prince, marched with all their forces, invested this fortress, and obliged the Danes to enter into a capitulation, in which they promised to retire and leave the kingdom; yet two years after they returned, and again took possession of Nottingham, where they took up their winter quarters; but they were soon obliged to leave it, and to retire into the north.

King Edward the elder, the son of Alfred, encompassed the town with a wall, which is now entirely demolished: though one of the gates was standing in the memory of man, and the names of the rest are preserved in those of the streets which led to them. Camden and Holingshead affirm that the castle was built by William the Conqueror, which is certainly true, though Dr. Thoroton, who wrote the history of the county, maintains, that it was built by William de Peverel, his natural son, whom that prince not only made earl of Nottingham, but gave him the custody of the castle, and of Shirwood-forest. In the reign of Henry the Second, his son William losing the castle, was so exasperated, that he demolished the town, which continued in a ruinous condition till Henry the Second, being peaceably settled on the throne, assisted the inhabitants in rebuilding it, and granted them a new charter.

In the year 1194, king Richard the First called a great council, or parliament here; and king John here caused twenty-eight Welch gentlemen, who had been delivered to him as hostages for the peaceable behaviour of their countrymen, to be hanged, on account of the Welch having again taken up arms against him.

In the reign of Edward the Third, a great council met at this town, when the king being made sensible of the mischiefs that ensued from the vile actions of Roger Mortimer, earl of March, who was too familiar with the queen mother, and under the shelter of her authority, was inflamed with such pride and arrogance, as to be guilty of the most arbitrary proceedings, thought it necessary to bring him to condign punishment. Upon this the king privately ordered Sir William Montague, constable of the castle, to take to his assistance several trusty persons, to put the advice of the council into execution. These got into the castle by a secret winding ascent, unknown to the queen and Mortimer, cut from the bottom of the rock to the top, and entered the room next to the queen's lodgings, where they found the earl with Henry, bishop of Lincoln, and some others, who for some time stood on their defence; but two of their company being slain, the rest were taken prisoners. The earl of March was taken down through the above passage, and sent to London, where, at the meeting of the parliament, articles of impeachment were preferred against him, and he was sentenced to be hanged, drawn, and quartered, which was executed at the common gallows, called the Elms, near Smithfield. This private passage, which is without the town and castle walls, was probably made long before, and intended to relieve the castle with men and provisions, in case the town should be in the possession of an enemy; but from the above circumstance it obtained its present name —MORTIMER'S HOLE.

Popery flourished at Nottingham in the dark ages of superstition, and anciently contained several religious houses for monks of different orders; thus, a house of Carmelite or White Friars stood between St. James's-lane, and Friar-lane, said to be founded by Reginald, lord Grey of Wilton, and Sir John Shirley, knt. about the year 1276. In the street called Broad-marsh, was a house of Grey Friars, said to have been founded by king Henry the Third, in the year 1250. In a chapel dedicated to St. Mary, in the rock under the castle, was a cell of two monks, about the reign of king Henry the Third; and about the same time there seems to have been also a college of secular priests in the castle. There was likewise a house called St. John Baptist's, at the foot of the castle-rock, belonging to the knights of St. John of Jerusalem, for whom the archbishop of York made several rules or orders; but this was suppressed long before the other houses of that order in England underwent the same fate. Here was likewise an hospital as old as the reign of king Henry the Third, dedicated to St. Leonard. Near the Leen bridge was an hospital, founded by John Plumptree, in the reign of Richard the Second, for two chaplains, thirteen poor widows, and several poor men. There was also in the church of St. Mary, three chantries, viz. the chantry of St. Mary, St. James's, and Amyas, and a guild or fraternity of six priests, called the guild of the Trinity. There was in St. Peter's church a guild of St. George, and a chantry of St. Mary; and also in the church of St. Nicholas another.

St Mary's and St. Peter's churches are very handsome Gothic structures, particularly St. Mary's, which resembles a cathedral. Part of the south side has been lately rebuilt in a manner conformable to the rest of the structure: the west end has been also rebuilt: but this is done in the Doric order. Here is the principal gate, fronting which, before the entrance of the choir, the organ is supported by four lofty stone columns of the Ionic order, which, though not strictly proper, in a Gothic structure, have a pleasing effect. This church has a handsome square tower, in which is a ring of ten bells. St. Peter's church, though not so large, is also a handsome structure, and has a lofty spire, in which are eight bells, and the altar-piece is adorned with a painting of the last supper. St. Nicholas's is a small neat structure, built with brick and stone.

Religion is believed to prevail in Nottingham to an extent, perhaps equal to almost any town in the kingdom; for though the episcopal places of worship are but few, those of the Dissenters are numerous. The following religious statistics of this town are from the *Nottingham Review*.

Nottingham contains five churches and twenty Dissenting places of worship. The churches contain 5,800 people, of whom 330 are communicants. The Dissenting places of worship number 17,800 in congregations, and 4,864 in actual membership. Of the Dissenters, the following is the enumeration:—

Chapels.	Congrega.	Com.
Methodists (Wesleyan) Halifax-place	1808	150
——— Hockley, including St. Ann's	1000	
——— (New Connection) Parliament-street, including Mansfield-road, and Kingstone-place . . .	1500	
——— (Primitive) Canaan-street	800	450
——— (Arminian) Barker-gate .	380	140
Independents, Castle-gate	1100	300
——— Friar-lane	600	120
——— Fletcher-gate . . .	600	150
——— James's-street . . .	450	75
——— Mary-gate	50	
Baptists (Particular) George-street .	950	400
——— (General) Plumtree-place .	650	553
——— Broad-street . .	500	279
——— (Scotch) Park-street . . .	200	120
Huntingtonians, Plumptree-street. .	120	20
Quakers, Park-street	150	107
New Jerusalem, Sheep-lane . . .	80	
Catholic, George-street	600	240
Sandemanians, Hounds'-gate . . .	20	10
Unitarians, High-pavement . . .	450	70
	17,800	4864

It thus appears that the congregations of Dissenters more than double those of the Church, while the number of Church communicants is little more than one fourteenth of that of Dissenters in actual communion with their respective societies. The population of the town being taken at 50,000, according to the census of 1831, it will appear that nearly two-thirds of the inhabitants attend no place of worship whatever. The number of scholars in Sunday-schools in Nottingham is 6,726; of whom 1,678 are in schools belonging to the Church, and 5,048 in those belonging to Dissenters.

ECCLESIASTICAL AND GENERAL STATISTICS OF NOTTINGHAMSHIRE.

General Statistics.—Circumference, 110 miles. Area, 837 square miles. Number of statute acres, 495,360. Parishes, 211. Population, in 1700, 65,200; in 1750, 77,600; in 1801, 140,350; in 1811, 162,900; in 1821, 186,873: in 1831, 225,400.

Established Church.—Jurisdiction, *York*. Diocesan, Dr. *Vernon*. Churches and Chapels, 211.

Voluntary Churches.—Total number of Congregations, 163, i. e. Roman Catholics, 3; Presbyterians, 2; Independents, 19; Baptists, 20; Wesleyan Methodists, 77; other Methodists, 41; Quakers, 3.

Contributions to Missionary and Bible Societies, 1834-5:

Episcopalians.						
Propagation Society	0	0	0			
Church Missionary, do.	664	14	0			
				664	14	0
Nonconformists.						
London Missionary Soc.	532	16	0			
Wesleyan Ditto	1158	19	0			
Baptist Ditto	109	5	6			
				1801	0	6
British and Foreign Bible Society				1341	9	4

Education.—Children in Infant Schools, 1572; Daily, 19,867; Sunday, 32,170.

Associations, &c.—4 Sunday School Unions; 137 Schools; 2,664 Teachers; 15,651 Scholars. County Association, Secretary, Rev. R. Weaver. Nottingham and Derby Baptist Association, includes 12 churches, Secretary, Rev. W. Hawkins, M.A. Derby.

ON THE INEFFICACY OF MIRACLES TO PRODUCE A CHANGE OF HEART.

No. I.—INTRODUCTION.

THE extraordinary diligence of our Lord and Saviour Jesus Christ, and his unexampled energy in prosecuting the great design for which he came into the world, are in nothing more manifest than in the zeal with which he seized every opportunity of addressing a collected mass of people, and the infinite skill with which he adapted his discourses to their moral and spiritual condition.

It was on a sabbath-day, when he had been dining at the house of one of the chief pharisees, where a large company were wont to assemble, and after he had been administering some most admirable cautions in consequence of the pride of some who were present on that occasion, that the publicans and sinners gathered around their favourite teacher, in order that they might again hear from his lips those words of admonition and encouragement, which were never uttered to them by the ministers of the national religion. Pharisees and scribes were also present, together with the disciples of the Saviour, these forming a large congregation of human souls with various dispositions, and having different objects in view in the attention they were preparing to bestow on the words of Eternal Truth. It appears that the discourse was delivered in the room where the dinner had been served; for the Pharisees, as soon as they observed the Saviour surrounded by the poor and the profligate, began to express dissatisfaction and contempt. Hereupon was commenced the sublime sermon, to the concluding words of which my more immediate attention will be bestowed. Having justified his affection for the sinful and the suffering by the parable of the lost sheep, and having, with incomparable tenderness, displayed the willingness of God to receive back the penitent in that of the prodigal son—having also impressed upon those who declared themselves desirous of following him, the supreme importance of discarding all other considerations, and selecting him only for their guide, in the parable of unfaithful steward, in which also he most severely cut at the covetousness and infidelity of the Pharisees, these mercenary and most unrighteous men could no longer endure a system of teaching so opposed to their own and so cutting to their consciences, they therefore derided him before all the people as an ignorant and deluded fanatic, thus endeavouring to destroy all the moral efficacy of what he had uttered. But the Redeemer was not to be put down by mere ridicule, and went on to cut the Pharisees yet more closely and wound them to the very quick, by charging all their piety with the guilt of hypocrisy, and declaring his zeal for the true honour of the genuine law of God to be infinitely superior to theirs.' Without allowing them time to take off the attention of his hearers by any further insults, he proceeded at once to deliver the parable of the rich man and Lazarus, in which, I apprehend, he meant to convey an idea of the future and eternal misery to which the Pharisees were fast approaching. The conversation between the suffering voluptuary and the father of the faithful, was intended to convey, both to these Pharisees, to the disciples, and to all succeeding generations, one of the most solemn but least regarded truths of revelation. It assures both them and us, that no array of stupendous miracles—no display of infinite and almighty power can overturn the prejudices of the heart, or soften down to penitence the pride of unbelief. If the present doctrines of inspiration—the light which God has given is not improved, no addition of light and information will produce the slightest moral improvement. We may not at first sight be able to trace the connexion between the books of the Old Testament and the resurrection of Lazarus; but the infinite mind of Jesus Christ, well knew that those who could pervert the one would be unconvinced by the other, and he therefore uttered the proposition to which your attention is now seriously invited. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

These prefatory remarks are intended to introduce to the notice of our readers, a series of papers upon the solemn fact, that "Evidence of truth, however convincing, cannot, by itself alone, prevail on the ungodly to become virtuous and believing." In order, however, to guard against an erroneous impression as to the consequent *worthlessness* of evidence, I desire it to be most distinctly understood, that the greater part of my observations are directed only to the inefficacy of miracles on *bad men*. Let me beg you always to remember, that it was only upon the supposition of Moses and the prophets *being rejected*, that miracles were declared to be of no avail. Keeping this important distinction upon the mind, we shall, I think, be able to learn and profit much from a theoretical and practical investigation into the subject now opened for our consideration.

Mankind have in every age been disposed to regard the degree of evidence furnished them in support of Divine Revelation, as insufficient and unsatisfactory; presuming, I suppose, that if the gospel were indeed true, it would be blazoned forth in characters of fire on the blue azure of the firmament. Even those who accept the religion of the Son of God, and profess themselves to be believers in the doctrines he proclaimed, are, to a great extent, chargeable with a disposition of this description. They think that if it could be permitted them to hear the word of Jesus commanding sickness and deformity to depart, and renewing the living principle in the body of the lifeless and dead, they would thence derive motives to faith and obedience, far superior to those which the written records of these transactions can be expected to supply. Deists plead the want of such evidence as this to excuse their rejection of the gospel, and entertain so high an opinion of its value, as to insinuate that partiality is shown to those who are stated to have been spectators of the miracles of the first ages, and to infidels of every class. Nay, to creatures of every rank, order, and profession, we may justly address the language of the Redeemer, "Except ye see signs and wonders ye will not believe." It will form part of my design to prove, or rather to illustrate the self-deception of such arguments as these. They are surely uttered without thought, and in utter misconception of the subject to which they are supposed to refer. Christianity is a moral system, and it is presented to mankind in the character of moral and accountable beings. Were the evidence on which it rests absolutely irresistible, there would at once be an end to all the responsibility which God has ordained as the natural consequence of the possession of superior advantages. But even supposing that it could be shewn that the Deity is bound to furnish his creatures with evidence of a compulsory character, I anticipate that I shall be able to show that working miracles would not and could not, be the means that he would employ. If acceptance of the truths of the gospel be indeed a change of the heart and life, then it is in vain to hope that the mightiest displays of the most stupendous power could effect the object desired. In order with the utmost perspicuity to bring this truth distinctly before our readers, my first object will be to point out the scripture definition of the change of heart or new creation, of which every true believer is the subject. I shall then proceed to explain the nature of a miracle, in order to clear away misconceptions to which the ignorant and unlettered are very liable. To this will succeed some observations upon the design for which miracles are wrought, and the way will then be cleared for an enumeration of the reasons why it is not in the power of miracles to accomplish, and why it would, in fact, be quite unnatural for them to accomplish any real change of heart. I shall then present our readers with some of the most striking instances in which this doctrine has been confirmed by facts, and shall at the same time bring forward and explain those cases which seem to be inconsistent with it. It shall be my endeavour to make the subject as interesting as possible without sacrificing the great design of conveying important and solid instruction; and I shall not omit to use all the means in my power to apply with the utmost sincerity, those practical and moral lessons which will spring up abundantly from every part of this interesting and important investigation.

It may be that some of those into whose hand this Magazine will fall, are either professedly dissatisfied with the evidences of the gospel, or not altogether satisfied with them, and are, therefore, in a state of doubt and uncertainty. To such I have only to say, that at all events, no further evidence will be given them. Whether they choose to accept or reject the religion of the Son of God is entirely their own concern, for no more miracles will be wrought in attestation of its divine origin. Yet let me affectionately beg you, my fellow-creatures, to ask yourself one question, and I trust that its reasonableness will induce you to ask it. *Why* do you doubt? Is it not because there are some inflexible moral laws in the system of Christianity which are utterly opposed to your habits and pursuits? Is it not because the sacrifice required is greater than you are prepared to make? Is it not your *wish* to find that the judgment-day, the wrath of God, and the flames of hell, are nursery tales and the fabrication of the credulous and superstitious? If this is your case, you may rest assured that there is nothing in the gospel to *compel* you to believe it. But inasmuch as the God of the universe *must* be a pure and holy being, and *must* be the foe of sin, I am at a loss to conceive how you can be benefited by disbelieving christianity, unless you can also dethrone the deity. Do not be deceived into the vain supposition that you can alter the laws of the universe. They are inflexible. Sin *must* bring sorrow. For your own sakes, therefore, I urge you *at all events* to give up your bad habits, and I know that you will then see no obstacle in the way of becoming Christians. What I desire you to bear always in mind whenever you are reading what I shall hereafter write upon this subject is, that I lay the charge of infidelity to your *heart—not to your intellect*. If you had known *God*, the *maker* of the universe—you could not reject the *Son of God*, the image of the Father, and the *Redeemer* of mankind.

I may also urge my professing Christian friends to bear constantly in mind that what is now to be brought forward has a reference to them, inasmuch as it demands their cordial, and entire, and unhesitating acceptance of the whole gospel. If they linger now they will do so for ever, so far as the evidence on which their hopes are fixed depends.

LIGHT IS COME INTO THE WORLD. He that rejects Jesus Christ and refuses to believe, though he may say he is the friend of God and call himself a *deist*, must know that HE HATES GOD. B. Z.

MY SCRAP BOOK.

LEAF LXXXII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ELUCIDATION OF 1 COR. xv. 29.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

As this, perhaps, is the most difficult passage in the New Testament, and has given rise to so many conflicting and discordant opinions respecting its true sense, it will probably gratify the readers of the "Christian's Penny Magazine," to have before them, *at one view*, the various interpretations of it by the most learned and celebrated ancient and modern commentators. Should any sincere Christian, however, be perplexed in hearing this diversity of opinion on this most difficult text, he may comfort himself that faith, hope, and love, the saving graces of the soul, are taught in the plainest manner in the Word of God.

1. Some are of opinion that these words refer to baptized Christians, who by this ordinance, professed to the world, that they were dead to it, and to the love of sin.—*Melancthon, Jerome, Theodoret, Primasius, Sedulius, Cajeton.*

2. Others think that "The baptized for the dead," were those who were baptized upon the article of the resurrection of the dead, and that the apostle refers to the original practice of making a confession of faith before baptism, including the doctrine of the resurrection of the dead, upon the belief of which, being baptized, they might be said to be baptized for the dead.—*Theophylact, Oecumenius, Hemmingius, Hammond.*

3. Others are of opinion, that the words refer to those who deferred their baptism till they came upon their death-beds, and who were called *Clinicks.* The baptized for the dead, says Calvin, are they who are baptized when dying, when they are given over and looked upon as dead. See also *Peter Martyr, Capellus, Epiphanius.*

4. Others would render the passage, "*over* the dead," alleging that it had reference to a custom of baptizing persons over the graves or tombs of martyrs; asserting that the early Christians had their baptistries in their places of burial, and being baptized there, testified their faith and hope of the resurrection of the dead.—*Luther, Piscator, Vossius.*

5. Others think the apostle had in view certain persons who, when their relatives or friends died without baptism, used to be baptized in their stead, as is said to have been the practice of the Marcionites in the time of Tertullian, and of the Cerenthians in the time of the apostle John, and so the deceased persons, though unbaptized, were thus reputed to be baptized in their representatives.—*Justellus, Erasmus, Casaubon, Grotius.*

6. The opinion of the celebrated Joseph Scaliger is, that the "baptized for the dead" are those who are baptized for the benefit and advantage of the dead; in allusion to an error of the ancients, who thought the souls of the dead were imprisoned in the bowels of the earth till the day of judgment, and from which error (he says) was propagated the doctrine of Christ's descent into hell. Now people were mightily concerned for these close prisoners, and were desirous to purchase some refreshing for the souls of their friends and relations: for this purpose, therefore, they frequently prayed and made oblations for them, being anxious to ameliorate their condition till the last day, and on that ground they used baptism for the dead annually on a certain day, viz. the calends of February.—*Scaliger.*

7. Another learned critic, *Heinsius*, thinks the apostle alludes to a custom then in the church, of giving names in baptism in memory of the dead. The argument, therefore, is supposed to run thus:—Why are the names of departed parents and friends given to their baptized relations, if the deceased utterly perished, and are never to rise again?—*Daniel Heinsius.*

8. A more recent critic is of opinion that by the "dead," is denoted a *singular* person, and that that person is Christ; and to be baptized for the dead, is to be baptized for Christ.—*Alexander More. Notes on Select Passages of the New Testament.*

9. CHRYSOSTOM supposes that these words refer to baptism as a representation of bodily death; and holds that the apostle argues thus. If there shall be no rising of the dead, why is baptism practised, which is so significant a symbol of our dying and rising again, and also of the death and resurrection of Christ?—*Chrysostom.*

10. Others assert that the washing of dead bodies in order to burial is meant. The Jews, indeed, as well as other nations, have used various rites and ceremonies about their dead, and among the rest, the washing of dead bodies previously to interment. (Acts ix. 37.) To which custom some think reference is had here, and that the reasoning of the apostle is, If there is to be no resurrection of the dead, why all this care of a dead body? Why this washing of it? It may as well be put into the earth just as it is, since it will rise no more.—*Beza, Paræus.*

11. Another imagines the apostle to refer to some one or other of the divers baptisms of the Jews, particularly to the purification of such who had touched a dead body, which was done by the ashes of a red heifer burnt, and by bathing himself in water, which the Jews say intimated the resurrection of the dead; wherefore, such a rite was needless if there is to be no resurrection.—*Hottinger.*

12. Others again, think that by Baptism, is meant "affliction and suffering" (Matt. xx. 23), and that, therefore, the persons who are said to be baptized for the dead, are such kind souls who to do the dead a courtesy, undergo all sorts of afflictions and hardships. As if Paul had said, What shall they do

who voluntarily suffer so much in this world to help them who are in misery in another? What shall they do who baptize themselves as it were in sweat, and tears, and bathe themselves in their own blood to redeem poor souls from the pains of purgatory. What shall they do who suffer for the advantage of the dead, if the dead shall never rise?—*Salméron.*[*]

13. Some understand the meaning to be, that they were baptized for their dead works, their sins to wash away.—*Aquinas, Lombard.*

14. Dr. Adam Clarke, *in loco*, says, "The sum of the apostle's meaning appears to be this: if there be no resurrection of the dead, those who in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water; so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense."—*Adam Clarke.*

15. Others suppose the *dead* to refer to the persons before spoken of in ver. 6, 18, who are said to be "*fallen asleep*," some of whom suffered martyrdom for the sake of Christ, his truth, and his ordinances, and whose stedfastness and perseverance, brought in others to the church of Christ, and consider the reasoning of the apostle to be this: To evince further the doctrine of the resurrection, about which I have been discoursing, what shall they do who are baptized for the sake of the dead saints and martyrs, who I told you before were *fallen asleep*, if the dead rise not at all; why do converts come in every day, requesting to be admitted into the church by baptism? Is it not, think you, for the sake of those excellent persons who fell asleep in Christ; is it not from their example that they make a profession of christianity? Yea, verily, they have seen the lives and miracles of those good men, they have observed their carriage and constancy under their sufferings and death, by which they are stirred up to effectually own the same cause, to love the same religion, and to admit themselves into it by the ordinance of baptism. The blood of dying saints is the seed of the church, which, the more plentifully it is shed, yieldeth the larger increase of converts. But, '*Why stand we in jeopardy every hour?*' (ver. 30) why do we expose ourselves to such continual peril; we christians, especially we apostles? What fools are we to run these hazards, if we have no better hopes beyond death, if when we die, we die wholly, and revive no more?"[†]—*Edwards's Inquiry into remarkable Texts.*

16. Others (and the last I shall adduce) think that baptism is here used in a figurative and metaphorical sense, for afflictions, sufferings, and martyrdom; as in Matt. xx. 22, 23, and it was for the belief, profession, and preaching the doctrine of the resurrection of the dead, both of Christ and of the saints, that the apostles and followers of Christ endured so much as they did. The first instance of persecution after our Lord's ascension was on this account. The apostles Peter and John were laid hold on and put in prison for preaching this doctrine; the reproach and insult the apostle met with at Athens were by reason of it; and it was for this he was called in question and accused by the Jews; nor was there any one doctrine of christianity more hateful and contemptible among the heathens than was this. Now the apostle's argument stands thus. What is, or what will become of those persons who have been, as it were, baptized, or overwhelmed in afflictions and sufferings, who have endured so many and such great injuries and indignities, and have even lost their lives for asserting this doctrine, '*If the dead rise not at all?*' How sadly mistaken must they have been. Why are they then baptised for the dead? How imprudently they have acted; and what a weak and foolish part do they act who continue to follow their example, if this doctrine is not true?"—*Gill, Lightfoot.*

Several of the above notions are, I think, satisfactorily refuted by Dr. Gill; but as this article is already long, I have no room to insert any of his arguments, and therefore must refer the reader for them to his exposition, in loc.

S. J. B *****.

ON THE DUTY OF CHRISTIANS TO CHECK INFIDELITY.

Mr. Editor.—In my last communication which appeared in your pages, I pledged myself, when opportunity offered, to enlarge on an article which I wrote some time since for a publication entitled "The Anti-Infidel," on the *duty of Christians to check Infidelity.* I now hasten to fulfil my promise, with a sincere hope that it may be an incentive to others more competent to engage in this warfare against infidelity and atheism; and to show, by the most irrefragible testimony, that there are no doctrines so admirably calculated to promote the present and future happiness of mankind as those recorded in holy writ: indeed the doctrine taught by Jesus respecting the divine attributes of God, and of his sentiments towards us, harmonise so exactly with the most sublime ideas which the human mind can conceive of the Divine Being; its instruction respecting the nature and destination of our rational and immortal soul is so great, so imposing, so highly worthy of our acceptance, so compatible with its all-wise and good Creator—its morality is of itself so sublime, so highly beneficial to every individual, so useful and applicable to the promotion of the peace and safety, the welfare and prosperity, not only of whole states, but of individuals in general; and, finally, its promises are so worthy of the sincerest wish, and of the most zealous endeavours of every wise man who thirsts after true happiness—that when it is viewed from all these different points, it need not fear the severest scrutiny, nor the most rigid examination of the impartial inquirer: and it only remains matter of wonder how the dreary and untenable doctrine of infidelity can find entertainment in the mind of a rational being. We should consider it impossible did not every-day experience convince us to the contrary. Such then being the case, 'Who can deny (as I observed in the publication alluded to above) that it is the duty of every one who has felt the influences of religion to support and disseminate those doctrines from which he himself has derived so much consolation and happiness, particularly at a period when the gigantic and overpowering stream of infidelity is producing such baneful and devastating effects, and which is now, with the whirlwind's force, sweeping away the dearest interests of the human race:—it is, I maintain, the duty of every Christian to confirm the strong in the glorious selection which they have made, and to deter the wavering from the adoption of those principles which must *inevitably* tend to destroy their peace of mind in this world, and divest them of all hope of happiness in another. Yes, every professor is imperiously called upon, by the very precepts of the Christian religion, to exercise the talents with which it has pleased heaven to endow him, to their utmost extent, to the promotion of general and individual good, and to counteract the delusive glare of *error* which is now rapidly gaining ground.

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[*] Salmeron (Alphonsus) was a Jesuit, and one of the first companions of Ignatius Loyola. His works extend to sixteen volumes.

[†] Matt. Henry. in loc.

'Who can revert, but with horror, to the middle of the last century, when, both in Berlin and France, the minds of the men had undergone so great a revolution in those countries, that every means were adopted to obtain proselytes to the untenable and unphilosophical dogmas of infidelity: so much so, that in France, (according to the testimony of De Luc, an eye-witness,) at the numerous circulating libraries, no works but those of infidel writers were presented to the public eye; all respect for the sabbath was done away; the greater part of the shops continued open on that day, and the most noisy trades were exercised near the churches during the hours of divine service. This triumph of infidelity appears to have proceeded from a pretence that by the *progress of illumination*, the book of Genesis was discovered to be nothing more than a collection of *mythological* fragments. De Buffon, de Maillett, and Le Catt, particularly distinguished themselves in promulgating this erroneous opinion. The allurements of a new system, the pride of the human heart, which was taught to consider itself as emancipated from *prejudices*, and the disposition of the hearts of many to cast off *positive duties*, all concurred to embolden the sceptics, and the abandonment of revelation was very rapid:—indeed attention could no longer be obtained by those who spoke from the authority of the *Holy Scriptures*.

'Many respectable Jews about this time, in consequence of these erroneous doctrines, which were fast gaining ground, no longer considered the Old Testament as an object of faith; especially as they were supported by a sect of writers who were supposed to have acquired great knowledge in natural history, and possessed a great fluency of style. Thus did the nominal Christian become a stumbling block in the way of the Jew—and thus is the infidel of the present day seeking to destroy the best interests of man. If the Christians amongst whom the Jews then resided, instead of destroying their faith in the Old Testament, had rather sought to confirm it, such of the latter as were truly conscientious might probably have been led, by the disappointment of an expectation which they so long had vainly cherished, to compare *their* books with those of the New Testament, and the result of such a comparison might have been the acknowledgment of their *Messiah* in Jesus Christ.

'If such were the baneful effects of infidelity in the last century, what may we expect will be the result at the present day—the boasted era of the *march of intellect*—when, surrounded by men who, corrupt themselves, feel a demoniac pleasure in corrupting others; if no antidote be used as a counteraction to the poison which is imperceptibly (though effectually) insinuating itself into the very vitals of our fellow-creatures.

'Every Christian who holds the truth as it is in Jesus, and is *really* zealous for the Saviour's glory, must feel it to be his duty, by every legitimate means in his power, to oppose the progress of infidelity.'

The above extract will be sufficient to elucidate my point in showing the necessity and imperative duty of Christians to use their best efforts to stem the torrent of infidelity: I shall, in conclusion, endeavour briefly to examine the excellency of the doctrine taught by Jesus. In the first place it is in itself full of divine wisdom:—it instructs mankind in truths which no mundane wisdom, nor the most acute reason, could ever have discovered. It teaches him his melancholy fall by sin; it shows him the inexpressible misery in which he is sunk, and the entire impotency which displays itself on all sides, to protect himself from the dangers which surround him. It reveals to him the God of heaven, as well in regard to his essence and being, as in regard to his decrees, in that particular light, which has never been imparted to him through any other channel; and it is dubious which is the most deserving of our astonishment and wonder, the dignity and sublimity of these mysteries so worthy of the godhead, or the influence of them on the restoration of salvation to man. In the doctrines taught by Jesus, no wild speculation, nor superfluous subtlety are apparent, for the mere exercise of the acuteness of the learned in the development of obscure mysteries or useless problems; and if some of the pretended philosophers of the present day, imagine that they present to them an opportunity for such an exercise, it is at best mere arrogance and presumption, and proceeds from a total deficiency of insight into the actual signification of these revealed doctrines, and of the use which ought to be made of them. If we consider them in a contrary point of view, what is the result?—we find them replete with instruction and consolation—we find them all life and spirit, forming, when combined, a perfect and beautiful whole, of which not a single part should be suppressed, omitted, nor neglected.

With best wishes for the increased circulation of your work, I remain your obedient servant,

Feb. 3, 1836 B. R. G.

Josephus's Account of the River Jordan.—"*Panium* is thought to be the fountain of Jordan, but in reality it is carried thither in an occult manner from the place called *Phiala*. This place lies on the road to Trachonitis, and is one hundred and twenty furlongs from Cæsarea, not far out of the road, on the right hand. It has its name *Phiala* (a bowl or basin), very justly from the roundness of its circumference, being round like a wheel. It is always full, without ever sinking or running over. This origin of the Jordan was not known till the time of Philip, tetrarch of Trachonitis, who having ordered some *chaff* to be thrown in at *Phiala*, it was found at *Panium*. Jordan's *visible* stream arises from this cavern (*Panium*), and divides the marshes and fens of the lake *Semechon*; and when it has been another hundred and twenty furlongs, it first passes by the city *Julias*, and then passes through the middle of the lake *Genesareth*, after which, running a long way over the desert, it empties itself into the lake *Asphaltitis*."—*Wars*, book iii. chap. x. sect. 7.

DIVINE PROVIDENCE ILLUSTRATED IN THE AGGRANDISEMENT OF RUSSIA.

Russian aggrandisement and its crafty policy are contemplated with serious alarm, not only by political and commercial speculators, but by many intelligent Christians. Probably, however, many who view with astonishment, and some dismay, the progress of that colossal empire, in a measure forget the sacred lessons which they have learned from the Holy Scriptures, in reading the histories of Sennacherib, Nebuchadnezzar, Cyrus, and other mighty conquerors, whose empires were regarded as *universal.* They were employed by Divine Providence to accomplish the purposes of infinite grace and mercy, and then they were personally laid aside as a useless instrument, and their vast possessions divided among their successors. Let every alarmed observer of Russia, read with attention the tenth chapter of Isaiah, in which, especially with the help of a good commentary, he will find a striking lesson concerning the dispensations of God.

Russia seems designed by Divine Providence to be now accomplishing some merciful purposes of heaven, while by policy, craft, and cruelty, it is adding province after province to the increase of its vast extent of empire; and while party politicians are blaming each other for their peculiar views regarding the policy of Great Britain towards Russia, let the servant of God remember especially, that "He doeth whatsoever he will in the armies of heaven, and among the inhabiters of the earth," to subserve the blessed interests of the kingdom of Jesus Christ.

Conquests of Russia during the last Sixty Years.

		Present Populat.
1770.	Bessarabia	470,000
1771.	The Crimea, incorporated in 1783	451,000
1785.	Georgia, incorporated 1801	400,000
1793.	Little Poland and the Ukraine	6,474,000
1794.	Western Russia, including Lithuania, Podolia, &c.	8,448,000
1795.	Courland	581,000
1803.	The Sesquis and other tribes	300,000
1806.	Shirvan	133,000
1808.	Finland	1,350,000
1815.	Kingdom of Poland, incorporated in 1832	4,000,000
1827.	Erivan and tribes	100,000
1829.	Armenia, &c.	400,000
	Wallachia and Moldavia	2,817,000
	Total souls	25,924,000

A Christian Observer.

REVIEW.

The Bible Collectors. 24mo. stiff covers, pp. 96. London: Ward and Co.

"Bible Collectors," who enter into their work under the genuine influence of the Gospel of Christ, cannot fail to meet with numerous instances of ignorance, irreligion, and true piety, among the various characters within the range of their operations, which would be worthy of description and publication, as illustrating both the *necessity* and the power of *godliness.*

This little publication is the work of a lady, an evidently pious Bible Collector, and it seems adapted to be useful, as a guide to those young persons who in that capacity devote a portion of their time to glorify God, and benefit their poorer fellow-creatures, by circulating the Holy Scriptures.

Pastoral Cautions. An Address to Mr. Thomas Hopkins, when ordained Pastor of the Church of Christ, in Eagle-street, Red Lion-square, July 13, 1785. *By* Abraham Booth. 24mo. stitched, pp. 50. London: Ward and Co.

"Booth's Pastoral Cautions" cannot be too strongly recommended as worthy of being seriously and repeatedly read by every Christian pastor, and by every candidate for the sacred office. They may also be read with great profit by every private Christian; and we rejoice, therefore, to see it continued in print in an edition in 1836.

THE SAILOR'S ORPHAN GIRL, OR RECOLLECTIONS OF A MOTHER.

Mr. Editor.—Having spent a few days lately at Brighton, during my visit I had an interview with a venerable retired officer of the royal navy. He gave me some truly affecting details of the moral condition of seamen during his time of service, and enlarged with peculiar emphasis and ardour of soul on the generous and successful efforts which were being made to evangelize "those that go down to the sea in ships, that do business in mighty waters," giving me, at the same time, a donation in aid of the British and Foreign Sailors' Society. What interested me much during this interview, was his little orphan grandchild, about five years old, repeating the following lines, which I send for insertion in the Christian's Penny Magazine.

Philo-Navigator.

I have no mother! for she died
When I was very young;
But her mem'ry still around my heart
Like morning mists has hung.

They tell me of an angel form
That watch'd me while I slept,
And of a soft and gentle hand
That wip'd the tears I wept:

And that same hand that held my own
When I began to walk,
And joys that sparkled in her eyes
When first I tried to talk.

For they say mothers' hearts are pleas'd
When infant charms expand.
I wonder if she thinks of me
In that bright happy land.

For I know she is in heaven now,
That holy place of rest;
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kiss'd my burning brow,
And the tear that fell upon my cheek,
I think I feel it now.

And I have some little books
She taught me how to spell;
And the chiding or the kiss she gave,
I still remember well.

And then she us'd to kneel with me,
And teach me how to pray;
And raise my little hands to heaven,
And tell me what to say.

O mother, mother! in my heart
Thy image still shall be;
And I will hope in heaven at last
That I may meet with thee.

From the New York American.

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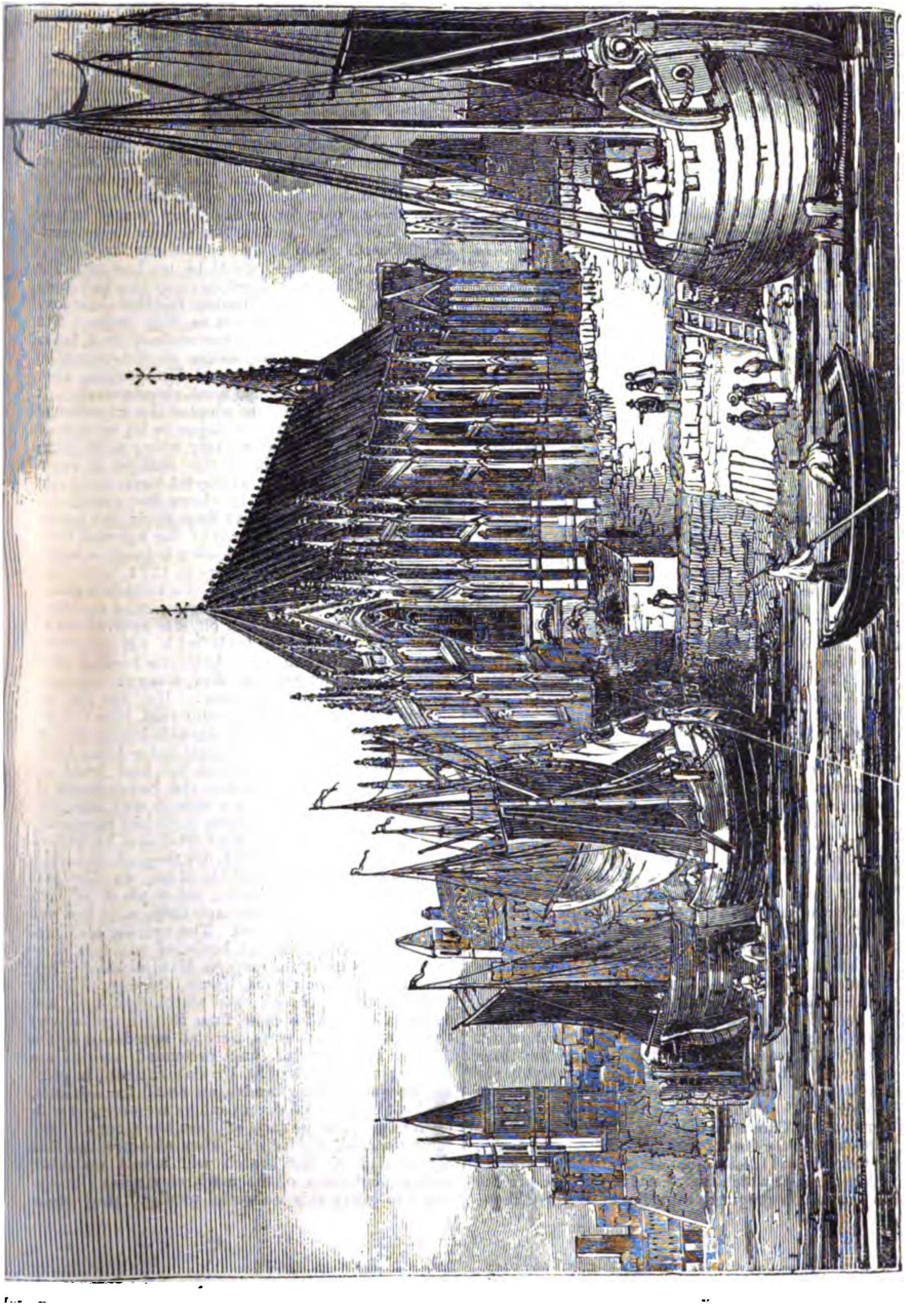
The trade may be supplied in *London*, by Steill, Paternoster Row; Berger, Holywell Street, Strand; in *Manchester*, by Ellerby; *Sheffield*, Innocent; *Newcastle-upon-Tyne*, Finlay and Charlton.

THE
CHRISTIAN'S PENNY MAGAZINE.

N°. 195. PUBLISHED EVERY SATURDAY. February 27, 1836.



A View in Cologne.

COLOGNE, A CITY OF PRUSSIA.

Christianity, on the continent of Europe, has, for more than a century, been grievously on the decline, until since the establishment of the British and Foreign Bible Society. This great institution, under the Divine blessing upon its intelligent and zealous deputations and agents, establishing distinct national Bible Societies and provincial Bible Associations, has been the honoured instrument of circulating thousands of copies of the Scriptures, and diffusing much of a truly religious spirit, especially throughout Germany.

Prussia is believed to contain the largest body of those who cherish the true principles of the gospel; and this hallowed spirit is understood to prevail chiefly among its Protestant population. Prussian statistics are not commonly published in England, and it may not be possible to arrive at accuracy, especially as regards religious profession; but some notices on this subject cannot fail to meet the desires of a commendable inquisitiveness. Prussia, having received considerable accessions of territory since the conclusion of the late French war, is estimated to include, at the present time, upwards of 13,000,000 inhabitants.

Hasselt, before the close of that war, reckoned the population at 9,856,000 souls; of these he supposed there were,

Protestants, chiefly Lutheran	5,187,000
Roman Catholics	4,353,000
Jews, Greeks, &c.	316,000
	9,856,000

Cologne was once the capital of an archbishopric and electorate; afterwards subject to France, and included in the department of the Roer; but it is now in the territory of Prussia. It is an ancient, fortified, trading city, but greatly decayed; it is built in the form of a crescent, on the western bank of the Rhine. It was formerly a free and imperial city, with an extensive commerce, which is now dwindled into comparative insignificance.

Cologne, on account of the wealth, number, and splendour of its clergy; the ignorance, superstition, and intolerance of its inhabitants; the vast variety of churches, chapels, monasteries, nunneries, and relics, with its legends and its miracles, was denominated "The Rome of Germany," and "The Holy City!"

Cologne, in the beginning of the last century, was reckoned to contain no less than 365 churches! At present it is said to have thirty-four gates, ten collegiate churches, forty-nine parish churches, four abbeys, twenty-two nunneries, fifty-seven convents, fifty chapels, and sixteen hospitals, all well endowed; and most of the houses belonging to the canons and prebends, have large gardens and vineyards belonging to them. Here the clergy have long fattened upon the ignorance and credulity of the Catholics. Superstition triumphed at Cologne, and the famous remark of Dr. Demetrius (Acts xix. 25) of noted memory, is as strictly applicable to the capuchins of Cologne, as to the shrine makers of its prototype Ephesus, that by their craft they have their wealth. In the cathedral of St. Peter, they pretend to show the tomb of the three wise men who came from the East to worship our Saviour, and who are hence called the three kings of Cologne. They allege that their bodies were first removed to Constantinople, by Helena, mother to Constantine the Great; thence to Milan; and finally, to Cologne, in 1164, by archbishop Rheinold. Among other miracles which the priests at Cologne pretend to have been wrought by the relics of the three kings, a great rain was procured for the Hungarians, who sent pilgrims thither to beg their assistance, when their country had suffered by a long drought. In remembrance of this, a number of Wends and Hungarians come hither every seven years, from Vienna and Hungary, a pilgrimage of more than 600 British miles. They are sent by an association expressly instituted for this purpose; as well as for that of shaving the beard of a crucifix, in the church of the Maccabees. Every seven years this operation is performed, as in this space of time, the beard grows to its former length. These Wendish and Hungarian deputies are received by the magistrates of Cologne, as if they were ambassadors from a foreign prince. They are entertained at the expense of the state, and a counsellor shows them the curiosities of the place. Of these pilgrims, the Wends alone have the right to shave the image of our Saviour, and the beard grows only for them. They firmly believe, that if they did not perform this service to the crucifix, the earth would be shut up to them for the next seven years, and there would be no harvest. For this reason they are obliged to carry the hair home with them as a proof of having fulfilled their commission, and it is preserved as holy relics. The imperial court for a long time endeavoured, but in vain, to prevent this pilgrimage so detrimental to agriculture; for the Wends and Hungarians, when not allowed to go openly, went clandestinely. At length the court of Vienna adopted the expedient of forbidding the regency of Cologne to let them enter the city. This happened not very many years since; and the numerous embassy was obliged to return back again without the wonderful hair, which undoubtedly the capuchins to whom the crucifix belonged, used to put together from their own beards. At the entrance of the church of the apostles, there is a representation of the following legend: a burgomaster's wife being buried there in 1571, with a ring of great value upon her finger; the sexton or gravedigger, coming to steal the ring, opened the coffin, and while he was pulling it off, she revived, which made him take to his heels with all convenient speed. Upon this she came home to her husband's house, and tapping at the door, a servant came, to whom she told the adventure. He ran and acquainted his master with it, who told him that he would as soon believe that his coach-horses were in the garret. Immediately, a great noise being heard in the garret, the servant ran up and found six coach-horses there, to convince the burgomaster of his unbelief. Meanwhile the woman was admitted, and by the care of the servants perfectly recovered; and next day the horses were let down by pulleys from the garret, where to this day they show several wooden horses covered with the skins, as they pretend, of those very animals; and a piece of linen spun, as they affirm, by the same lady, who survived this adventure seven years. The priests also pretend to show a thousand heads of martyrs, who suffered here under the emperor Maximinian. They also show the tomb of St. Ursula, discovered by St. Columba, a Scotchman; and affirm that she, and 11,000 virgins, who came from Britain to convert the pagans in these parts, were all murdered by the Huns. The bones of these pretended virgins are hung upon the walls of St. Ursula's church, in great order; some of their heads most noted for miracles, are kept in cases of silver; others are covered with cloth of gold; while some of them have caps of the same material, and velvet. They also pretend that the ground of that church will admit no other corpses, but those of the martyred virgins; and in order to prove this wonderful prodigy, they show the tomb of a daughter of a duke of Brabant, who being interred there, raised herself up; and remaining in the air, they were forced to put her corpse into this tomb, which is raised three feet perpendicular from the ground upon iron supporters fixed to one of the pillars of the church. The above are ample specimens of Catholic credulity, and clerical imposture, in the very vicinity of Protestantism.

Cologne was formerly one of the Hans towns, and enjoyed an extensive inland and foreign commerce, by means of the Rhine. But its commerce has long since fallen into decay; and all that now remains of its trade, is the manufacture of a few ribbands, stockings, lace, and some tobacco. In consequence of this, two-thirds of the city have fallen into ruins; and streets and squares are converted into kitchen gardens and vineyards. This decline is chiefly owing to the intolerance and power of the clergy, who would allow no dissenters to dwell in Cologne; and incited the inhabitants first to expel the Jews, and afterwards the Protestants in 1618, who were the principal merchants. The inhabitants account it their chief glory, that they withstood the Reformation, even though two of their archbishops embraced it. Cologne is one of the largest cities in all Germany as to extent of ground within the walls, which have eighty-three towers upon them; and has always been considerable, since the days of its founders, the Romans; and some families still exist, who boast of their Roman descent. Though once and long the capital of an electorate of the spiritual order, yet it acknowledged the power of the archbishop in spiritual matters only, but not as a prince; and he could not reside above three days in the city without their permission; his residence was accordingly fixed at Bonn. The population in 1790, was 40,000.

MARRIAGE, ITS DIVINE INSTITUTION.

An Illustration of Gen. ii. 18—24, and Matt. xix. 5, 6.

W. C. Y., "A reader of the Christian's Penny Magazine ever since its first publication," is not only welcome to ask an exposition of the passages given above, but entitled to our cordial thanks, if we can correct the error which he thinks prevails—"*that Christians too often overlook the divine origin of marriage, and treat it as though it were entirely instituted by a performance of vows appointed by the established religion of our land.*"

Inspired history plainly informs each of us what the wisest have known concerning the creation of our race and the origin of society. It teaches us, that Adam was made in the likeness of God, placed among the delights of a paradise, which was planted by the munificent hand of his Creator, and filled with every requisite good: yet all this profusion of blessing was not sufficient to constitute the perfection of his earthly happiness. "And the Lord God said, It is not good for man to be alone; I will make him a help meet for him" (Gen. ii. 18). Here, in accordance with the simple dictates of the most refined and exalted reason, we learn the true and proper station of woman—"a help meet for man;" the constant companion of his life, the generous sharer of his toil, the affectionate participant of his joys, his religious counsellor, his second self! Good Mr. Henry, in his Commentary, remarks on this passage, in his usual edifying and pious manner: "The woman was *made of a rib out of the side of Adam:* not made out of his head to top him, not made out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved."

Almighty God, on presenting the first *woman* to the partner of her life, on the day of her creation, in the sacred institution of marriage, inspired his servant Adam with knowledge to perceive, and with gratitude to acknowledge her full equality with himself, when he exclaimed, "This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of man." Immediately he added, by the same divine inspiration, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh," (ver. 23, 24.) These latter evidently appear to have been the words of Adam, proclaiming, in the name of his Creator, the law of nature, of reason, and of love, for the observance of all his posterity. Happy for woman, happy for man, happy for all the nations of the world, had this divine law ever been regarded as sacred, and obeyed according to its holy character!

Human apostasy, alas! brought innumerable evils in its train. Of these evils *bigamy* and *polygamy* were not the least direful; they were fruitful sources of the greatest calamities, both to individuals and to communities. Holy Writ is silent respecting the domestic economy of the more immediate descendants of Adam: but Lamech, the *seventh* in the line of Cain, is mentioned as the first transgressor of the law of marriage; degrading woman, and treating her as a mere animal. "And Lamech took unto him two wives," conducting himself towards them with haughtiness of manner, in accordance with his infamous character. The pernicious example of that daring tyrant, was probably followed quickly by many, emboldened by his impunity and prosperity, greedily to indulge their evil propensities.

Nor was this evil limited to the impious line of Cain. Descendants of pious Seth, the professed "sons of God," observing the elegant daughters of the ungodly, who boasted of their being "men," and noticing their personal beauty, burst the sacred bonds of reason and religion, and "took them wives of all that they chose," even from among them. They, therefore, now looked upon their wives, not with tenderness of affection, and according to the divine intention, as "helps meet for them," assistants in the cultivation of their minds, and "fellow heirs of the grace of life;" but as beings created to please and to gratify their superior lords! This degradation of woman to the condition of a mere animal of pleasure, precipitated the whole world into those excesses of iniquity, which required the waters of a universal deluge to purge away in the destruction of its guilty inhabitants!

Polygamy, with its inseparable enormities, had been *seen* by the sons of Noah. They knew its criminality, and its various domestic evils. Yet, notwithstanding the instructions which they would impart to their children, and their own example, this hateful custom was adopted by some of their descendants. Even "faithful Abraham," the "father of believers," and the "friend of God," was prevailed on by his noble princess, Sarah, to yield to a reprehensible form of this pernicious practice, for the sake of possessing children. His grandson Jacob, also, "Israel," the man whose prayers prevailed with God, was drawn into the same custom, first by his avaricious uncle Laban, and then again by his jealous wives. It is evident, as might be expected, that very many of the sorrows and miseries of these men of God, arose from their violation of the sacred law of marriage, and that their infirmities and faults are recorded for our admonition.

The existence, and progress, and prevalence of religion in the world, materially depend upon the dignity and honour of woman being clearly known and properly respected. In our favoured country, through the diffusion of scriptural knowledge, her sacred rights are more accurately understood, and her powerful influence is more fully acknowledged, than in any other nation upon the earth. May the blessed period soon arrive when every people shall possess the oracles of God, so that every *husband, father*, and *son*, shall read the divine law for their own instruction and direction, leading them to render due respect and honour to the female character, as WIFE, MOTHER, and DAUGHTER!

Divorcement prevailed to a shocking extent among the Jews in our Saviour's time; and it was generally regarded as no disgrace for any man to put away his wife. This will be best illustrated by the following passage. Josephus, the celebrated Jewish historian, was a Pharisee, and in sentiment, it appears, of the school of Hillel or Abikah, upon whose base principles he acted towards his first wife. In the last chapter of the memoirs of his own life, he says, "I divorced my wife, as not pleased with her behaviour, though not till she had been the mother of three children; two of whom are dead, and one, whom I named Hyrcanus, is alive. After this, I married a wife who had lived at Crete, a Jew by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country."

Possibly it may still be inquired concerning the woman, as the Pharisees asked, "Why did Moses command to give a writing of divorcement, and to put her away?" (Matt. xix. 7.) The reply of our Saviour is the best answer that can be given. "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so" (ver. 8). The whole of the discourse between our Lord and the Pharisees, as recorded in this chapter, affords a striking illustration of the pernicious principles of the Jews, and, at the same time, of the honour due by the authority of God to the sacred character of *wife*.

There were, however, among the Israelites some men of tender consciences and of holy integrity, whose examples are worthy of admiration by the whole world; and there were some women, whose talents and virtues pre-eminently shone through all their disadvantages: and amid all the corruptions and licentiousness of the age, probably there were many happy exceptions. A particular instance, we must not omit to mention in this place,—the holy father and the devout mother of the herald prophet, —the parents of him who "was a burning and shining light," and who in his zealous ministry reprobated the licentious practices of the Pharisees and Sadducees, calling them to repentance. Luke, the evangelist, has declared that the parents of John the Baptist, "Zacharias and Elizabeth, were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 6). And had his design permitted him, we have reason to believe he could have stated, that there were at least a few others, perhaps equally exemplary with Zacharias and Elizabeth.

An examination of several passages of Holy Scripture will lead us to perceive woman's true rank; and to admire the grace which caused such things "to be written for our instruction" and observance; and by which, chiefly, the happiness and honour of families and nations are promoted and secured. Our Lord says, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. v. 31, 32.) "Have ye not read, that He who made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh? therefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder" (Matt. xix. 4—6).

Young persons, deeming it convenient to marry, are assured by the Christian Scriptures, that "Marriage is honourable in all" (Heb. xiii. 4). And they are enjoined by the same authority, agreeably to the purest dictates of reason, "Let every man have his own wife, and let every woman have her own husband. He that is married careth for the things that are of the world, how he may please his wife. She that is married careth for the things of the world, how she may please her husband" (1 Cor. vii. 2, 33, 34).

With divine authority, the apostle, placing the female members of the Christian community on an equality with their chosen partners, points to the atonement as the grand motive to obedience and love, and appeals in this singular mode of expression,—"Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. Let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband" (Eph. v. 21, 22, 25, 28, 29, 33).

Only a few of the testimonies in the New Testament have been produced, to show the proper dignity and rights of woman; and we shall add but one, which is, indeed, if possible, still more strikingly interesting, as it leads us to the contemplation of woman in the highest point of view in which she can be regarded—AS AN HEIR OF ETERNAL LIFE! An inspired apostle exhorts—"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being *heirs together* (Dr. Doddridge, *as those who are joint-heirs*) of the grace of life; that your prayers be not hindered" (1 Pet. iii. 7).

What commentary can do justice to this incomparably beautiful and most momentous passage? But the sentiments, how sublime and inspiring are they! Husband and wife being *equally* privileged to enjoy communion with God, in the exercises of social devotion, *equally* interested in the divine favour on earth, and *alike* preparing for the life eternal in heaven! How sweet the reflection—how delightful the consciousness, which thus lives in the bosoms of a pious couple! Cherishing the tenderest affection for each other on earth, with the kindest mutual sympathy in seasons of suffering, they are enabled to triumph in joyful hope in relation to the future, consoling each other, that if separated to-morrow by the visitation of death, they have an eternity of immortal happiness to realize together, in the immediate presence of God!

BISHOP BEVERIDGE'S RESOLUTION RELATING TO HIS CHOICE OF A WIFE.

With the excellent bishop Beveridge, thousands of young Christians have deliberated and resolved, and afterwards reaped the precious fruit of their prudent procedure. That pious prelate in his "Private Thoughts," *resolves* in a manner worthy of being imitated by every young man. He says, "Though it be not necessary for me to resolve upon marrying, yet it may not be improper to resolve, in case I should, to follow these rules of duty: *first*, in the choice of a wife; and, *secondly*, in the affection I ought to bear towards her. As for the *first*, I shall always endeavour to make choice of such a woman for my spouse, who hath first made choice of Christ as a spouse for herself; that none may be made one flesh with me, who is not made one spirit with Christ my Saviour: for I look upon the image of Christ as the best mark of beauty I can behold in her, and the grace of God, as the best portion I can receive with her. These are excellences which, though not visible to our carnal eyes, are nevertheless agreeable to a spiritual heart, and such as all wise and good men cannot choose but be enamoured with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. That this, therefore, may be my portion and felicity, I firmly resolve never to set upon such a design, before I have first solicited the throne of grace, and begged of my heavenly Father to honour me with the partnership of one of his beloved children; and shall afterwards be as careful and cautious as I can, never to fix my affections upon any woman for a wife, till I am thoroughly persuaded of the grounds I have to love her as a true Christian. If I should be thus happy as to meet with a wife of these qualities and endowments, it would be impossible for me not to be hearty and sincere in my affections towards her, even though I had the greatest temptation to place them upon another: for how could I choose but love her who has God for her Father, the church for her mother, and heaven for her portion; who loves God, and is loved by him; especially when I consider that thus to love her will be not only my duty but my happiness too. As to the duty, it is frequently inculcated in Scripture, that husbands should love their wives; and that not with a common love, but as Christ loved his church, and as their own body, or as themselves: and they are so to love them as not to be bitter against them; and not to be passionate or angry with them upon every light matter, nor suffer their resentment to rise to that height, upon any occasion whatsoever, as to abate the least spark of conjugal affection towards them; but to nourish and cherish them even as the head of the church; in a word, to do all the kind offices they can for them in their civil capacities, and to help and forward them by all means possible, in the way that leads to heaven; that as they are united in the flesh, so they may likewise be united in the Spirit, and raised and rewarded together at the general resurrection."

Christianity alone, then, clearly shows the true dignity, and the proper station of woman. And in that nation by which our divine religion is best understood and practised, woman is most truly honoured, respected, and beloved, answering the grand design of the blessed Creator. On the other hand, among that people by whom Christianity is least understood and practised, woman is found to be most oppressed, dishonoured, and degraded.

In relation to the true dignity of woman especially,—let every husband and father, every son and brother, who has been privileged to appropriate the endearing titles of Mother, Sister, Wife, or Daughter, devoutly reflect upon the institutes of the Holy Scriptures, and gratefully appreciate the inestimable blessings enjoyed in these happy relations through our common but divine Christianity!

CHRISTIAN LADY'S FRIEND.

BIOGRAPHY OF SARAH.—Part I.

Abraham and his eventful course of life have been famous through the greatest nations and in all ages, not only by means of the light of sacred history, but by the reports of memorable tradition. Great and famed, however, as his public character was as a prophet of God, it received no small degree of interest by means of his wife: and worthy of a record on the pages of inspiration, were numerous incidents relating to his beloved Sarah. Piety the most modest, would desire to possess all the information possible concerning so distinguished a woman.

Sarah, the wife of "the friend of God," was born in the year of the world 2019, ten years after her husband; but to declare with perfect satisfaction her parentage, is not possible for the most profound commentators on the Scriptures. Some suppose that her name was Iscah, being the daughter of Haran, the elder brother of Abraham. But this has been doubted: as, from Abraham's language to Abimelech, "And yet indeed *she is* my sister, she is the daughter of my father, but not the daughter of my mother; and she became my wife" (Gen. xx. 12): it has been thought by others, that she was his sister in the strictest sense of the expression. Dr. Gill remarks, "According to the Arabic writers, Abraham and Sarah were the immediate children of Terah, but by two mothers: 'the mother of Abraham (they say) died, whose name was Juna, and Terah married another wife, whose name was Lazazib, some say Tahnitha, who bore him Sarah, afterwards married to Abraham; hence Abraham said, she is my sister on my father's side, but not on my mother's side.'"

Less difficulty appears to arise from the supposition, according to the Jews, that Sarah was the name given to Iscah, by Abraham, after their marriage, and that she was the daughter of Haran. The case, therefore, appears to have been as follows:—Abraham was the youngest son of Terah, born when his father was 130 years of age, as his father died at the age of 205, when Abraham was 75 years old (Gen. xi. 32; xii. 4). Haran, his eldest brother, born when his father was 70 years of age (Gen. xi. 26), and of course 60 years before Abraham, "died before his father Terah, in the land of his nativity, in Ur of the Chaldees," at the age of about 135 years (Gen. xi. 28), leaving three children, Lot, his son, and two daughters, Milcah and Iscah. Nahor, the other son of Terah, having married one niece, Milcah, Abraham, as the Jews say, married Iscah, the other, with the entire approbation of their father Terah.

Moses says, "And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah" (Gen. xi. 29). Dr. Gill, on this passage, remarks, "This account is given of Nahor's wife, to show the pedigree of Rebekah, Rachael, and Leah. Some think that Abram married the other daughter of his brother Haran, Iscah, and that she is the same with Sarai; and, indeed, without supposing that, it is difficult to conceive for what reason this should be observed, that Haran, the father of Milcah, was also the father of Iscah; and if Sarai is not Iscah, no account is given by Moses of her descent, which may seem strange; and it can hardly be thought he would omit it, when it must be so agreeable to his people to know from whom they descended, both by the father's and mother's side."

Dr. Gill thus expounds the difficult passage:—"*And yet indeed* she is *my sister*, &c. In the same sense as Lot was his brother: for she was sister to Lot, and both were the children of Haran, the brother of Abraham: *she is the daughter of my father, but not the daughter of my mother;* she was the daughter of his father, being his grand-daughter; grand-children are sometimes called children, but not the daughter or grand-daughter of Abraham's mother: Terah having had two wives, by the one he had Haran, the father of Sarah, and by the other Abraham."

Chaldean idolatry, the worship of the heavenly luminaries, had been practised even in this venerable family; and as Terah and his sons, "Abraham and Nahor served other gods" (Josh. xxiv. 2), Sarah, it is probable, had concurred in that folly. Divine grace, however, called Abraham from idols to serve the living God; and his faithful ministry, according to Jewish tradition, was rewarded by the conversion of his whole family, including his beloved Sarah.

Abraham's marriage with Sarah is not detailed in the inspired narrative: nor can we fix the period of this event. But it does not appear to have been early in life, nor much before the call of Abraham to leave his native country of Chaldea. Anticipating various temptations, however, in the course of his migration to other countries, before leaving their native home, Sarah yielded to the unworthy proposal of Abraham, that in case his life should ever appear to be in danger from strangers on her account, she would conceal the fact of their conjugal union, and declare that she was his sister. This contrivance was foolish and dangerous in itself, and altogether unworthy of a man so distinguished by faith, piety, and affection, as Abraham; and this absurd policy would have been their ruin, without the special interposition and overruling providence of God.

Divinely directed, "Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. xi. 31). Having proceeded 300 miles, or about half way between Ur and Canaan, they reposed for a while, perhaps on account of aged Terah, and built a city, which they called after the name of their lately deceased relative, Haran, or Charran. Their venerable parent now closed his pilgrimage. "And the days of Terah were two hundred and five years: and Terah died in Haran" (ver. 32).

Abraham was not fulfilling the purpose of God in this new "city;" and he received a further divine commission. Leaving, therefore, his brother Nahor, and those who chose to remain with him at Haran, "Abram departed, as the LORD had spoken unto him: and Lot went with him: and Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came" (Gen. xii. 4, 5).

Abraham, divinely directed, prosecuted his journey "unto Sichem, unto the plain of Moreh. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land" (Gen. xii. 6). "The Canaanite was then in the land:" but although Abram could find no city or house to dwell in, blessed with the gracious presence of God, and sensible of the value of that unspeakable privilege, "he pitched his tent" in the plain, and "there he builded an altar to the LORD" (ver. 7.) Abraham continued but a short time in the vicinity of Sichem. "And he removed thence unto a mountain on the east of Bethel: and there he builded an altar unto the LORD, and called upon the name of the LORD." "And Abram journeyed, going on still toward the south," the blessing of heaven richly resting upon him.

Favourites of heaven, however, are not exempted from suffering in common calamities. "There was a grievous famine in the land: and Abram went down into Egypt to sojourn there." But on entering that infant kingdom, with a large household in his retinue, he apprehended that much inquiry would be made respecting such a body of foreigners. Abraham's fears were many and distressing, for the safety and honour of his beloved wife. Sarah was, at that time, about *sixty-five* years of age, appearing probably very beautiful in the bloom of life; and having come from a country a thousand miles north, she was much fairer than the tawney ladies of Egypt. Trembling for his own life on account of his endeared partner, he forgot the ever present and omnipotent care of their covenant God, and adopted an expedient for his own safety, as imprudent in itself, as it was unworthy of his general character. His criminal policy was virtually to deny the fact of their marriage! And by his recommendation, Sarah acquiesed in this culpable dissimulation! "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, that thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee" (ver. 11—13).

What a lamentable spectacle do we here behold in "the father of believers?" He appears to have totally lost sight of God;—to have forgotten his gracious promise, and to have made shipwreck of his own faith. "And it came to pass, that, when Abraham was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh commended her before Pharaoh; and the woman was taken into Pharaoh's house" (ver. 14, 15). It appears difficult to conceive, how an affectionate husband could be induced, in this manner, to surrender a beloved wife; sacrificing, not only his honour as a man of piety, but his tender sensibilities as a husband. But it seems probable that Abraham retired to Egypt without consulting the will of God; and he was, therefore, permitted to fail in his faith—to lose his confidence—and to fall into sin, by trusting to his own wisdom and prudence. Sarah, also, must have fallen exceedingly, to be silent when separated thus from her husband: and though Pharaoh "entreated Abram well for her sake," and sent valuable presents to him, as the brother of this "fair woman," it must have been a poor consolation to him for so grievous a loss! But Abraham's covenant God appeared for his dejected servant, and preserved the honour of his wife, rebuking the monarch for her sake. "And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife" (ver. 17).

Pharaoh was terrified at this visitation of God; and to ascertain the cause of this extraordinary suffering, the priests and magicians were probably consulted by him, when they declared that it was on account of the injury done to the stranger, a servant of the most high God, and of the taking away his wife. Idolatry prevailed in Egypt, but the rites of hospitality were still held sacred; and the king, shocked at the decisions of the priests, "called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidest thou, She is my sister? Lo, I might have taken her to me to wife: now therefore, behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had" (ver. 18—20).

We are constrained to admire the upright conduct of this ancient king of Egypt: his remonstrance was at once dignified, appropriate, and piercing; and "the prophet of the LORD" must have been deeply affected with a sense of shame, on being thus reproved by a heathen. Conscious of his fault, and grateful to the generous prince for the restoration of his beloved wife uninjured, Abraham was silent and departed.

Divine Providence removed the famine, and granted plenty. "And Abram went up out of Egypt, he and his wife, and all that he had, and Lot went with him, into the south. And Abram was very rich, in cattle, in silver, and in gold. And he went on his journey from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD" (Gen. xiii. 1—4).

Sarah, doubtless, felt much at the division of the family, in the separation of Lot from Abraham, on account of the increase of their property, and the contentions of their numerous servants, especially if Lot were her brother. But the LORD having again renewed his promise of Canaan, and of various blessings, Abraham again "removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar to the Lord" (ver. 18).

Hebron, with its verdant hills, and its fruitful vicinity, "the plains of Mamre," was the consecrated scene of many of the most memorable events in the subsequent life of Abraham, during the period of about *ninety-one* years, and *fifty-three* of the life of Sarah.

MRS. MARTHA MORE'S CURE FOR MELANCHOLY.

MRS. Martha More died in 1819, after four days illness, in the lively hope of eternal glory. Her sister Hannah, in a letter to lady Tryphena Bathurst, says, "In our numerous charity schools, she had exerted herself for *thirty-two years* with the most unwearied perseverance, and I may be allowed to add (now she is gone), with great success, in training up a number of useful members of the community, and many souls for heaven."

Mrs. Martha More evidently experienced the consolatory influence of religion; and while some ignorantly regard it as producing *melancholy*, she found it the only antidote to that and to every species of gloomy thoughts. The following paragraph from her diary will illustrate her intelligent piety.

"1785. Low spirited and melancholy, oppressed with pain, and my mind overpowered with gloomy thoughts; I retired to my chamber, as is my common practice on these occasions, to turn over my Bible in pursuit of a suitable text. The following from the Lamentations particularly struck me, 'For he doth not afflict willingly, nor grieve the children of men. Jeremiah had known affliction, and therefore this sentence seems to come from him with peculiar grace. From the bottom of my soul do I believe it is with great unwillingness, that the all-merciful God sends down afflictions, though upon such sinful creatures. This text seems most powerfully to confirm the following blessed assurance: 'The Lord loveth whom he chasteneth.' The Lord *loveth.* Oh, who would not patiently endure chastisement, to be esteemed amongst the beloved of his God! May my afflictions sufficiently strengthen me boldly to ask my heart this question, and to stand the test when asked, 'How dwelleth the love of God in me?' Dare I reply—By loathing vice—by loving virtue—by feeling the operations of his Holy Spirit daily strengthening my principles—by constantly depending on, and knowing the importance and the necessity of, a Mediator—by feeling that the blessings of the gospel are pardon, assistance, and eternal life—by understanding that the terms on which they are offered are repentance, faith, and renewed obedience—by discovering that the design of christianity is to humble the sinner, to exalt the Saviour, and to promote holiness. *I am much raised by these thoughts, and am going down to join the family in good spirits. Who says that religion is gloomy?* The unhappy creature who lives without a ray of it in his heart!"

LADY CATHERINE HAMILTON'S NOBLE CONFESSION OF CHRIST.

LADY Catherine Hamilton was sister to Patrick Hamilton, who was related to James V., king of Scotland, but honoured as the first Protestant martyr for Christ in Scotland. On the day of his execution, in 1527, Catherine also, being enlightened by her brother's ministry, was brought before bishop Ross, who sat at Holyrood-house as commissioner for the archbishop of St. Andrew's. Being questioned upon the point of justification by works, she answered simply, that she believed no person could be saved by their own works. Mr. John Spence, the lawyer, held a long discourse with her about that purpose, telling her that there were different sorts of works—works of congruity, and works of condignity; in this laboured application of his doctrine he consumed a long time, and wearied her patience, when she cried out, "Work here, and work there! what kind of working is all this? I know perfectly that no works can save me, but the work of Christ my Saviour!"

King James was present all the time, and laughed heartily at the answer: but being anxious to save her from the stake to which her brother was doomed by popish bigotry, he took her aside, and prevailed on her to recant her opinion, and by her example, others were induced to abjure their profession of true doctrine. Probably her mind was not thoroughly established in the truth; but had she been tried as her brother was, she would have been enabled to triumph in the flames: for a time, at least, she was unsettled in mind by the blandishments of royalty.

I CALL a complete and generous education that which fits a man to perform justly, cheerfully, and magnanimously, all the offices both public and private in peace and war.—*John Milton.*

RELIGION.

Religion is the daughter of heaven, parent of all our virtues, and guardian of all our pleasures; who alone gives peace and contentment, divests the heart of care, and life of trouble; bursts on the mind a flood of joy, and sheds unmingled and perpetual sunshine in a virtuous breast. By her the spirits of darkness are banished the earth, and ministers of grace thicken unseen the scenes of mortality.

Religion! soother of all our keenest sorrows, source and refiner of all our real joys! shed thy heavenly influence on our souls; direct, animate, and crown all our thoughts, words, and actions; or we can never answer the design of God in our creation; we fall short of true happiness in this life, and we sink to complete wretchedness in that which is to come.

Railways in India.—Canals must depend for their utility upon a regular supply of water; and in many parts of India it might be difficult to secure it. In such circumstances railways present an admirable substitute. Even where the difficulty of obtaining water was not great, railways might be preferable in cases where the probable amount of traffic was limited. The expense of such works would be far less than in England. In our country an enormous proportion of the expense, varying from a third to a half, arises from the purchases of land, fencings, parliamentary and law proceedings, and other causes independent of the mere construction of the railway. In India some of these charges might be avoided altogether, and others would be very much reduced. The actual expense of the work would also be less than that of similar undertakings in England. As the traffic would be comparatively small, a single road, with occasional passing places, would be sufficient; and as the weight of the carriages and lading would be much less, the rails might be proportionably lighter. Labour in India is vastly cheaper than in England; and, under these circumstances, the cost of railways would be extremely moderate. At present, perhaps, the use of animal power would be the most advantageous; but this, of course, would form one point of inquiry with those who might be disposed to undertake such works. There are various lines upon which railways would be immediately profitable; and if the resources of India should be improved to the full amount of their capabilities, a necessity for fresh lines would be created, whilst the the old ones would become increasingly lucrative.—*Thornton's India.*

REVIEW.

Rites and Worship of the Jews, as described in the Bible, and by Jewish Writers. 18mo. cloth, pp. 200. Illustrated with a Map of the Temple and City of Jerusalem, and numerous Wood Engravings. Religious Tract Society.

Printing and engraving, those most useful arts, are said by persons who take a gloomy view of the present age, to be prostituted to works of infidelity and immorality. That they are so abused cannot be doubted: but to how great an extent, perhaps cannot be ascertained. They are, however, honoured, and applied in a degree altogether unparalleled in the history of the arts to promote morality, wisdom, and true religion. And these have happily been employed by the Religious Tract Society, to the spiritual edification of thousands. Their admirable publications have simplified and explained many parts of Holy Scripture, that aged Christian pastors and theologians are astonished at the progress which thousands of the young are, by this means, making in Biblical knowledge.

"The Companion to the Bible," and its admirable companions, "Manners and Customs of the Jews," and "Journey of the Israelites," have rendered a most beneficial service to many besides teachers of Sabbath schools, and the junior branches of Christian families; and thousands in America, as well as in Great Britain, have reason to rejoice in the publication of those valuable works.

"Rites and Worship of the Jews," deserve the attentive study of every young Christian; and the beautiful volume with that title, evidently the production of the judicious writer of "Manners and Customs of the Jews," thus introduced to our readers, is an admirable Appendix to the other mentioned works. It deserves unqualified commendation to the youth of our churches, and to the rising generation in Great Britain.

ON THE DEATH OF MRS. ——

Ah! why should we mournfully sigh
At the close of a season of woe?
Our friend hath ascended on high,
And hath left all her anguish below.
Can we say that her life's at an end
When to live we behold her begin?
When we know that our much belov'd friend
Only dies to all sorrow and sin?

No more will she labour and strive
With the rising of anger and pride;
Not a murmuring thought shall survive,
Not a wish shall remain unsupplied—
All she lov'd upon earth is her own;
All she hated no more will she see;
Love and wisdom her trials shall crown,
And her soul from all stain shall be free.

O let us then lift up our eyes
Above the cold body of clay:
Let us follow our friend to the skies
To the realms of celestial day;
We'll trace her example while here,
And follow her footsteps on earth,
Still holding to memory dear,
Her wisdom, her patience, and worth.

W. M.

VOYAGE OF LIFE TO GLORY.

Pilgrims suppress your rising sighs,
Bright sunny hills in distance rise!
Christians, should your frail bark be toss'd
Through rolling waves, 'twill not be lost;
Though all around is wrapt in gloom,
Look forward to your heavenly home,
Regardless of the sweeping blast;
Your voyage here will soon be past.
Unmov'd by all you shall appear,
If Christ is your sole pilot here.
Tho' pain calls forth full many a sigh,
Your bark shall reach the port on high;
Where sudden gales and winds shall be,
In memory only, known to thee.

A. M. F.

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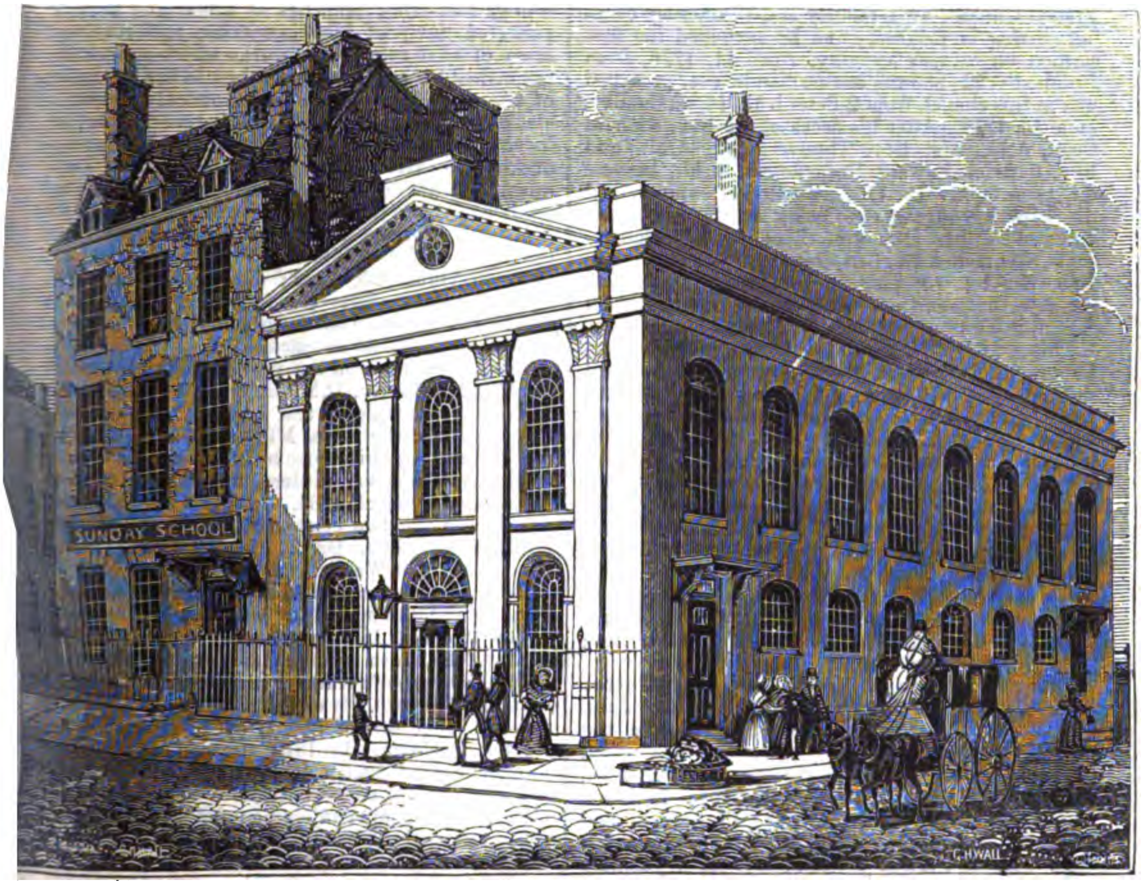

View of Orange Street Chapel, Leicester Square, London;
ORIGINALLY THE FRENCH PROTESTANT CHURCH.

ORANGE STREET CHAPEL, LEICESTER SQUARE, LONDON.

ORANGE-STREET Chapel is associated with several most important events in the civil and religious history of Great Britain. Some notices of its history will, therefore, be edifying to many of the readers of the Christian's Penny Magazine, especially those residing in London. Our engraving has been made at the request of a gentleman who has kindly furnished the following interesting memorials, both of this commodious place of worship, and of its adjoining School-house, once the residence of the celebrated Sir Isaac Newton.

This ancient chapel was once the French Calvinist Reformed Church: it was erected about the year 1686, when the edict of Nantz * was infamously revoked by that tyrant prince, Louis the Fourteenth, king of France; when the papal sword was unsheathed against the Protestants of France, who were cruelly persecuted, and when 500,000 of the Protestants found an asylum in the countries of Holland, the Netherlands, Germany, and England. From the Gallic sword of persecution, 50,000 of the refugees found an asylum on the shores of Albion, and settled in Spital-fields, St. Martin's in-the-fields, and St. Ann's, Soho, where they commenced the silk and crape weaving, jewellery and watch-making, fancy glass ware, &c. &c.

One of the French Protestants addressed Louis XIV. in these words, "And thou, dread prince, whom I once honoured as my king, and whom I yet respect as a scourge in the hand of Almighty God, thou also shalt have a share in my prayers and good wishes."

This is one of the churches which was erected by the British government and the public for the use of those children of persecution and sorrow, after the revocation of the edict of Nantz,*

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* This act was passed by Henry the Fourth of France, 1598, that the Huguenot Protestants might enjoy their religion; he was assassinated by Francis Ravillac, May 14, 1610, because he would not revoke it, and showed kindness to the Huguenots.

"To worship God in quietude."

In 1776, that learned and eloquent divine, the Rev. Augustus Montague Toplady, B.A. of Trinity College, Dublin, and vicar of Broad Henbury, Devon, made arrangements with the trustees of the French Church, for a Sunday and Wednesday evening service in English; and he preached his first sermon on Sunday evening, April 11, 1776, from Isaiah xliv. 22; and the last sermon he ever preached was in this chapel, from 2 Peter i. 13, 14, on Sunday, June 14, 1778. After his decease, the Rev. Richard Cecil, A.M., and Rev. Thomas Scott, A.M., and Rev. Charles Edward Decoetlogan, A.M., became the preachers. In 1787, the lease expired, and the French congregation being small, it was not renewed by them; most of them, or their descendants, frequented English churches, so the French divine service was performed to mere bare walls; the few that remained went to the small French church in Dean-street, Soho-square.

This year (1787), therefore, it was taken by the Calvinistic Protestant Dissenters, and modernized and enlarged, by taking down two houses in St. Martin's-street to erect a new front; it is coated with stone with four pilasters in front. It is said to be one of the neatest and most elegant chapels in London. The interior is neat and plain. It has a fine toned organ (once in the concert-rooms of the Dog and Duck tavern, St. George's-fields); it has the form of prayer and liturgical service of the Church of England. In 1824, it was very much altered and beautified, and the daily journals spoke of it in the highest terms as a beautiful and elegant chapel; its dimensions are—length ninety-four feet; breadth, forty-eight feet.

Orange-street Chapel, having been opened under the Toleration Act, March 25, 1787, the Rev. John Townsend, and Rev. W. Aldridge, became the preachers. About eighteen years ago, it was visited by royalty. Rev. William Bengo Collyer, D.D., LL.D., F.A.S., preached before his royal highness prince Augustus Frederick, duke of Sussex, and several of the nobility. The present minister is the Rev. Joseph Parnell Dobson, late of Wymondly College, Herts.

Orange-street Chapel has various Christian associations supported by its numerous congregation; among which are, societies for the support of Home and Foreign Missions, Sunday and Infant Schools, District Visiting Society, Ladies' Benevolent Society, &c.

HISTORICAL NOTICES OF ORANGE-STREET CHAPEL SCHOOL-HOUSE, ONCE THE RESIDENCE OF SIR ISAAC NEWTON.

Dr. Samuel Johnson said it was his wish that the dwelling of every man of science and literature should be known in England. And he took great pleasure in finding them out, and writing them in his notebook. I am sure it is the wish of every man of science to convey to posterity such memorial of distinguished dwellings as are within our reach; and among the many that have been destroyed, and the few that remain, is that of the great and the wise philosopher, Sir Isaac Newton. This house is situated in St. Martin-street, and is very well distinguished by the observatory which is erected on the roof by the immortal Newton.

The dwellings of the good, the wise, and great, are relics worthy of our notice. Here the great mathematician and pious Christian resided; here he made the important discoveries in astronomical science, and in practical, moral, and natural philosophy, and other branches of literature; here he perfected many of his discoveries, and composed many of those astonishing works which at once distinguished his age, and raised him in the estimation of his race; and in his astronomical discoveries elevated the character of his native country far, far, indeed, above that of all other nations, either ancient or modern. Here he composed his immortal PRINCIPIA. He not only wrote works on philosophy, but on theology; see his commentary on the books of the prophet Daniel and the Apocalypse of St. John, and other parts of the Bible. Sir Isaac Newton was born December 25, 1642; died March 20, 1727, aged 85 years. After Newton's death, this house was chiefly occupied by the nobility, or great commercial or scientific characters; it will be sufficient to mention a few: in the year 1775, the celebrated Dr. Charles Burney, D.M. professor of music in the University of Oxford, and organist to St. Paul's Cathedral, and the Royal Military College, Chelsea, resided here. In this house he composed his History of Music, ancient and modern, and History of Handel's Royal Festival, 1784. In this house his eldest daughter wrote two celebrated novels, the Eveline and Cecilia. After Dr. C. Burney left it, it was opened as the Westminster Library or Reading Room; next, it was opened as a Billiard Room, by a Frenchman; the upper part was let with the observatory to a rich Dutch gentleman, a great admirer of the Newtonian system; so that he added the great philosopher's name to his—that is, Von Blanchinino (Newton). It was next taken and converted into an hotel for foreigners, by an Italian, John Baptist Pagliona. In 1812, the committee of the Sunday School had a lease granted by Thomas Walker, Esq., to convert it into a School-house, to belong to the chapel adjoining; for which purpose it is now used It has also an Infant School, which was formed by one of its efficient teachers.

The observatory, wherein it is said Newton passed the happiest hours of his life, is a square room, nine feet ten inches by nine feet nine inches, and eight feet eight inches high, with windows on each side. Frequently foreigners and travellers ask permission to see the room. It laid dormant for many years in a dilapidated state, till 1824, when some of the committee of the Sunday-school had it repaired at their own expense, and wrote a brief memoir of the great and wise Newton, and had it placed in the observatory with a portrait of him. It is now used as a library for the teachers of the Sunday-school; a very appropriate use, and the means of diffusing sound science and Christian knowledge, the study and delight of the immortal Newton. S. W.

EXAMPLE.—One most unexceptionable mode of advancing the cause of Christianity is, by the example of those who profess to believe it. If they display indifference to the religion in which they have been educated, there is but slender hope of conciliating the respect of the Hindoo towards a faith which neither he nor his fathers have known. Obedience should be yielded not only to the moral precepts of Christianity, but also to its positive institutions.—*Thornton's India.*

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* Our readers will probably recollect that a long article on the "Revocation of the Irrevocable Edict of Nantz," was given in Nos. 55 and 56, Vol. II. of the Christian's Penny Magazine.—EDITOR.

SLAVE EMANCIPATION IN AMERICA.

Mr. G. Thompson, who has recently returned from America, has been delighting immense crowds at Glasgow, reporting the success of his dangerous mission to the United States for the promotion of the abolition of slavery. Mr. T.'s statements relative to the progress of anti-slavery opinions is fully justified by passing events: for, notwithstanding the deep-rooted prejudice against the coloured man, Divine Providence is working in his favour, by awakening religious principle to testify against that crying abomination.

America now holds 2,500,000 human beings in cruel bondage; but the following (from the Boston Recorder), relating to a slave state, prognosticates the triumph of truth and justice:—

Emancipation in Kentucky.

We have received from a correspondent, "An Address to the Presbyterians of Kentucky, proposing a plan for the Emancipation and Instruction of their slaves, by a Committee of the Synod of Kentucky." It is an octavo pamphlet of sixty-four pages. On the second page, we find the following minute:

"For the purpose of promoting harmony and concert of action on this important subject, the synod do

"*Resolve*, That a committee of ten be appointed, to consist of an equal number of ministers and elders, whose business it shall be to digest and prepare a plan for the moral and religious instruction of our slaves, and for their future emancipation, and to report such plan to the several presbyteries within our bounds, for their consideration and approval."

John Brown, Esq. is chairman of the committee, and Rev. John C. Young, president of Danville College, secretary. The committee "respectfully request every member to read this address to his congregation on some sabbath. The object of the synod in appointing the committee to prepare a plan, is stated to be to 'promote harmony and concert of action on this important subject;' and this can only be effected by presenting the plan, with the reasons urging its adoption, before every member of our church."

The committee say, in defining slavery—"1. A part of our slavery consists in depriving human beings of the right to acquire property. 2. The deprivation of personal liberty, forms another part of our system of slavery. 3. The deprivation of personal security is the remaining constituent of our system of slavery." Its effects are said to be; "1. To deprave and degrade its subjects, by removing from them the strongest natural checks to human corruption. 2. It dooms thousands of human beings to hopeless ignorance. 3. It deprives its subjects, in a great measure, of the privileges of the gospel. 4. This system licences and produces great cruelty. 5. It produces general licentiousness among the slaves. 6. This system demoralizes the whites as well as the blacks. 7. This system draws upon us the vengeance of heaven." These several points in their order, are illustrated and enforced at length. Then follow confutations of the various arguments of the defenders of the system. Then—

"As the conclusion of all that has been advanced, we assert it to be the unquestionable duty of every Christian, to *use vigorous and immediate efforts for the destruction of this whole system, and for the removal of all its unhappy effects. Both* these objects should be contemplated in his efforts."

Next, the plan of immediate and complete emancipation is discussed and rejected. Then we have the plan of the committee, briefly stated thus:

"1. We would recommend that all slaves now under twenty years of age, and all those yet to be born in our possession, be emancipated, as they severally reach their twenty-fifth year.

"2. We recommend that deeds of emancipation be now drawn up, and recorded in our respective county courts, specifying the slaves we are about to emancipate, and the age at which each is to become free.

"This measure is highly necessary, as it will furnish to our own minds, to the world, and to our slaves, satisfactory proof of our sincerity in this work—and it will also secure the liberty of the slave against all contingencies.

"3. We recommend that our slaves be instructed in the common elementary branches of education.

"4. We recommend that strenuous and persevering efforts be made to induce them to attend regularly upon the ordinary services of religion, both domestic and public.

"5. We recommend that great pains be taken to teach them the Holy Scriptures; and that, to effect this, the instrumentality of Sabbath-schools, wherever they can be enjoyed, be united with that of domestic instruction."

It should be understood that deeds of emancipation, such as are here recommended, put it out of the power of the master to hold the slaves beyond the time stated in the deed, even if he should change his mind and wish to do it. The deed, being recorded in court, is beyond his power. The law, on this point, is clearly settled in Kentucky. Some connected with the synod have already recorded deeds of emancipation. Others, we doubt not, will do it soon. These men are in earnest. Neither the fear of being confounded with northern abolitionists on the one hand, nor the charge of being "gradualists" and "apologists for slavery," on the other, will be permitted to drive them from their course.

THE YOUTH'S DYING LAMENTATION, "I AM LOST! I AM LOST!"

I once knew a young man of sixteen, the son and hope of pious parents, and the favourite of a large circle of associates. He was my friend. We went together to the school-room, to the play-ground, to our chamber. I have seen him, while listening to the pleadings of parental faithfulness, urging him to immediate repentance, and warning him, by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention, but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day.

One evening he met a circle of youthful acquaintance. It was a gay circle, and a thoughtless one. In the midst of their mirth, his eye fell on a hymn-book. He opened it and read,

"And must this body die?
This mortal frame decay?
And must these active limbs of mine,
Lie mouldering in the clay?"

He laid down the book and forgot its warning voice.

Late that evening he came to my chamber, breathing short, like one who had been walking fast, and laid down by my side. After some time he turned to me, and said, "Will you get up and give me a glass of water? I feel unwell." I arose and called the family. He was manifestly sick, but not apparently in immediate danger. The next morning he was worse. A physician was called, but did not understand his case. Search was at length made, and it was found, that by mistake, he had taken a dose of deadly poison. The hand of death was then upon him. For three hours his body was writhing in agony, but that was forgotten in the more excruciating agonies of his soul. I heard his minister tell him of a merciful Saviour. I heard his father, kneeling by his bedside, pour out to God, the most agonizing prayer for him that language could express. I heard his mother exclaim, "Oh! my son! my son!" till she swooned and sunk upon the floor. I heard him, as he tossed from side to side, cry out, "O Lord, have mercy on my soul, O my God, have mercy on me—mercy! mercy! mercy!" and then reaching out his hands towards his father, he exclaimed, "I am lost! I am lost! am I not, father?"

His breath grew shorter, and his voice fainter, until raising his hands, as if he would cry "mercy" once more, he expired. Fifteen years have rolled away since I heard those cries of dying agony, but they ring in my ears now, as if it were but an hour. That look of fierce despair is now in my eye, and my ear echoes with the heart-rending cry, "I am lost! I am lost! am I not, father?" How can I forget them? They came from the death-bed of my friend, and that friend my own beloved brother.

Reader, by my brother's dying groans, by the tears which fall on this paper while I think of him, and by the tears and groans of Calvary, I beseech you, remember, and lay to heart the truths you are here taught.—*Pastor's Journal.*

THE OLDEST CHURCH IN GREAT BRITAIN.

Canterbury is believed to contain the oldest church in Great Britain. St. Martin's, a little way out of the city, is pointed out to visitors as that venerable building: it is said to have been given to queen Bertha, the consort of king Ethelred, when she arrived in England from France. St. Martin's is thought to have been built in the time of the Romans, at least *sixteen hundred years ago.* We purpose giving a further account of this church.

Wales, however, claims the honour of possessing the oldest church in Britain. They say, "there can be little doubt that Llanilid (between Llantrissent and Bridgend) is the oldest church in Great Britain. Ilid, a converted Jew, accompanied Bran, the father of Caractacus, from Rome. Caractacus is known to have lived at Dunraven; Bran is supposed to have resided at or near Llanilid; and a farm-house not far from the church, still called Tre-fan (Tre-bran) 'the abode of Bran,' confirms the probability. The revels (Mapsent) of that parish are still called Gwyl Geri, from Ceri, the grandfather, or, as some say, the father of Bran. Bran and Ilid (who must have been at Rome at the same time with St. Paul) converted the Britons to Christianity, and founded a church at Llanilid five hundred years before Augustin had converted their Saxon neighbours."

THE INFIDEL AND THE CHRISTIAN IN CIRCUMSTANCES OF DEATH.

Mirabeau, like all the leading names of France for the last century, was an infidel; it was the melancholy fashion of the time, and considered essential to the reputation of all who pretended to philosophy. There was but little in the religion of the land to rebuke the evil spirit; and its name was Legion. His last effort, when his speech failed him, was to write on his tablets, "Death is but a sleep," and to request "some opium to extinguish his life and his pains together."

Still, even in this fatal insensibility to all that constitutes the true greatness of the dying mind, and to those illustrious hopes and feelings which, to the Christian, throw their light across the grave, the sinking man of genius showed some of that brilliant buoyancy which had once given him such distinction among his countrymen. "Take away," said he, "from my sight, all those funeral-looking things: why should man be surrounded by the grave before his time? Give me flowers—let me have essences—arrange my dress—let me have music and close my eyes in harmony."

But this passed away with the return of pain, and he once more asked eagerly for opium to end his struggle. The physician, to quiet his mind, gave him some water in a cup, telling him it was opium; he swallowed it, dropped back upon his pillow, and was dead.

* * * * *

"My letter was interrupted," writes the Rev. R. Watson, "by being called to visit an old follower of Jesus Christ: I have been much profited by the interview. I have not been to instruct but to be instructed. One of his expressions was, 'Days, weeks, and months have rolled round during my affliction, and I scarcely have known the night from the day, nor the day from night, so rapidly and joyfully have the hours escaped me. I have felt nothing but joy and love; not for a moment have I been impatient or weary, or wished it otherwise with me, so marvellously has God wrought in me.' This is the hand of God. This never grew in nature's soil.

"May I die the death of the righteous, and may my latter end be like his."

HIGH RAISED SEATS PLACES OF HONOUR.

"And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died" (1 Sam. iv. 18).

It appears that Eli, the judge and high-priest of Israel, sat on a high seat when the fatal news of the defeat of his people was brought to him; and that, falling from it, *he brake his neck and died.* These seats were used in other parts of the East besides Judea; for St. James ii. 3, says, "And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool." St. Matthew, speaking of the Pharisees, says, "And love the uppermost rooms at feasts, and the chief seats in the synagogues." Now, the chief seats in the synagogues were so placed, that those who occupied them had their faces to the people. The Pharisees, therefore, coveted them, that they might be in full view of all who were present. The Great Mogul sits daily in the durbar, to entertain strangers, and to receive petitions and presents, and give out orders. The king sits in a little gallery over head: ambassadors, great men, and strangers of quality within the inmost rail under him, on seats raised from the ground, covered with canopies of velvet and silk, and with good carpets under foot. The next degree are within the first rail, and the common people without in a low court. In the halls of great men's houses in the kingdom of Tonquin, are several alcoves, where they sit cross-legged upon seats, according to their rank; the higher the more honourable; and these seats are all covered with mats, corresponding in fineness to their stations, except in time of mourning, when they are obliged to use coarse ones. In reference to the 9th verse of the first chapter of Samuel, "Now Eli the priest sat upon a seat by a post of the temple of the Lord," Bishop Patrick and Dr. Wells informs us that, *upon a seat by a post*, signifies *upon a throne;* meaning a seat raised to some height, so that he might see and be seen by all that came to the tabernacle; and that by his presence and eye overlooking them, he might the more easily preserve order and regularity; for which purpose his throne was placed by "a post," at the entrance of the tabernacle, or "temple," as it is here called.

THE CORRUPTIONS OF CHRISTIANITY.

Professor Vaughan, in his admirable Lectures on the Corruptions of Christianity, remarks;—"Thus Judaism was, what Christianity too soon began to be, an invention of man, more than the work of God. The former, in common with the latter, has its pontiffs and its conclaves; its maxims of intolerance, and its subordination of moral to ecclesiastical obedience; its encouragements to mental reservation, and its preference of the law of tradition to the law of the Bible; its substitution of a corrupt, or at best of a merely symbolic ritual, in the place of enlightened piety; and of presumptuous or idle speculation in the place of religious truth. And with all its worldly pomp and splendour, it was not without its attractions for the learned recluse, its instances of voluntary poverty, its sects of ostentatious devotees;—in a word, it possessed nearly all that shrewd fitness to the different temperaments, and characters, and classes of men, which has contributed so much to the success and the permanence of the grand apostasy, being in all respects as popish as popery has ever been, in connexion with the same limited means of self-advancement."

"THE RIGHT SIDE OF FIFTY."

The following anecdote is related of a fellow-labourer of Mr. Howell Davis:—Mr. Venn, in one of his excursions to preach for the countess of Huntingdon, while riding on the road, fell into company with a person who had the appearance of a clergyman. After riding together for some time, conversing on different subjects, the stranger, looking in his face, said, "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn, "No, sir, I am on the right side of fifty." "Surely," the clergyman replied, "you must be turned of fifty." "Yes, sir," added Mr. Venn, "but I am on the right side of fifty, for I am nearer my crown of glory."

PROMISCUOUS DEFINITIONS, ILLUSTRATIONS, &c.

"*Egg-Scorpion.*" The body of a scorpion is like an egg, especially if it be a white scorpion; and such are reckoned to be the first species of them, by Nicander, Ælian, Avicenna, and others. Nor does a scorpion differ much in size from an egg in Judea, if it be true that, as is asserted by the monks in Messuam, there are large scorpions about Jerusalem and throughout all Syria.—Bochart, *in Burder*.

"*Husks.*" The fruit of the *Ceratonia* or Carob tree, common in Spain, Italy, Turkey, and the East, which still continues to be used for the same purpose (feeding swine) and is eaten by the poorer sort. —Bloomfield.

"*Hate not, &c.*" One thing is said to be loved, another hated in Scripture, when the former is much preferred; and especially when out of regard to it the latter is neglected or forsaken: Compare Luke xiv. 26; Gen. xxix. 31; Deut. xxi. 15—17; Mark i. 3; Rom. ix. 13; and Matt. vi. 21.—Doddridge.

"*Taught in our streets.*" It was customary with Jewish doctors to teach in the streets.—Gill.

"*Siloam.*" The fountain *Siloam* or *Siloe*, which was the only one whose waters gladdened the city, flowed at the bottom of Mount Moriah to the South East.—Jahn.

"*Galileans.*" A new sect, made by a secession from that of the Pharisees in the twelfth year of Christ, about the time that Archelaus was sent away from his government.—Jahn.

"*For a man's life.*" (Luke xii. 15.) Life is here used agreeably to the Hebrew idiom for "happiness," or the enjoyment of life. The corresponding word in Hebrew signifies not only animal existence, but also the enjoyment of every temporal blessing, which renders it desirable.—Hewlett.

"*The Key of Knowledge.*" If a key was delivered to them as a badge of their office, there may be a beautiful allusion to that circumstance, as if he should have said "*you take the key not to use but to secrete it.*"—Doddridge.

"*More tolerable, &c.*" A more tolerable doom at the day of judgment is widely different from eternal salvation; yet the former is all that is favourable which our Lord speaks concerning the Gentiles.—Scott.

"*Staves.*" Staves were always used by travellers in those rocky countries, both to support them in slippery places, and defend them against assaults. So necessary in those countries was a staff, that it was a usual thing for persons, when they undertook long journeys, to take a spare staff with them for fear one should fail. When Christ, therefore, sent forth his apostles, he ordered them not to take staves, but only one staff, without making provision for a spare one.—Horne.

"*Legion.*" There is no need of concluding that the number of evil spirits was exactly the same as that of a Roman legion, which was now upwards of six thousand. It was a phrase that was often made use of to express a great number. It is observable that Luke here adds (viii. 30), that many demons were entered into him, so that it is evident he thought it not a mere *lunacy*, but a *real possession.* —Doddridge.

"*Thou gavest me no water.*" In this respect Simon was sadly deficient in *civil* respect; whether this proceeded from forgetfulness or contempt. The custom of giving water to wash the guests' feet, was very ancient. See instances in Gen. xviii. 4; xxiv. 32; Judges xix. 21; 1 Sam. xxv. 4, 41. In Hindostan it is the custom, that when a superior enters the house of an inferior, the latter washes his feet, and gives him water to rinse his mouth before he eats.—Dr. A. Clarke.

ILLUSTRATION OF 1 THESS. iv. 13.

"That ye sorrow not, even as others who have no hope."

The Rev. W. Yate, Missionary, writes as follows, in a note to page 243, of his instructive "Account of New Zealand:—"

"How bitterly hopeless, as well as atrociously cruel, were the feelings of those bereaved of their dearest relatives by death, may be gathered from the following description, extracted from my Journal, under date of December 4th, 1830:—I went to the hill, to endeavour to administer consolation to Mawe; but he refused to be comforted, because his child was not, it having died about two hours before. The scene was most melancholy. Here was the corpse, placed up in a corner, and gaudily dressed with feathers and other finery: there was the father prostrate at its feet, weeping bitterly, and bleeding in many places from self-inflicted wounds. Next to him sat the mother, singing a mournful lamentation over the dead body of her son, and accompanying every stanza with a deep gash across her neck or arms, with a piece of glass. Around, were three friends and relatives, falling in with the chorus, and wounding themselves in a dreadful manner. At a little distance was a man preparing to kill a slave, as a satisfaction to the manes of the departed. I reasoned with him upon the subject, and he promised to desist from his bloody purpose: whether he will or not, remains to be proved. The scene, altogether, was most agonizing; there seemed to be no hope, no consolation for the bereaved parents."

ILLUSTRATION OF PROVERBS xxvi. 4, 5.

> "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

"A Subscriber from the first" to the Christian's Penny Magazine, shall be gratified to the best of our ability in the elucidation of this apparently paradoxical scripture, independently of the consideration of his being a "Sunday-school Teacher."

Proverbial expressions are peculiarly adapted to a rude state of society; they were common, therefore, in Palestine and other oriental nations: but none that have ever been written may be compared for purity, piety, and force, with those of the Holy Scriptures. This divine inspiration is manifest from their surpassing wisdom, leading the mind at once to the most correct views of God, and to all the various duties of individual and of social life.

Cavillers have, however, exhibited their folly in finding, or rather labouring to find, fault with the verses referred to by our inquirer; but they may easily be reconciled in the mind of a pious attentive reader of the Word of God. Professor Brown, whose comments are generally more brief, sententious, and forcible, than almost any other expositor of the scriptures, gives the following as the sense of these verses. "4. *Answer not an ignorant, impertinent fool in his own reproachful manner, so as to imitate his impertinence.* 5. *Answer a proud conceited fool with strength and evidence of reason as may render him sensible of his folly and check his pride.*"

"Answer not a fool according to his folly, lest thou also be like him" (ver. 4.) Sometimes a fool, or wicked man is not to be answered at all, as the minister of Hezekiah answered not a word to Rabshakeh (Isaiah xxxvi. 21): nor Christ to the Pharisees (John viii. 6; Mark xv. 2—5). And when an answer is returned to a fool, it should not be in the same foolish manner, lest he who replies should lose his reputation for good sense and understanding, and in like manner be esteemed a mere prater and a fool.

"Answer a fool according to his folly, lest he be wise in his own conceit" (ver. 5). Prudence requires that sometimes even fools should be answered; and then it should be done with wisdom and discretion, for the purpose of doing good by conveying reproof and affording instruction, especially when ill impressions may be prevented, the glory of God promoted, and the cause of truth and piety may be advanced. Timely answers, in the spirit of wisdom and the fear of God, will oftentimes annihilate the vanity and self-conceit of fools, and secure the honour of religion. This inquiry also of our friend,

WHAT IS THE BEST DICTIONARY OF THE BIBLE? we will endeavour to answer.

1. Calmet's Dictionary of the Bible is doubtless the best: but as it is in five volumes 4to. price 10*l.* 10*s.* it cannot be generally within the reach of Sunday-school teachers.
2. Calmet's Dictionary of the Bible, abridged, in one volume, imperial 8vo. price 1*l.* 4*s.*, is very excellent in things relating to historical and geographical matters, and the manners and customs of the Hebrews and ancient nations: it is not so valuable for doctrinal theology; still it is a treasure.
3. Watson's Biblical and Theological Dictionary in one volume imperial 8vo., is a very valuable work, it embraces not only the principal subjects of the Bible, but many masterly articles on theological and ecclesiastical topics. Mr. Watson was a man of superior mind, a Wesleyan minister; and his work, of course, inclines to the doctrinal peculiarities of the Methodists.
4. Brown's Dictionary of the Bible, in two volumes, 8vo. This may be obtained for 12 or 15*s.* and is a valuable work. Several editions, with alterations, of this work, have appeared under other names.
5. Gurney's Diamond Dictionary of the Bible, one volume 18mo. price about 3*s.* This is a very valuable little work; and though its price is small, it contains a mass of excellent matter in a small type.

We have reason to believe that one, still more valuable for Sunday-school Teachers, will soon be announced by an author of established reputation.

THE BEST WORK ON THE DOCTRINES OF THE CHRISTIAN RELIGION.

"A CONSTANT READER" of the Christian's Penny Magazine, is, it is presumed, a young person in humble life; for such especially the publication is designed, and their improvement has always been the great object of its successive numbers, which have been crowned, in this respect, with the blessing of God. The inquiry of "a Constant Reader" for "the best work on the doctrines of the Christian religion" is reasonable, and it shall have that attention which the subject requires. There are, however, it will be remembered, different shades of opinion on certain points of *doctrine*, as well as *church order*, entertained among pious, holy, and learned men: but the doctrines inculcated in this Magazine, have ever been the principles for which the British martyrs died, and which have ever been held by the most devoted professors of the gospel in every age; and which form the basis of union among the pious members of the Church of England, the Church of Scotland, and the great body of Nonconformists—the basis of union among the several denominations in carrying on the Religious Tract Society. A few works on the doctrines of Christianity, of the most approved and of the cheapest kind, only can here be noticed.

1. The Holy Bible: this is the only inspired and infallible instructor in the doctrines of Christianity. The great Mr. Locke, when requested on his deathbed, by a young gentleman, to point out to him the best work on Christianity, said, " Let him study the Holy Scriptures, especially the New Testament, therein are contained the word of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter."

Among the cheapest and best helps to understand and profit by the Scriptures are,

1. The Companion to the Bible, price 3*s*. by the Religious Tract Society.
2. Keyworth's Pocket Expositor of the New Testament, price 5*s*. Dr. J. P. Smith calls this " A most valuable compendium of sacred learning."*

2. Assembly's Catechism with Fisher's Exposition, about 3*s*. 6*d*. This is highly esteemed by the most eminent divines, for its excellent definitions of doctrine and scriptural proofs.

3. Scott's Essays on the Most Important Subjects in Religion, 2*s*. 6*d*. This work contains twenty-five very scriptural essays or chapters on the chief subjects of Christian doctrine.

4. Dickenson's Familiar Letters on several important Subjects in Religion, 2*s*. 6*d*. These published by the Religious Tract Society are very valuable.

5. Timpson's Christian's Directory, or, Guide to Daily Walking with God, 2*s*. This volume in a small compass contains a body of Christian doctrine in twenty chapters, besides a Guide to the Evidences of Christianity. A Guide to the Lord's Supper. A Guide to Prayer, &c. This is prized greatly by Sunday-school teachers.

Those who would pursue the study of Christian doctrine further, might find much satisfaction in the following:—

1. Dwight's Theology Explained and Defended, in 5 vols. 8vo. about 1*l*. 10*s*., or a smaller edition in 12mo. about 1*l*. This is a very valuable series of discourses on almost every point of Christian doctrine.
2. Watson's Christian Institutes, 3 vols. 8vo. about 1*l*. 10*s*. Mr. Watson was a Wesleyan Methodist, but his Institutes, allowing for his Arminian peculiarities, are truly valuable.

Other works of sterling worth, will become familiar to those who read the above, so that it is not necessary to extend the list of this class of writings.

REVIEW.

An Account of New Zealand; and of the Formation and Progress of the Church Missionary Society's Mission in the Northern Island. By the Rev. William Yate, *Missionary of the Church Missionary Society*. 12mo. cloth, pp. 320. London: Seely and Burnside.

" Researches" in the remote regions of the earth, among nations " sitting in darkness and the shadow of death," were commenced by our adventurous navigators; but their completion has been the work of Christian Missionaries, carrying with them the doctrines of the divine forgiveness and immortality in life everlasting. These devoted men of God, inspired with heaven-born benevolence and constrained by the love of Christ, have persevered in their difficult but merciful course, cheered by the divine promises, and consoled in the discovery that their " labours have not been in vain in the Lord."

Mr. Yate's volume is a valuable addition to the contributions of our missionaries; and this work cannot but serve as an argument for the ***necessity*** and the *value* of the gospel of Christ. How far the sanctifying influence of the gospel is needed in New Zealand, will be evident from the following paragraph relating to the

Manners of the New Zealanders.

Mr. Yate says, " Cruelty, and a desire to inflict pain, mark all the proceedings of a New Zealand battle. The blood of the victim is slowly drained from the most sensitive parts of the body; and not unfrequently quaffed, to slake the thirst or to gratify the revenge of the conqueror. The almost universal conclusion of these bloody scenes is, lamenting over the dead bodies of their friends, cutting off the heads of their enemies, and preparing the bodies for a feast. No doubt can for a moment be entertained, that these people are to be ranked among the Anthropophagi; as, with very few exceptions, they eat the bodies of the chiefs whom they have slain. I cannot, however, think that it is from any desire that the generality of them have to satisfy or to gratify their appetite for human flesh; but from the diabolical spirit of revenge with which they are actuated, which appears in all their movements, and which is never satisfied till exercised to the utmost upon its object.

" Revenge!—yes; the very slightest injuries are never passed by unnoticed or unatoned for in New Zealand: the remembrance is kept up from generation to generation, as a plea for aggression, should an opportunity be presented. It is revenge fostered by a spirit of cupidity and a spirit of pride, which leads them to preserve the trunkless heads of their enemies, as trophies of their victory. At some of their feasts, these heads are placed in rows at the top of the houses; but, generally speaking, when visited by any of the missionaries at these seasons, they are covered over with a tapued garment, to conceal them from our view. They are ghastly and dreadful objects—the features are most admirably kept—the hair and beard is uninjured—and nothing seems to be lost from the countenance but the eyes, which are closed up, and give a more death-like appearance to the whole. Taunting language is made use of to the head, as though they could hear and understand. 'What,' I have heard them say to these senseless objects, 'you wanted to run away, did you? but my *meri* overtook you: and after you were cooked, you were made food for my mouth. And where is your father? he is cooked:—and where is your brother? he is eaten:—and where is your wife? there she sits, a wife for me:—and where are your children? there they are, with loads on their backs, carrying food, as my slaves.' The custom of preserving the heads of their enemies is of recent date among the New Zealanders. They formerly used to preserve the heads of their friends, and keep them with religious strictness: and it was not till Europeans proposed to buy them, that the idea occurred to them of preparing the heads of their enemies; first as an article of barter, and, more recently as a trophy of victory. This inhuman traffic has been carried on to a great extent in the islands; and the natives have ceased altogether to preserve the heads of their friends, lest by any means they should fall into the hands of others to be sold; which, of all ideas, is one of the most horrible to them."—Pp. 129—131.

Christian missions commenced at New Zealand in 1814, by the Church Missionary Society; but little progress was made for several years, though the divine blessing appears to have rested in an eminent degree upon the efforts of the missionaries in *six* different stations.

Mr. Yate entered his work at New Zealand, Jan. 19, 1827; and he gives the following testimony to the generally improved condition of those among whom the missionaries have laboured:—

"The first thing I would notice is, the adoption of the Christian Sabbath, as a day of holy worship of Jehovah. For many years, this institution was totally disregarded; no native cared how its sacred hours were spent. Their usual business was carried on without interruption; and, in the settlements of the Society, where they were not allowed to work, they slept or played. Of course, no attention was paid to religious instruction, and sometimes a greater negligence was observable on this sacred day than on any other. But now, how changed the scene! Instead of the noisy merriment, the blustering excitement to mischief, all is peace. Sabbath-schools, in many of the native villages, are established, and regularly carried on; work, of every description, is laid aside; Christian worship is punctually attended; and the day as strictly regarded as in any well regulated village in England. In this, I am speaking of the christianized villages in the interior; not of those upon the coast, or in connexion with the shipping; in which, as the sailors on that day have frequently liberty to go on shore, the holy day is made a season of far greater iniquity than any other."

STORMY MARCH.

The stormy March is come at last,
With wind and cloud and changing skies,
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frost set free,
That brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But, in *thy* sternest frown, abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

B.

THE WRECK AT SEA.

The struggle is over! the storm-cloud, at last,
Has emptied itself, and the fury is past!
The ship is a ruin! the mariners wait
Their summons to enter eternity's gate.
The remnant of canvass that flaps in the wind,
Their signal of woe they may soon leave behind,
To give its last flutter above the wild surge,
As all it betokens, the deep shall immerge.
They see rising round them a chill restless grave,
While death loudly calls them from out the hoarse wave!

"Come to me, come! ye have no where to flee,
"But down in the waters for quiet with me!
"My thin, winding arms, ever naked and cold,
"Have nothing to warm them, but what they infold.
"My being unlawful, I have to sustain,
"By feeding on life that from others I drain,
"The sweet buds of childhood, youth's beautiful bloom,
"And age's ripe clusters, I pluck and consume!
"I traverse the world by the light that I steal
"Alone from the eyes that in darkness I seal!

"In ocean's black chambers, I welcome the forms
"That pass to my kingdom, through shipwreck and storms.
"The babe never prattles, nor climbs on the knee
"Of him who is low in the cold, deep sea!
"The eye of his widow grows sunken and dim,
"With looking, and waking, and weeping for him,
"The parent's fond heart slowly bleeds for the son,
"Till I for my throne a new trophy have won!
"Come! and the mourners away on the shore,
"Shall never behold you, or hear of you more!"

Hush! hush! thou pale monarch! a voice from above!
It chides thee—its tones are of mercy and love!
Away, king of terrors! in silence retire!
Though high is thy throne, there is one that is higher!
The sinking have look'd from the billows, that swell
Around them, to Him, who the surges can quell.
And he, who before, has the tempest allayed,
And said to the mariner, "Be not afraid,"
Is now walking over the waters, to tread
Upon the white spray that is pluming thy head.

A sail! ho! a sail, in the moment of need!
On yonder mad breakers she's riding with speed.
A rescue! it comes in the light little boat,
That's lowered and manned o'er the perils to float.
While, life for the perishing, hope for despair,
And joy and reward for affection are there,
With rocking and tossing, as onward she steers,
And shooting and plunging, the wreck as she nears,
One moment, and then the last wave will be cross'd!
Yet all is too late, if that unit be lost!

The helper and helpless, while panting to meet,
Have sent forth their voices each other to greet,
And when did those voices go out on the air,
An import so great, such an errand to bear?
Emotions too mighty for sound to convey,
Or, long for the spirit to feel in the clay—
A pulse never known in their bosoms before,
Is each proving now at the dash of the oar.
And sweet to their hearts will the memory be,
Of these clasping hands on the wild roaring sea.

From the American Token for 1836.

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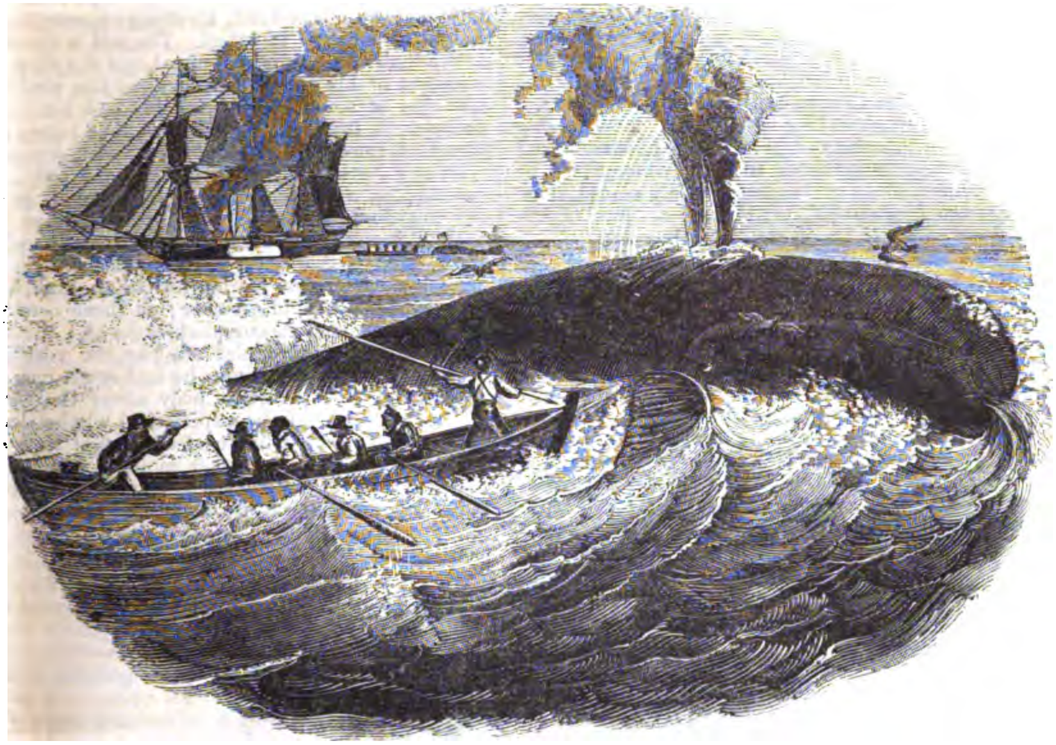
Nº. 197. PUBLISHED EVERY SATURDAY. MARCH 12, 1836.



Whale Fishing.

THE WHALE, AND WHALE FISHERY.

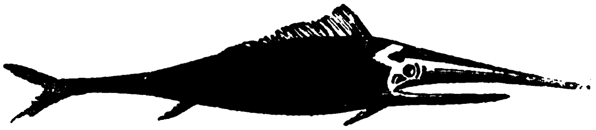
PUBLIC sympathy has been greatly excited, during the present winter, towards the suffering seamen of the *eleven* "whaling vessels," which having been reduced to extraordinary privations in consequence of being detained by the ice in Davis' Straits. Nearly 600 of those adventurous men were so detained: but through the merciful interposition of Divine Providence, *seven* out of the *eleven* ships are reported to have got clear of the ice, and most of them returned. Though the sufferings of the sailors have been less than was at first imagined, it cannot be conceived how great they have been, nor how many have perished through cold and hunger.

Hull has been the scene of unexpected joy, on Thursday, Feb. 18th, through the arrival of the Jane, one of the missing ships. When the *Viewforth* arrived at Stromness, in the Orkneys, "she had lost *fourteen* hands, who had perished, one after another, under great privations and sufferings, and had all of them been buried in the sea. The master of the Viewforth, and all the remaining men, were in a very pitiable state of health, such as to render it necessary for the whole to be put immediately under medical treatment, which was done without delay. Captain Tather's opinion is, that had the Viewforth remained at sea one week longer, nearly the whole of the persons on board would have perished. Captain Ross has proceeded to search for the remaining lost ships, according to the liberal provision of the Government.

Hull appears to have been the first town in England, from which adventurers, in 1598, entered upon the dangerous but lucrative trade of whale fishing; and the present shall serve as an occasion to give some account of this chief monster of the ocean.

Divine inspiration, in relating the history of creation, refers to these monsters, which cannot fail to be an interesting subject of contemplation to the pious investigator of the works of the Almighty. "*God created great whales*," says Moses; and religion requires that we examine, to become acquainted with every part of the creation, which has been, by its Maker, subjected to the dominion of man.

Seven different species of the whale are described by naturalists; but all of them cannot here be noticed.



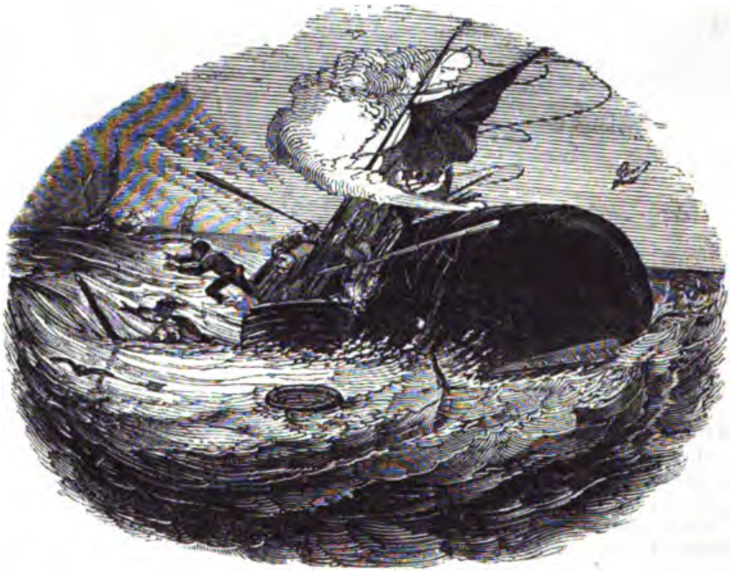
1. BALÆNA BO-OPS, or pike-headed whale, has a double pipe in its snout, *three* fins, and a horny ridge

on its back. It takes its name from the shape of its nose, which is narrower and sharper pointed than that of other whales. It frequents the northern ocean; and the length of that taken on the coast of Scotland, as remarked by Sir Robert Sibbald, was forty-six feet long, and twenty feet in circumference.

2. Balæna Mysticetus, the common Greenland whale, which is believed to be the largest. Its ordinary size is about *fifty* or *sixty* feet: though some have been found much larger, measuring about ninety feet long. For some account of the skeleton of one of these monsters, ninety-five feet long, as exhibited several years ago in London, our readers are referred to the Christian's Penny Magazine, vol. iii. p. 298.

A whale sixty feet long would weigh about *seventy tons!* or nearly the weight of three hundred oxen! Of this vast mass, the oil in a rich whale would be about *thirty* tons; and as this article was sold, some years ago, at about 60*l*. per ton, the produce of one of these monsters, in oil, would be about 1800*l*.!

The head of this animal is disproportionately large, forming about one-third of the entire bulk, the basis consisting of the crown bone, from each side of which descend those immense jaw-bones which are sometimes presented to our wondering eyes, and which the whalers place on deck as trophies of their success, and in order that the fine oil contained in them may ooze from their lower extremities. These jaw-bones are from fifteen to twenty feet in length, and extend along the mouth in a curved line. The lips, nearly twenty feet long, display, when open, a cavity capable of receiving a ship's jolly-boat, with her crew. The whale has no external ear, but when the skin is removed, a small aperture is discerned, for the admission of sound. This sense is very imperfect, yet the animal, by a quick perception of all movements made on the water, discovers danger at a great distance. The eyes are proportionably small, though the sense of seeing is acute; especially through clear water. The most unique feature in the structure of this animal consists in the speracles, or blow-holes, placed nearly on the crown of the head, throwing up water to the height of forty or fifty feet. The tail is the most active limb of this mighty animal, and the chief instrument of his motion; it does not rise vertically like that of most fishes, being flat and horizontal, only four or five feet long, but more than twenty feet broad; it consists of two beds of muscles, connected with an extensive layer surrounding the body, and enclosed by a thin covering of blubber; its power is tremendous, a single stroke throws a large boat with all its crew into the air. Sometimes the whale places himself in a perpendicular position with the head downwards, and rearing his tail on high, beats the water with awful violence; on these occasions the sea foams, and vapours darken the air; the lashing is heard several miles off, like the roar of a distant tempest. Sometimes he makes an immense spring, and rears his whole body above the waves, to the admiration of the experienced whaler, but to the terror of those who see for the first time this astonishing spectacle. Other motions equally expressive of his boundless strength, attract the attention of the navigator at the distance of miles.



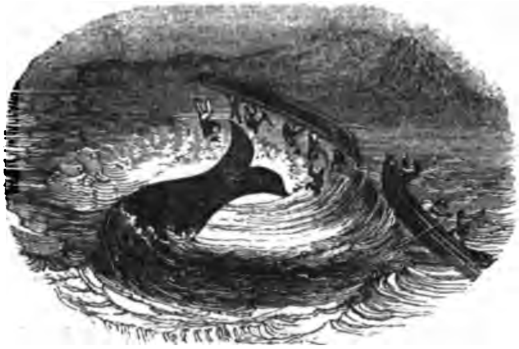
Dangers of Whale Fishing.

Whale fishing is one of the most daring and dangerous employments of man. The manner of taking whales is as follows:—every ship is provided with six boats, to each of which belong six men for rowing the boat, and a harpooner. Two of these boats are kept constantly on the watch at some distance from the ship. As soon as a whale is perceived, both the boats set out in pursuit of it; and as soon as it is struck, the men make a signal for assistance from the ship. The whale feeling the wound, runs off with prodigious violence. The rope which is fastened to the harpoon is about 200 fathoms long. At first, the velocity with which this line runs over the side of the boat is so great, that it is wetted to prevent its taking fire; but in a short time the strength of the fish begins to fail. If he runs out the 200 fathoms line of one boat, that belonging to another is immediately fastened to it; and there have been instances of all the ropes belonging to six boats being necessary, though half that quantity is seldom required. The whale cannot stay long below water, and he frequently comes to the surface for breath; but being much fatigued and wounded, he stays longer in sight than usual; another harpooner, therefore, strikes him, when he again descends, but with diminished force, and when he rises again, he is generally incapable of descending, but suffers himself to be pierced with long lances until he is dead. He is known to be near death by his spouting up the water deeply tinged with blood.

Some of the dangers of whale-fishing may be understood from the following by a captain.—" I arose and renewed the examination of the air and sea around, and was at length rejoiced by the sight of the boats in the eastern quarter, pulling towards the ship. On their approach, we were a little surprised by some unusual appearance, particularly by the obvious want of their complement of oars, and the solemn countenances of the rowers; but a deficiency in the number of men was neither observed nor suspected. As soon as they came within hail, my anxiety induced me to call out, and inquire what had happened; 'A bad misfortune indeed,' replied the officer commanding the first boat; 'we have lost Carr!' This awful intelligence, for which we were altogether unprepared, shocked me exceedingly, and it was some time before I was able to inquire into the particulars of the accident, which had deprived us of one of our shipmates. As far as could be collected from the confused account of the crew of the boat, of which he went out in charge, the circumstances were as follows:—The two boats that had been so long, had, in the outset, separated from their companions, and allured by the chase of the whale, and the fineness of the weather, they proceeded until they were far out of sight of the ship. The whale they pursued led them into a vast shoal of the species: they were, indeed, so numerous that their blowing was incessant, and they believed that they could not have seen less than a hundred. Fearful of alarming them without striking any, they remained for some time motionless, watching for a favourable opportunity to commence an attack. One of them at length rose so near the boat of which William Carr was harpooner, that he ventured to pull towards it, though it was coming towards him, and afforded but an indifferent chance of success. He, however, fatally for himself, succeeded in harpooning it. The boat and fish passed each other at the greatest rapidity immediately after the harpoon was thrown, the line was jerked out of its place, and instead of running over the stern, was thrown over the gunwale; its pressure in this unfavourable position so careened the boat, that the side sank below the water, and it began to fill. In this emergency the harpooner, who was a fine active fellow, seized the bight of the line, and attempted to relieve the boat, by restoring it to its place; but by some singular circumstance which could not be accounted for, a turn of the line fell over his arm, in an instant dragged him overboard, and plunged him under water to rise no more! So sudden was the accident, that only one man, who had his eye upon him at the time, was aware of what had happened; so that, when the boat righted, which it immediately did, though half full of water, they all at once, on hearing an exclamation from the man who had seen him launched overboard, inquired what had become of Carr! It is scarce possible to imagine a death more awfully sudden and unexpected. The murderous bullet, when it makes its way through the air with a velocity that renders it invisible, and seems not to require a moment for its flight, rarely produces an instantaneous destruction. The velocity of the whale, on its first descent, is usually about eight or nine miles per hour, or from thirteen to fifteen feet per second. At the time Carr was attempting to adjust the line, at the water's edge, when it must have been perfectly tight, in consequence of its obstruction to running out of the boat, the interval between the fastening the line about him and his disappearance, could not have exceeded the third part of a second, for in one second he must have been dragged to the depth of ten or twelve feet! The accident was so instantaneous, that he had not time for the least exclamation; and the person who witnessed it, declared he could scarcely recognize the object as it disappeared."

Sometimes the enraged whale, by a sudden elevation of its enormous tail, will dash the boat to pieces and toss it in the air, and kill several of the men; but the perils of those hardy mariners cannot be described, nor even conceived by those unaccustomed to the dangers of the mighty ocean.

Sympathy of landsmen, with these self-denying labourers for supplies and prosperity, is righteously demanded; and, perhaps, there are no better means of proving Christian solicitude for their welfare, than supplying them with Bibles, religious books, and tracts, to lead their minds to God by Jesus Christ, as is adopted by the British and Foreign Sailor's Society.



POPE PIUS VII. IN PARIS.

When Pius VII. was in Paris, at the time of the coronation of Buonaparte, the presidents of the various cantons were, among others, presented to his holiness. As many of them were very poor, they found it necessary to combine economy with etiquette. To save the expense of hiring carriages, they proceeded to the Pavilion of Flora on foot, taking the precaution of putting on gaiters, to preserve their white silk stockings from the mud which covered the streets. On arriving at the Tuilleries, one of the party put his gaiters into his pocket. It happened that the Pope delivered such an affecting address that all present were moved to tears, and the unfortunate president, who had disposed of his gaiters in the way just mentioned, drew them out instead of his handkerchief and smeared his face over with mud! The Pope is said to have been amused at the mistake, and Buonaparte made Michot, the actor, tell the whole story to the empress one evening after a court performance.

A Wonderful Nest.—While two sawyers, in a ship-building yard near Dundee, were employed in cutting up an oak log into planks, they discovered a a neatly built wren's nest, with an egg in it, firmly embedded in the heart of the wood, which situation, considering the age of the tree, it may have occupied for more than half a century.

MY SCRAP BOOK.

LEAF LXXXIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ON THE SUBSCRIPTIONS TO THE EPISTLES OF ST. PAUL.

MANY of the readers of this Magazine (especially those of the younger class), may not be aware, that the *subscriptions* to the Epistles in the New Testament, are not coeval with the epistles themselves, but were added in a later age, and not unfrequently by careless and unskilful hands. They are, therefore, always to be received with caution, and should never be quoted as part of the sacred oracles. In proof of this, it would be easy to adduce an abundance of the highest authorities; but as that would, perhaps, be wearisome to the reader, and as it is certainly unnecessary, I shall content myself with quoting the short, but judicious remarks of the learned Dr. Gill upon *seven* of these subscriptions, and archdeacon Paley, upon an eighth, all of which are notoriously *incorrect*. Before doing which, however, I will, for the guidance of the inquirer, place in one column, the names of the epistles, the subscriptions to which are probably correct, and in another column, those to which they are certainly otherwise.

	Probably true.		*Certainly false.*
Subscription to the	Romans.	Subscription to the	1st Corinthians.
	2nd Corinthians.		Galatians.
	Ephesians.		1st Thessalonians.
	Philippians.		2nd Ditto.
	Colossians.		1st Timothy.
	Philemon.		2nd Ditto.
			Titus.
			Hebrews.

DR. GILL ON THE SUBSCRIPTIONS TO SEVEN OF ST. PAUL'S EPISTLES.

1st Corinthians.

The following subscription is added, not by the apostle, but by some other hand since. "*The first epistle to the Corinthian was written from Philippi, by Stephanus, and Fortunatus, and Achaicus, and Timotheus;*" but as has already been observed, this epistle was *not* written from *Philippi*, but *Ephesus*, where the apostle now was, as appears from ch. xvi. v. 8.; nor was it sent by *Timotheus*, for he was sent out before the writing of this epistle (see ch. iv. 17); and the apostle puts an *if* upon his coming to them in ch. xvi. 10, which he would scarcely have done, if he had sent this letter by him, though very probably it was sent by the other three.*

1st Thessalonians.

The subscription to this epistle is not genuine, which runs thus. "*The first epistle unto the Thessalonians was written from Athens;*" whereas it appears from ch. iii. 1—6, compared with Acts xviii. 1—5, that it was written from *Corinth*, and not from *Athens;* nor are these last words, *from Athens*, in *Beza's Claromontane* copy, though they stand in the *Syriac* and *Arabic* versions of the London Polyglot Bible, which add, "*and sent by Timothy,*" and in the *Alexandrian* copy, and *Complutensian* edition.

2nd Thessalonians.

The subscription to this epistle is, "*The second epistle to the Thessalonians was written from Athens;*" though it seems rather to be written from *Corinth*. In the *Syriac* version it is said, "The second epistle to the Thessalonians, which is written from *Laodicea* of *Pisidia*, and sent by the hands of Tychicus."

1st Timothy.

[This subscription is] "*The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.*" This last clause is left out in the *Alexandrian* copy, and *Syriac* version; and, indeed, in the apostle's time, *Phrygia* was not known by such an appellation as *Pacatiana*, which was given to it some years after by the *Romans;* and which shows, that the subscriptions to the epistles are not only of human authority, but of later date, at least some of them. The *Arabic* version calls it the metropolis of *Phrygia*, and leaves out *Pacatiana;* and one of *Beza's* manuscripts, instead of *Laodicea*, reads *Macedonia*, from whence, as from *Philippi*, or some other city there, he thinks it was written; and several learned men have been of opinion that it was written from *Philippi*.

2nd Timothy.

[This subscription is] "*The second epistle unto Timotheus,*" so far is right; this is certainly the second epistle to Timothy: "*Ordained the first bishop of the church of the Ephesians;*" this is omitted in the *Syriac* version; nor is it likely, much less certain, that he was ever bishop of *Ephesus*†, or ordained bishop of any place, but was rather an evangelist (ch. iv. 5), "*was written from Rome;*" this is evident from his being a prisoner when he wrote it (ch. i. 8); and yet in the Alexandrian copy it is said to be written from *Laodicea*, "*When Paul was brought before Nero the second time;*" but whether he was before *Nero* at all is a question, or only before a Roman governor or judge.

Titus.

[This subscription is] "*It was written to Titus ordained the first bishop of the church of the Cretians.*" But this subscription, as many others, is not to be depended upon; it is not very likely that Titus was bishop of this church at all, since his stay there was but short, nor indeed elsewhere, seeing he was an evangelist; though this is asserted by *Eusebius* and *Sophronius*, who adds, that he died and was buried there: and what follows, that it was written from *Nicopolis* of *Macedonia*, does not seem to be just, as may be concluded from ch. iii. 12. Many learned men think it was written from *Colosse*, or some neighbouring place; though, when Paul wrote his epistle to the *Colossians*, it looks as if he had never been there before. The *Syriac* version adds, "*Sent by the hands of Zenas and Apollos*;" which is not unlikely, since he desires they may be accommodated by Titus with what was necessary for the remaining part of their journey (v. 13).

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* Dr. Adam Clarke designates the *subscription* to this epistle as "*palpably absurd.*"

† Some of the ancient ecclesiastical writers assert, that St. Timothy was bishop of Ephesus thirty years, and that, A.D. 97, while an idolatrous procession of the Ephesians was on its way to the temple of Diana, he was so grieved at seeing God thus dishonoured, that he rushed into the midst of these idolators and sharply rebuked them. Upon which they beat him with clubs, dragged him up and down the city, and left him for dead; but some Christians finding that he yet breathed, took him up and lodged him without the gate of the city, where, on the third day afterwards, he expired.

Now it is generally agreed that the apostle John wrote his Revelation, A.D. 96. Consequently, if the above story be true, St. Timothy was the angel whom that apostle was commanded by our Lord to address as follows. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen; and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent" (Rev. ii. 4, 5).

Can it for a moment be supposed that the man whom the apostle Paul in his first epistle to him, calls his "own son in the faith," and in the second, his "dearly beloved son," adding that he "greatly desired to see him, being mindful of his tears, that he might be filled with joy at the remembrance of the unfeigned faith that was in him," can it, I repeat, be for a moment supposed, that this Timothy had so far fallen, as to have rendered himself obnoxious to the above solemn remonstrance and threat of our Lord? Surely, the very absurdity of the supposition is its refutation.

S. J. B.

Hebrews.

The subscription to this epistle, is, "*Written to the Hebrews from Italy by Timothy.*" In the *Alexandrian* copy it is, "*Written to the Hebrews from Rome*;" which is very probable, since the Italian brethren send their salutations in it; and the words, "*by Timothy*," are left out, nor is it very likely it should [have been set by him] since it is clear from ch. xiii. 23, that he was absent from the apostle; and if he had sent it by him, what need was there to inform them that he was set at liberty?

Galatians.

(From Archdeacon Paley's *Horæ Paulinæ*.)

The epistle to the Galatians, is by the subscription dated from *Rome*; yet in the epistle itself, St. Paul expresses his surprise, "That they were *so soon* removed from him that called them," whereas his journey to Rome was ten years posterior to the conversion of the Galatians; and what I think is more conclusive, the author, though speaking of himself in this more than in any other epistle, does not once mention his bonds, or call himself a prisoner, which he has not failed to do in every one of the four epistles written from that city during that imprisonment. *See also, Dr. Lardner* (vol. 6) *on this epistle.*

In conclusion, I cannot but remark that, as these subscriptions are so notoriously apocryphal, it is, I think, to be regretted that they should be still retained in our Bibles; and more especially that they should continue to be printed in the *Roman* letter, which seems to stamp them with an authority equal to that of the epistles themselves. But if retained at all, surely, it would be better to print them like the running head lines, and the contents of the chapters in *italics*, that the inspired text may thus be distinguished from human additions, not a *tittle* of which latter should ever be foisted into the sacred Scriptures as of divine origin.

S. J. B *****.

ILLUSTRATION OF AMERICAN CHRISTIAN LIBERALITY.

Public spirit among Christians in America, will be strikingly illustrated by the following extracts from the New York "Christian Intelligencer" of Dec. 5.

"It seems that the subject of establishing a new college in some part of western New York, has recently been agitated; at the annual meeting of the Synod of Genneesee, on the thirteenth of last month, it was agreed that measures should be taken to ascertain what would be done in furtherance of the object by the several important towns in that region, the location of the contemplated college being the prize held out for competition in liberality; and the report of the committee to visit Buffalo, gives the following as the result in that opulent and spirited city.

"William Williams, 15,000 dollars, to endow the professorship of moral and mental philosophy, called 'The Williams Professorship.'

"Samuel Wilkeson, 15,000 dollars to endow a professorship of law, called 'The Wilkeson Professorship.'

"Alanson Palmer, 15,000 dollars, to endow a professorship of mathematics and natural philosophy, called 'The Alanson Palmer Professorship.'

"Hiram Pratt and Orlando Allen, 15,000 dollars, to endow a professorship of theology, called 'The Pratt and Allen Professorship.'

"Joseph Dart and George Palmer, 15,000 dollars, to endow a professorship of English literature and belles lettres, called 'The Dart and Palmer Professorship.'

"Pierce A. Barker, 15,000 dollars, to endow a professorship of languages, to be called 'The Barker Professorship.'

"Guy H. Goodrich, 15,000 dollars, to endow a professorship of chemistry and mineralogy, called 'The Goodrich Professorship.'

"H. B. Potter and John C. Lord, 15,000 dollars, to endow a professorship of Oriental literature and the Hebrew language, called 'The Potter and Lord Professorship.'

General Fund.

E. Walden	5,000 dollars
R. B. Heacock	5,000
Townsend and Coit	5,000
B. Rathbun	1,000
H. R. Seymour	1,000
Ira Joy	1,000
Gen. Porter	1,000
Wm. T. Miller	1,000
W. and P. Hodge	1,000
	21,000 dollars.

In addition to the subscription for a professorship, Col. A. Palmer has donated 20,000 in a lot of land of eight acres and a half, being the rear of Walden-hill, bounded by North-street and Pennsylvania avenue, about one mile and a half from the centre of the city, and commanding a view of the town, harbour, and river; five acres of which is given by Mr. Palmer, to the college, in connexion with judge Walden, who, it is expected, under certain circumstances, will donate five thousand dollars in addition to the above mentioned liberal subscription.

"And even this is not all that may be expected, for the chairman of the committee states, in the conclusion of his report, that as yet the subscription for the general fund has not been very extensively circulated among the citizens, and many gentlemen of known liberality are now absent from the city. In view of these facts there can be no doubt, that two hundred thousand dollars will be obtained from Buffalo, which, with the donations that may be expected from other sections of the country interested in this great undertaking, will constitute one of the most liberal endowments in the United States."

STATISTICS OF BUFFALO.

Drs. Reed and Matheson say, "Buffalo is a beautiful town, situated on rising ground, at the junction of the river and lake Erie; and it is thriving almost beyond example. In the year 1814, it was entirely destroyed by the British forces; so entirely, that it is said only one house was left standing. On the close of the war, the congress voted 80,000 dollars to atone for the loss it suffered. The town quickly rose, like another phœnix from the flames. Advancing commerce, however, has done more for it than any other cause. In 1825, it had only a population of 2,300: now it amounts to 12,000!"

Religious principle has kept pace with this extraordinary increase of population; for the following is its state in this respect as given by Drs. Reed and Matheson:—

Buffalo, Population 13,000.

	Places of Wors.	Hearers.	Commun.
Presbyterians	1	1000	350
Free, ditto	1	400	220
Baptists	1	400	150
Episcopalians	1	600	200
Methodists	1	600	200
Reformed Methodists .	1		
Germans	1	200	80
Catholics	1	800	
Universalists	1	300	
Unitarians	1	40	
Lutherans	1		

WHAT IS HEAVEN?

Heaven is unlike any thing of which we have any knowledge; and yet the mind of the believer, assisted by faith, has such a conception of heaven, as proves most satisfying to the soul. So unlike is heaven to any thing with which earthly beings are familiar, that the sacred writers seem embarrassed, when attempting to describe that holy and happy place. They have, in fact, never attempted a definite and full description of heaven; in their endeavours to aid the mind in its conceptions, they have contented themselves with an approximation to such a description. At one time, it is Abraham's bosom; at another, it is where Christ is, to behold his glory; again, it is represented as being a spiritual and holy condition,—a place of rest, where there are no tears, no death; neither sorrow, nor crying, neither any more pain; for the former things are passed away. To the beloved disciple, heaven appeared in vision, as a city of indescribable magnificence and splendor, having the glory of God. "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it, and the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it; and the Lamb is the light thereof."

A SAILOR CONVERTED BY A CHILD.

A Fact.

Some two years ago, a very profane and profligate sailor, who belonged to a vessel then lying in the port of New York, sallied out one day from his ship into the streets, on a cruise of folly and wickedness. He very soon met a pious little girl, whose feelings he tried to wound by using the most vile and infamous language. But he was unexpectedly met by a most severe rebuke. The little girl looked at him earnestly in the face—warned him of the danger of contemning the love and mercy of God—and with a solemn tone bid him remember that he must meet her shortly at the bar of God. This reproof, so unexpected and unlooked for from such a source, completely unmanned him. To use his own language, "it was like a broadside, raking him fore and aft, and sweeping by the board every sail and spar prepared for a wicked cruise." He could proceed no farther, but abashed and confounded, he returned to his ship. With every exertion he could not banish from his mind the reproof of this little girl. Her severe look haunted his terrified imagination; and her solemn declaration, "you must meet me at the bar of God," rung in his ear like a death knell. The more he reflected upon it the worse he felt. Sometimes he was stung almost to madness, and was half disposed to seek her out and take her life, and then his conscience would cry out upon him in strains of the most awful terror. This conflict was too severe to continue long. In a few days his hard heart broke within him, and he submitted cordially to the Saviour. He is now a strict and consistent follower of the Lamb. The Happy Sailor.—*Sailor's Magazine.*

ROYALTY IN POVERTY.

A manuscript diary of a resident of the metropolis, purchased the other day among some waste paper, at a place where it is part of the craft of dealing not to tell how they come by what they sell, contains the following entry:—"1772—January 22—died in Emanuel Hospital, Mrs. Wyndymore, cousin of Mary, queen of William the Third, as well as of queen Anne." Strange revolution of fortune! that the cousin of two queens should for fifty years be supported by charity! Of this lady there does not appear to be any printed account. A person of leisure might be interested by inquiring into the real affinity which this female, who died in an alms-house, bore to two sovereigns on the throne of England.

"THE QUAKER'S CONTROVERSY."

Controversy, as it has been repeatedly declared, is no part of the design of the Christian Penny Magazine, except with immorality and infidelity! Our respected "Friend," therefore, "J. S. B." must excuse the omission of his paper, especially as we could not fully accord with all his statements respecting the Holy Scriptures.

"Friends," generally, we are delighted to be assured, "do not undervalue the Scriptures:" and with many of them, whom we personally know and love for their truly Christian temper, their intelligent piety, and their cordial benevolence towards Christians of other denominations, we believe this is perfectly correct: but we fear, notwithstanding, that many of the "Friends" really "do undervalue the Scriptures," and make something else the ultimate appeal in matters of religion; if not, why this "Beacon controversy?"

Our candid and amiable correspondent says, "The orthodox Friends believe in an outward and inward revelation; or a written and a revealed will of God. The one is Christ within the hope of glory, the other is the Scriptures; and it is only by witnessing Christ within as a teacher that the beauty and mystical part of the Scripture can be understood: which agrees with that portion of Scripture, that 'the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.' Man then, in his natural state, is in a state of incapacity either to understand or to do the duties that the Scriptures inculcate; consequently this proves to demonstration the necessity of referring to something beyond, and higher than the Scriptures themselves, which is Christ, the power of God, and the wisdom of God."

Our "Friend's" reasoning, *we think*, very far from conclusive, much less from demonstration; though we fully believe the declaration of the apostle, and are deeply convinced that "the natural man," the merely animal man, or even the most cultivated rationalist, while prayerless in his reading the Scriptures, "cannot know the things of the Spirit of God, because they are spiritually discerned;" still we are certain that it is both *erroneous* and *dangerous* to refer to any thing as a *rule* of duty or a guide of life, "beyond and higher than the Scriptures;" and it is clear from the faithful testimony of history, that almost every error and heresy that have ever infected the church of Christ, have arisen from disregarding the Scriptures, or regarding something as superior.

Divine illumination, guidance, and influence, from the Holy Spirit, to wisdom, truth, and holiness, we firmly believe the corrupt and ignorant nature of man requires this renovating aid, and especially because they are so explicitly, repeatedly, and forcibly inculcated in the Scriptures: but they must be in perfect harmony; and any influence that is opposed or contrary to the testimony of Scripture must be delusion, and cannot be from God!

Chillingworth, a leading advocate of Protestantism, has said, "When you say that unlearned and ignorant men cannot understand Scripture, I would desire you to come out of the clouds, and tell us what you mean; whether that they cannot understand *all* Scripture, or that they cannot understand *any* Scripture, or that they cannot understand so much as is sufficient for their direction to heaven. If the first, *I believe the learned are in the same case.* If the second, every man's experience will confute you. If the third, why doth St. Paul say to Timothy, the Scriptures are able to make him wise unto salvation?"

While it is not our province to dictate to others, we must declare our conviction, that every humble reader of the Holy Scriptures will pray for the illumination of the Holy Spirit, to enable him to understand with clearness, comprehensiveness, and for his sanctification and salvation, the whole will of God; and that God will graciously "give his Holy Spirit to them that ask him," as a comforter, sanctifier, and guide, making savingly known, the character, offices, and redemption of Jesus Christ.

JOSEPH JOHN GURNEY'S JUDGMENT CONCERNING THE HOLY SCRIPTURES.

Joseph John Gurney, although not an oracle, is so truly respectable as a scholar, and so exemplary as a Christian, that his opinions are entitled to the most respectful attention. His high character as a minister among the "Friends," cannot fail to give weight to his judgment among that reflecting community; and we have, therefore, great satisfaction in giving his testimony to the supreme authority of the Scriptures in matters of religious opinion, in which, except some trifling verbal difference, we believe he would find a substantial argument among all real Christians. The following extracts are taken from "the seventh edition" of his excellent work on the "Distinguishing Views and Practices of the Society of Friends," 1834.

"Since the Holy Scriptures contain a *divinely* authorized standard of revealed truth, and *are fully sufficient for their purpose*, Friends have always refused to bind themselves by any other written creed. Nevertheless, in every period of the Society's history, the acknowledged faith of the body has been sound and unquestionable. Repeatedly have they confessed their belief in one ever-living God, all-wise, all-mighty, omnipresent, the Creator and Ruler of the universe, holy, just, true, and merciful; in the immortality of the soul; in the resurrection of the dead; in the eternity of future rewards and punishments; in the mysterious union and distinction of the Father, the Word, and the Holy Spirit; in the deity of our Lord Jesus Christ; in his incarnation and birth of the Virgin Mary; in his sinless human nature; in his meritorious obedience, sufferings, and death; in his resurrection and ascension; in his supreme and universal reign; in his spiritual presence with his people; and his glorious future coming to judge the quick and the dead.

"There is, probably, no body of Christians who have taken more pains than the Friends have done, to enjoin upon their members a frequent perusal of the Scriptures of truth. It is one of those duties which is annually brought home to us by a public inquiry addressed to all our inferior meetings; and it has been the subject of many a warm exhortation, and many a strong advice, issued by our yearly meeting itself. Nothing can have been more clear than the testimony of the Society to the divine origin of the book. Friends have always asserted that it was given by inspiration of God; and when our forefathers were defamed by their adversaries, and accused of unsound principles, they always appealed to Scripture as the *only* authoritative test by which their sentiments could be tried. They boldly invited their hearers and readers to imitate the example of the noble Bereans—to search the Scriptures daily, that they might know 'whether those things were so.'

"On this important subject, I apprehend that the views of Friends are in accordance with those of other sound and reflecting Christians, although there may prevail between them and ourselves some difference in *phraseology*. If we object to call the Scriptures the Word, or the Word of God, it is not because we entertain the smallest doubt that they are given by inspiration of God; it is only because the Scriptures themselves teach us that this name, *considered as a title of pre-eminence*, properly belongs to our Lord Jesus Christ. If we assert the essential superiority of the Holy Spirit, it is not that we regard the sacred writings as a fallible standard, or do not truly reverence them; but only that we are anxious to distinguish between that which is produced, and the power which produces it; between the work which we can see and handle, and *its divine, unchangeable Author*."

REVIEW.

An Introduction to the Study of Birds; or Elements of Ornithology, on Scientific Principles. With a Particular Notice of the Birds mentioned in Scripture. 12mo. cloth, pp. viii—584. Illustrated with numerous Wood-engravings. London: Religious Tract Society.

Ornithology is a study which to the young has many attractions, and it is peculiarly adapted to engage the attention of pious observers of the infinitely varied works of our almighty and glorious Creator. Works on natural history are numerous; and Harris and Carpenter have done much to illustrate the natural history of the Scriptures: but their volumes, however excellent, are capable of great improvement as popular introductions.

This second volume of natural history by the Religious Tract Society, is a very excellent work on ornithology, written by a sensible scientific observer of the instincts and habits of birds. We have understood that it is the production of a professional gentleman of superior acquirements connected with the Zoological Gardens, Regent's Park; and the order of arrangement, variety of information, pious sentiment, and elegance of style, do him the highest honour.

Corresponding with the excellency of the composition are the beautiful engravings, amounting in number to nearly 200. This volume would form an admirable school-book for superior seminaries, especially those for ladies. In perusing this elegant volume, we have been forcibly reminded of the striking lines of Hurdis on the construction of the bird's-nest; and we cannot but transcribe them, in our commendation of this publication, and as an illustration of this admirable branch of the works of our blessed Creator.

"——— It wins my admiration,
To view the structure of that little work,
A *bird's-nest*. Mark it well within, without,
No tool had he that wrought, no knife to cut,
No nail to fix, no bodkin to insert,
No glue to join: his little beak was all,
And yet, how neatly finish'd! What nice hand,
With every implement and means of art,
And twenty years' apprenticeship to boot
Could make me such another? Fondly then
We boast of excellence, whose noblest skill
Instinctive genius foils."

THE DEATH-BED SCENE OF THE RABBI JOHANNAN BEN ZACHAI.

EXTRACTED FROM THE TALMUD.

THE great, the wise, the learned droops!
What can arrest the hand of death?
O'er his couch affection stoops,
Watching each groan and lengthen'd breath:
While o'er his limbs the cold damps creep
His heavy eye is seen to weep.

Then was each heart with anguish rent,
Who had expected such a scene?
After a life in duty spent,
For such an end to come between
Him and the paradise above;—
This call'd forth all their grief and love.

At length it utterance found in sighs!
Rabbi! the light of Israel, say,—
Oh! listen to our earnest cries,
Thou right-hand, pillar, prop, and stay;
Strong hammer, teacher, do not sleep
In death,—but say, who dost thou weep?

Those well known accents struck the ear,
Enter'd the heart whose purple stream
Was chill'd,—and every sense with fear;
But there arose a transient gleam,
The dying embers sprang to light,
The fading eye once more shone bright.

He answer'd;—"Did they take me hence
"And bear me to a monarch's throne,
"I there could make a good defence,
"A king to-day, to-morrow gone;
"A monarch made of flesh and blood,
"I could encounter;—not with God.

"A king of earth! were he to frown,
"His anger could not always last;
"Were he in chains to cast me down,
"Those chains could not be always fast;
"Should he condemn me to the death,
"He could not stop my spirit's breath.

"Him I could sooth, by word, or deed,
"Or bribe with wealth a boundless store;
"Yet even then in this my need,
"I could not but my state deplore;
"A chillness on my frame would creep,
"And as at present, I could weep!

"But now before the King of kings,
"The ever-blessed God I go!
"He who controls all mortal things,
"And dooms to endless bliss or woe;
"But who himself shall still endure,
"When earth and skies shall be no more.

"If He is angry, it shall last
"For ever:—Oh, the dreadful thought!
"If He condemn, the chains are fast;
"No freedom though with kingdoms bought.
"If He should doom, the death is sure,
"And it for ever shall endure.

"No eloquence can him persuade,
"Nor riches bribe however vast,
"Moreover in his word 'tis said
"There are two roads, one must be past,
"To paradise, and endless woe;
"I know not to which end I go.

"Attendant guides are waiting here,
"To bear my soul from hence away;
"Can I control the gushing tear?
"Dear friends and children, ye must say.
"Will ye not join me while I weep,
"And ere in death I fall asleep?"

Now pass me to a different scene;
Another Jewish teacher sees
His end approaching; he has been
In dangers oft by land and seas
Preaching to Jew and Gentile too,
What Jesus Christ for all can do.

Now by a tyrant doom'd to die,
He from a prison writes[*] his friend!—
No relative to him is nigh,
Over his bed of straw to bend;
He soon to martyrdom must go,
But this is not a cause of woe.

"I am prepar'd for sacrifice
"And my departure now is nigh;
"The battle fought; I win the prize!
"My course is finish'd; and that eye
"Beneath whose beams I kept the faith,
"To Paul, his aged servant saith,—

"There is a crown of righteousness
"Laid up in store to bind thy brow,
"The Saviour has proclaim'd thee his,
"And will make good his ancient vow.
"God by an oath did once declare,
"Who seeks his Son, takes refuge there;
"Strong consolation shall receive,
"And he will not his own deceive;
"Comfort is this—in life and death,
"To Jesus he shall yield his breath."

Nov. 14, 1835. MRS. HOPKINS.

[*] The two epistles to Timothy were written from Rome when Paul was brought before Nero the second time.

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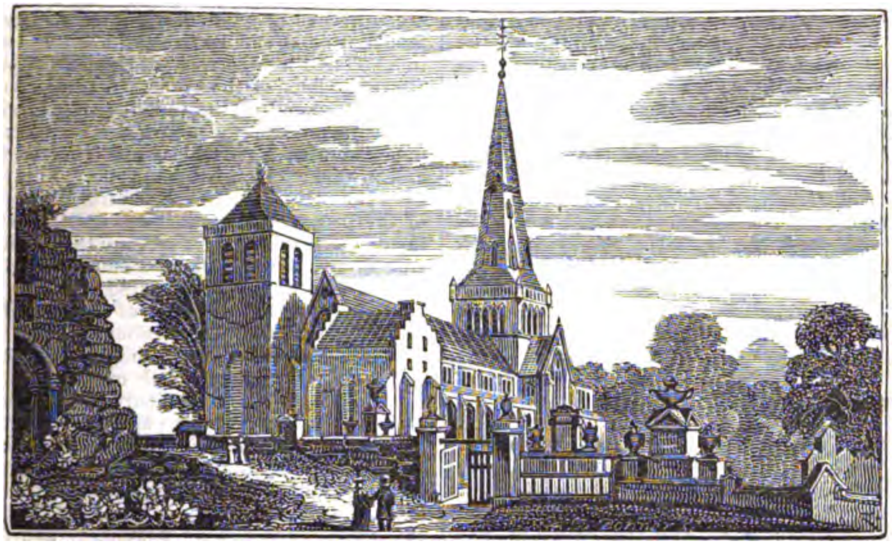

View of Glasgow Cathedral.

STATISTICS OF GLASGOW.

Glasgow is one of the most ancient cities of Scotland; and, until recently, having been exceeded by Manchester, it was, after London, the most populous in Great Britain. Glasgow, however, is important in the estimation of the Christian, not only on account of its vast population—its extensive trade—and its immense wealth—but by reason of the intelligence, public spirit, and religious feeling of many of its inhabitants.

Glasgow is situated in Lanarkshire, on the north bank of the Clyde, forty three miles from Edinburgh; it includes the barony of Gorbals, the suburbs of Calton, Bridgetown, Brownfield, Anderston, and Finnieston, and is considered the metropolis of the west of Scotland. Its general appearance is clean and neat, with few mean houses or dirty alleys. In beautiful regularity, however, it has nothing to compare with the New, nor in rugged loftiness and gloomy grandeur, with the Old Town of Edinburgh.

Origin and Progress of Glasgow.

Glasgow owes its origin to St. Mungo, or Kentigern, who founded here a bishopric in the year 560, and died the following year. His tomb is still to be seen in the ground, at the east end of the cathedral. For five hundred years after this period, Glasgow seems to have made little or no progress; but in 1115, David I. while prince of Cumberland, refounded the see, and having, in 1124, succeeded his brother Alexander I. as king of Scotland, he promoted his preceptor and chaplain, John Achaius, to the bishpric, who founded, and built part of the Cathedral, or High Church, which was solemnly consecrated, on the ninth of February 1133, in presence of the king, who endowed it with the lands of Partick. After this the place seems to have risen into a little more importance, for in 1180, we find Joceline, who had succeeded to the bishopric, procured a charter from William, surnamed the Lion, erecting the town into a royal burgh, with the privilege of holding a fair for eight days annually. In 1268, we find the town governed by a provost, and baillies, who had the power of transferring property, and holding courts for the administration of justice. In 1450, bishop Turnbull obtained from James II. a charter, erecting the town and patrimonies of the bishopric into a regality. He also procured a bull from pope Nicholas V., for erecting a university within the city, which he amply endowed. The establishment of this seat of literature, contributed more than all that had previously been done towards the enlargment of the town, which was still so inconsiderable as not to contain more than 1500 inhabitants, who resided chiefly in the vicinity of the Cathedral, and in that part of the High-street, which was bounded by the bishop's palace, and the convent of the Black-friars, now the college church, the cross, or place of public resort, being at the intersection of the Rottenrow, Drygate, and High-street. After this period, the buildings were gradually extended downward to the present cross, and thence eastward on the Gallow-gate. In 1484, the Tron church was built and dedicated to the Blessed Virgin, and the Trongate was built as far as the church. The Salt-market was then formed in order to procure easy access to the Clyde, and a number of the inhabitants, who lived chiefly by fishing in the river, and selling their fish, having formed themselves into a society, for the convenience of their business, built part of the Bridge-gate, then called Fisher's-gate. This appears to have been the first company formed in the city for commercial purposes, and fish, particularly salmon, was long the staple of its trade, in return for which was imported, chiefly from France, brandy and wines. Glasgow, however, continued long to hold an inferior place among the towns of Scotland, and rated only the eleventh among royal burghs, so late as the reign of queen Mary. It was not, indeed, till after the Union, a measure to which its inhabitants were most violently opposed, that Glasgow began to appreciate, and to improve the advantages of her situation. It was then she began to exchange goods for tobacco, with the colonies of Maryland and Virginia, which for some time she did in vessels hired from the English. In 1718, her first vessel crossed the Atlantic, and so completely had she engrossed the trade before the American war, that out of 90,000 hogsheads imported into Britain, 49,000 belonged to Glasgow.

Trade and commerce have so prodigiously increased, that the capital now employed in buildings, the machinery, and spinning of cotton alone, in Glasgow, is believed to amount to upwards of 2,000,000*l*. Various other trades are carried on to an immense extent, especially iron works, and the manufacture of steam-engines for their different processes of manufacturing. Letter-press printing was introduced into Glasgow, by George Anderson, in 1630, and was carried to the highest point of perfection which it has yet attained by Robert and Andrew Foulis, about the year 1740. About the same period, type-founding was introduced by Alexander Wilson, whose foundery, under his son and grandson, has become the most celebrated in Europe.

Cathedral, or High Church of Glasgow.

Popery has left its magnificent monuments in the cathedrals and parish churches throughout Great Britain, not only where its episcopacy has been retained, but even among the Presbyterians of Scotland. Among the numerous public buildings of Glasgow, the first place is certainly due to the Cathedral, or High Church, a very splendid edifice, and the most entire specimen of Gothic architecture to be found in Scotland. It appears to have been founded by John Achaius, bishop of Glasgow, in 1129, which is the date of his promotion to the see by David I., who, upon its consecration, in 1133, endowed it with the lands of Partick. It continued to be carried on by succeeding bishops, aided by collections from all the churches of Scotland, and a liberal sale of indulgences, to all who contributed to the pious undertaking, until, by bishop Joceline, it was dedicated to St. Mungo, or Kentigern, on the last day of May 1197. From an inscription upon the Abbey Church of Melross, it appears that the architect was John Murdo, who, by the works which he executed, seems to have been at the head of his profession.

John Murdo some time callit was I,
And born in Parysse certainly,
And had in kepying all mason werk
Of sanctandroys, the hye kyrk
Of Glasgu, Melros, and Paslay,
Of Nyddysdayl, and of Galway.
Pray to God and Mari baith,
And sweet St. John, keep this haly kyrk frae skaith.

The original plan of this cathedral, was in the form of a cross, though the transverse part on the south side has never been carried higher than the first tier of arches. It is 319 feet long, 65 broad, and 90 feet high within the walls. The circumference,. measuring round the walls and abutments, is 1090 feet, it is supported by 147 pillars, and lighted by 157 windows of various dimensions, many of which are of exquisite workmanship. About the centre of the building, a square tower rises nearly thirty feet above the roof, supported by four massy pillars, each twenty-nine feet six inches in circumference. On this tower, about the year 1420, was built a tapering octangular spire, with diminishing battlements. The spaces between the battlements are enlivened by pointed windows, and relieved by mouldings and small spires, the whole terminating in a ball and weathercock, at the height of 225 feet above the floor of the choir. A similar tower, rises on the west end of the building, to a level with the first battlement of the above described, and is surmounted with a pyramidal roof covered with lead, and terminated by a ball and vane. This tower contains the bell and clock. From the elevated situation of the ground upon which it is built, being 104 feet above the level of the river, the cathedral is a most conspicuous object, and commands a delightfully extensive view of the surrounding country. The bold and lofty arches in the body of the church, formed by the concurrent ramifications of the opposite columns, and the massive pillars, exhibit a grand perspective of the melancholy cast, though the effect is somewhat hurt by the partitions, by which it is divided into two different places of worship. Both places, the outer and inner churches, have, however, been lately repaired, in a style corresponding to the building, the large western window has been opened, and repaired at an expense of 500*l*. the great eastern one has also been opened, and filled with stained glass, and the whole has now a very imposing and sublime effect.

Churches and Chapels in Glasgow.

Besides the *two* places of worship in the cathedral, there are *ten* parish churches belonging to the established church of Scotland, and *eight* chapels of ease in Glasgow. Some brief notices of them will aid our readers in forming an idea of the progress of religion with the advancement of the population.

1. College Church, built on the site of the Black Friars Church, in 1699. 2. The North-west or Ram's Horn, erected by the community in 1720. 3. St. Andrew's, begun in 1739, and finished in 1756. 4. St. Enoch's, built in 1780. 5. Tron Church, built in 1794, the old church of the Virgin Mary having been destroyed by fire in 1793. 6. St. George's. 7. St. John's. 8. St. James's. 9. New Barony. 10. The Gorbal's.

Dissenters at Glasgow.

Religion has flourished not only in the established church at Glasgow, but among Dissenters; and their progress in this great city seems astonishing, when we consider that a century ago, there was not one dissenting congregation in this part of Scotland. The dispute which ended in the first secession commenced only in 1732, and the first chapel was opened about the year 1740: the first four seceders were the Rev. Messrs. Ebenezer Erskine, William Wilson, Alexander Moncrief, and James Fisher, the last of whom settled, in 1741, at Glasgow.

Many new chapels have been erected during the last *fifteen* years at Glasgow; but the following, written in 1821, is taken from the excellent Glasgow Geography in five volumes. " There are seven meeting-houses belonging to the United Secession; seven to the Synod of Relief; two to the Original Burghers; two to the Episcopalians; two to the Congregational Union; one to the Reformed Presbyterians; one to the Catholics, &c. &c.; all handsome and commodious buildings, but none of them meriting particular description, with the exception of Dr. Wardlaw's, belonging to the Congregational Union in George's-street, which is built in the Grecian style, and, for simple elegance and chaste grandeur, is universally admired, and Dr. Dick's, or the chapel of the Grey Friars, belonging to the United Secession, North Albion-street, also built in the Grecian style, and still more splendid than the former, though not so happily situate for being seen —with the Catholic Chapel in West Clyde-street, which is completely antique, and has been pretty generally eulogized as an eminently beautiful specimen of the true Gothic style of architecture."

Religious Statistics of Glasgow.

Glasgow includes many of the most liberal and public-spirited Christians in the British empire; and, by their zeal and munificence, surprising efforts have been made during the last fifty years, as will be manifest from the following paragraph from a Scotch periodical of April 1834.

"The church accommodation in Glasgow, according to Dr. Cleland's large work (2nd edition), is as follows, at three different periods; and it affords a beautiful illustration of the power of the voluntary principle, to adapt itself to the increasing population.

Date.	Population in City and Subs.	Sittings in Churches and Cha. of Ease.	Sittings in Dissent. Pla. of Wor.
1780.	42,832	14,780	8,101
1821.	147,043	24,780	32,397
1831.	202,426	30,928	42,497

"In 1831, there were ten city and two suburban churches, and fourteen chapels of ease in the city and suburbs. Dissenting chapels sixty-two; making in all seventy-six voluntary churches. The Dissenters exceed the Churchmen in Glasgow in a much greater ratio than appears from a glance at the foregoing results. The dissenting places of worship being built to meet actual demand, are, generally speaking, much better filled than the churches."

Charitable Institutions in Glasgow.

Glasgow is distinguished for its charitable institutions, but we can name only a few of them. St. Nicholas' Hospital was endowed by bishop Muirhead, in the reign of James III., for the support of twelve old men, and a priest: and archbishop Leighton, in 1677, mortified 150*l*. for the benefit of two poor men. The funds of this institution, from some unknown cause, have been so reduced, that not more than ten persons receive from it, each 3*l*. per annum. Hutcheson's Hospital was founded, 1639-40-41, by two brothers, George and Thomas Hutcheson, the one a notary, and the other a preacher. By subsequent benefactions, the stock has increased to above 27,000*l*. sterling, and the patrons have been able to distribute nearly 3000*l*. per annum. Ninety-three old men, and one hundred and nineteen old women, have in one year received pensions of 25*l*. each, while eighty boys, have at the same time, received the benefit of the charity, that is education, a suit of clothes in April, in October a pair of shoes and stockings, and three pounds per annum, in lieu of board. Mitchell's Mortification, made in 1729, affords 100*l*. per annum, to be divided among decayed burgesses, or their families. Tennent's, made in 1741, yields 46*l*. per annum, to three widows, each eighty merks [4*l*. 8*s*. 10⅔*d*.] the remainder goes to two of the charity schools, under the management of the General Session. Wilson's charity, founded in 1778, educates at present forty-eight boys, in reading, writing, and church music. In April each boy receives a complete suit of clothes, in October a shirt, and a pair of shoes and stockings. Each, on leaving school, is presented with a Bible. Millar's charity, founded in 1790, educates about sixty girls, at a yearly expense of between two and three hundred pounds. The Town Hospital was opened in 1733, and is supported by donations, assessments, &c., which have amounted to 12,000*l*. in one year, and in 1817, not less than 25,000 persons were upon its books. A housekeeper, a clerk, and a chaplain, who is also school-master, are maintained within the house, and its inmates commonly amount to about five hundred, but its out-pensioners are much more numerous. In addition to all these, the Merchants' house distributes to decayed members annually, above 900*l*. and the different incorporated bodies, from two to three thousand pounds. Glasgow has also a Magdalene asylum, a lock hospital, dispensary, &c. &c., and benevolent societies of one kind and another, far too numerous to be here particularized. Taking the whole amount of public charities, they have been calculated at a sum considerably above 33,000*l*. per annum.

Glasgow University.

Glasgow University is, by scholars and Christians, regarded as its grandest ornament. It owes its origin to William Turnbull, Roman Catholic bishop of Glasgow, who, in 1450, laid the foundation of the institution, by establishing a teacher of theology, and three professors of philosophy; and the reigning pope, Nicholas V., at the request of James II., issued a bull licensing the college as a school for theology, canon, and civil law, and the liberal arts, with privileges to the professors and students similar to those of the university of Bologna; and he vested the office of chancellor of the institution in the successive bishops of Glasgow. Ample endowment was bestowed on the new seminary by the founder, and James II. granted it many privileges and immunities.

Popery falling before the light of truth in 1560, the ecclesiastical hierarchy was overthrown by the Scottish Reformation, proving almost ruinous, at least for a time, to the university of Glasgow. The professors and other officers, who belonged to the clerical order, fled before Presbyterians, and the chancellor, archbishop James Beaton, going to France, carried away the charters and records, and deposited them in the Scots' College at Paris. The university continued in a very depressed state till James VI. granted a new charter, and endowed it with valuable property; since which it has acquired high reputation as a school of science, especially since the middle of the past century.

Glasgow University buildings, with the four courts, three of which form quadrangles, occupy a space equal to 9556 square yards. The eastmost range of buildings which was rebuilt so late as 1811, contains the anatomical theatre, the common hall, seventy-three feet long, and rooms for the humanity, Greek, Logic, Chemistry, Medical and Mathematical classes. The library is a handsome insulated building, on the south-east extremity; the faculty-hall, fronting High-street, is a very spacious room, handsomely wainscoted. There is also a chapel for the professors and students, very handsomely fitted up. At the entry to the garden, which consists of several acres, inclosed by a stone wall, and laid out in walks and shrubberies, for the use of the professors and students, with an observatory near the east end of it, stands the Hunterian Museum, which is allowed to be the best imitation of classical building in Great

Britain. It was erected in 1804, from designs by Mr. Stark. The principal front forms a Roman Doric portico of six columns; and behind the portico is formed a recess, separated from it by a second row of columns. The beauty of this structure is not confined to the portico. Its general proportion, the simplicity of its parts, and the elegance of its form, render several views of it not inferior to that of the principal front. The interior, likewise, corresponds in a remarkable degree with the exterior appearance. There are throughout the whole, a simplicity, an elegance, an attention to picturesque effect, with a unity and consistency, rarely to be met with in modern works. It contains, as its name implies, the museum bequeathed to the university by the celebrated Dr. William Hunter, of Longcalderwood, Kilbride, latterly of London, one of the most valuable collections in Europe, of natural history, paintings, medals, anatomical preparations, books, &c. &c. The medals alone are estimated at 30,000*l*. The university being originally in the hands of ecclesiastics, depending on the cathedral, was nearly brought to ruin at the Reformation. By the munificence, however, of public and private individuals, it was speedily relieved, and is now very amply endowed. Under its patronage are a great number of bursaries for the assistance of students. Mr. Snell's foundation is perhaps the most liberal in Britain. This gentleman, in 1688, bequeathed an estate in Warwickshire, for the support of Scotch students at Baliol college, Oxford, who shall have studied some years at Glasgow university. The funds from the estate, now afford 70*l*. per annum, for ten years, to each of the ten students. Another mortification, under a different patronage, at the same college, yields 20*l*. per annum, to each of four Scottish students, which is generally given to Glasgow exhibitioners. The university nominates to both these exhibitions. The establishment at present, consists of a lord chancellor, lord rector, dean of faculty, the principal and professors of divinity, church history, oriental languages, natural philosophy, mathematics, moral philosophy, logic, Greek, humanity, civil law, materia medica, anatomy, practical astronomy, and the regius professors of natural history, surgery, midwifery, chemistry, and botany. The number of students is about 1400. The Andersonian Institution, founded by the late Mr. Anderson, professor of natural philosophy in the university, deserves also to be noticed in this place, as contributing materially to the diffusion of knowledge among the citizens of Glasgow.

List of the Places of Worship in Glasgow.

Furnished by an intelligent lay gentlemen of Glasgow.

	Sittings.	
In Connexion with the Established Church.		
Outer High Church	1366	
Inner, ditto	1148	
Blackfriars	1218	
St. Andrew's	1210	
St. George's	1317	
Tron (St. Mary's)	1341	
St. Enoch's	1224	
St. David's	1148	
St. John's	1636	
St. James'	1371	
Barony	1248	
Chapel of Ease, Albion-street	1696	
Gaelic Chapel, Ingram-street	1090	
————, Duke-street	1300	
Carried forward	18,313	
Brought forward	18,313	
Gorbal's Church	1600	
—— Gaelic Chapel	1050	
Calton Chapel	1400	
Anderston Chapel	1250	
Addition to Chapels in the Established Church	2000	
Four New Chapels lately erected, or in the course of erection, suppose	3600	
		29,213
In connexion with Nonconformists.		
The United Secess., Albion-street	1480	
Regent-street	1344	
Wellington-st.	1462	
Duke-street	1400	
Nicholson-st.	1000	
Eglinton-street	1250	
Campbell-st.	1300	
Melville-street	1540	
One Chapel erecting, suppose	1200	
		11,976
The Relief Connexion.		
Downhill-street	1250	
Campbell-street	1250	
John-street	1400	
Anderston	1140	
Gorbals	1700	
Bridgetown	1320	
		8,060
Original Secession.		
Campbell-street	1500	
Runfield-street	1250	
		2,750
Congregationalists (Independents).		
Nile-street	1550	
George-street	1380	
Albion-street	900	
Gaelic Chapel	700	
Grayfriars	500	
		5,030
Reformed Presbytery.		
Great Hamilton-street	1000	
New Congregations	250	
		1,250
Baptists.		
Hope-street Chapel	900	
George-street, ditto	300	
Portland-street, ditto	350	
Anderson and University	750	
		2,300
Episcopalians.		
Chapel at Green-street	700	
Runfield-street	1000	
		1,700
Methodists.		
John-street	1000	
Bridge-street	1250	
		2,250
Unitarians.		
Union-street		600
Friends, (Quakers).		
Portland-street		300
Glassites		300
Smaller Bodies		500
Total, Nonconformists		37,016
Total, Conformists		29,213
Total sittings in the various places of worship in Glasgow		66,229

Extracted in part from "Cleland's Annals of Glasgow."

CHRISTIAN LADY'S FRIEND.

BIOGRAPHY OF SARAH.—PART II.

Abraham had now left his native country about nine years, and his beloved Sarah had brought him no child: the mind of the patriarch, therefore, began to despond. But " the word of the Lord came unto Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding great reward" (Gen. xv. 1). This well-known voice, however, did not fully relieve his mind; and he said, " Lord God, what wilt thou give me seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir" (ver. 2, 3). Abraham was at a loss to conceive how the covenant of God could be fulfilled, while he had no child, and his beloved wife *seventy-four* years of age. But " the word of the Lord came unto him, saying, This shall not be thine heir: but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be" (ver. 4, 5). Abraham's mind was satisfied, " and he believed in the Lord."

Sarah was made acquainted with the purport of this repeated vision of God: but her mind was not so vigorous in faith and hope as that of her husband. Hence, after waiting another year, conscious that through age she was incapable of child-bearing, Sarah persuaded her husband to take a secondary wife, a policy culpable in itself, and which broke her future peace of mind. Moses thus relates the case, " Now Sarai, Abraham's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from child-bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be unto thee; I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. And Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face" (Gen. xvi. 1—6).

Sarah's impatience hurried her to this strange folly, doubtless without imploring the consent and blessing of God: and Abraham, instead of seeking the Divine direction, " hearkened to the voice of Sarai," and yielded to the temptation. Thus we behold " the father of believers" dishonour his elevated character, by violating the original institution of marriage, and becoming an example of polygamy! Who can wonder that this unadvised step should lay the foundation of envy, jealousy, and bitter contentions in the family, and furnish a kind of apology for some of his descendants to imitate?

Divine revelation does not record the manner in which Sarah received her injured servant, after she had been prevailed on to return in submission to the authority of her offended mistress. Hagar, in due time, bare a son to Abraham, when he was "*fourscore and six years old*," and the joyful father, ignorantly concluding that this " son of the bondwoman" was the promised see, the wife of his youth continuing barren, brought him up as the heir of all his property: nor was his mistake corrected until Ishmael was thirteen years of age, when the Lord renewed his covenant with his tried servant, and promised him a son by his beloved Sarah.

Abraham had exemplified his sincerity as the servant of God, although his eminent faith was not unattended with weakness. " And when Abram was *ninety years old and nine*, the Lord appeared to Abram, and said unto him, *I am* the Almighty God: walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly" (Gen. xvii. 12). Sarah was *eighty-nine* years old, but a new dispensation of the Divine goodness was now to be unfolded, and the covenant was renewed with special significancy. On this occasion the faithful patriarch and his wife received new names. Abram, signifying *high father*, was changed to Abraham, the *father of a multitude*. To complete the felicity of Abraham, he was assured that Sarai, the faithful wife of his early years, should bear him a son, who should be the heir of all the blessings so repeatedly promised, and be the channel of conveying them to future generations, and to all nations, by means of the long expected Messiah.

" And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but *Sarah* shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (ver. 15, 16). Sarah must no longer be called *my princess* which Sarai signifies; as if her honour were limited to her own family: but as Sarah signifies, *princess* even of multitudes, intimating, that from her should come, not only a numberless posterity, but the Messiah, " the Prince of the kings of the earth."

" Strong in faith giving glory to God," " then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a *hundred years old?* and shall Sarah, that is *ninety years* old bear?" Abraham, as " the father of many nations," was delighted with this divine promise; but the best affections of his heart were moved towards his son Ishmael. Like a man of God, therefore, and a pious parent, Abraham poured forth his soul in supplication for his present and eternal welfare. " And Abraham said unto God, O that Ishmael might live before Thee!" (ver. 18.) His generous prayer was heard and answered: while the promise was repeated, " And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham" (ver. 19—22).

Sarah was doubtless made acquainted with this revealed purpose of God respecting her; but her mind was to be prepared by a more special communication: for she might probably doubt the accuracy of Abraham's impressions made in a night vision. Special divine messengers, therefore, bending their course to Sodom to execute judgment on the guilty cities of the plain, were cordially received by the patriarch, who gave the apparent strangers the best entertainment; and he soon recognised in one of them, "the angel of the Lord"—"the Lord of angels;" and gave him worship as "the Lord of glory!"

Abraham having entertained his heavenly guests, received a divine reward; and "they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh? saying, shall I of a surety bear a child, who am old? Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh" (Gen. xviii. 9—15).

Bishop Hall in his "Contemplations," remarks, "Abraham heard this news from the angel, and laughed; Sarah heard it and laughed: they did not more agree in their desire, than differ in their affection. Abraham laughed for joy; Sarah for distrust: Abraham laughed, because he believed it would be so; Sarah, because she believed it could not be so: the same act varies in the manner of doing, and the intention of the doer. Yet Sarah laughed but within herself, and is betrayed: how God can find us out in secret sins! How easily did she now think, that he, who could know of her inward laughter, could know of her conception; and now she that laughed, and believed not, believeth and feareth. What a lively pattern do I see in Abraham and Sarah of a strong and weak faith! of strong in Abraham, and weak in Sarah!"

Abraham and Sarah's faith and patience were now to undergo a further trial. Circumstances unknown to us, but, as some have supposed, connected with the awful judgment of God upon the guilty Sodomites, induced Abraham to remove his place of sojourning into the land of the Philistines. Among this people his shining reputation for confidence in God lost much of its holy brightness, affording lessons of the most profitable instruction to believers in all generations.

LINES ADDRESSED BY A GENTLEMAN TO HIS WIFE.

The bonds are sacred and divine,
Which knit my inmost soul with thine
So fast, that we shall still be join'd,
When death shall free the aspiring mind.
For doubly, trebly, bound thou art
To every fibre of my heart;
Grafted on all my thoughts, impress'd
On each affection in my breast.
Sing I in joy, or sigh in woe,
From thee those griefs or pleasures flow.
Pant I with fear, or swell with hope,
Thou art their author and their scope.
So fierce, but yet so firm a love,
Nor space nor matter e'er can move;
Nor guilt can strain, nor fear can hide,
Nor absence, pain, nor death divide:
And hence, believe me, shouldst thou go
O'er Scythian mountains capp'd with snow;
Or search Numidia's desert land,
Or tread Arabia's scorching sand;
Tho' thy adventurous bark should roll
Beyond the equator or the pole,
Beneath the pole, beneath the line,
My spirit still should mix with thine,
Our souls, as cast in one fine mould,
From distant worlds should converse hold;
Still should our minds united be,
And I should still be bless'd in thee.

GOD'S CARE FOR HIS PEOPLE.

"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Ps. xxxiii. 18).

How great is the privilege of that man who can look to God as his covenant Father in Christ: that he who is but as a worm, should be made the subject of the special care of the Almighty. Well might the Psalmist, when contemplating the wisdom and power of Jehovah, exclaim, "What is man, that thou art mindful of him; or the son of man that thou visitest him?"

But such is the regard of God for his people, that their names are represented as being graven on the palms of his hands, to be continually under his inspection.

O Christian, how great is the dignity of thy character, as thou art constituted an heir of heaven; and in whatever circumstances thou mayest be placed, thou art still under the watchful observance of that eye, which is as a flame of fire, penetrating alike the palace and the cottage.

Art thou bowed down under a sense of unworthiness? and art thou conflicting with indwelling corruption? God delights to see thy zeal and the tear of penitence; and he will pour the balm of consolation into thy troubled heart, and impress on thy mind the inspiring words, "Son, be of good cheer, thy sins be forgiven thee."

Art thou the subject of affliction? his eye pervades the chamber of sorrow: as a wise and tender father he chastens thee for thy profit, that thou mayest be made a partaker of his holiness, that he may bring thee forth as gold seven times purified.

Art thou brought into the school of adversity? Thy case is not unknown to him who giveth to the beast his food, and to the young ravens which cry. Although thy path may be rugged and gloomy, yet his eye is upon thee for good; his power is exerted on thy behalf; causing all things to work together for thy good.

Art thou exposed to persecution for the name of Christ? He is an observer of thy trial, jealous for his honour, and will deliver thee, to triumph in his name. The very hairs of thy head are numbered; "he that toucheth you, toucheth the apple of his eye" (Zech. ii. 8). He is a very present help in time of trouble; "for the eyes of the Lord are upon the righteous, and his ears are open to their cry" (Psalm xxxiv. 15).

Happy then is "that people, whose God is the Lord:" (Psalm cxliv. 15) although at times they may be ready to inquire, "Hath God forgotten to be gracious?" (Psalm lxxvii. 9.) Yet—

"Behind a frowning Providence
He hides a smiling face;"

and although sorrow may endure for a night, joy cometh in the morning. A mother may forget her suckling child, but God will not forget his people; for he whose promise stands sure, has declared for the comfort of each believer, "I will never leave thee, I will never forsake thee." J. E.

ORIGIN OF THE WORD LADY.

Formerly, when the affluent lived all the year round at their mansions in the country, the lady of the manor distributed to her poor neighbours, with her own hands, once a week or oftener, a certain quantity of bread, and she was called by them the *Leff day*, that is in the Saxon, the *bread giver*. These two words were in time corrupted, and the meaning is as little known as the practice which gave rise to it; yet it is from that hospitable custom that, to this day, the ladies of Great Britain alone serve meat at their own table.

ADMONITION TO WRITERS OF EPITAPHS.

The following lines were written under the words *Domus Ultima*,—The Last House—inscribed on the duke of Richmond's tomb, at Chichester:—

"Did he, whose hand inscribed this wall,
Ne'er read, or not believe St. Paul?
Who says there is, where'er it stands,
Another house, not made with hands.
Or must we gather from these words,
That house is not a *House of Lords*?"

ADMONITION OF A SCOTTISH PASTOR IN LONDON.

Of the late venerable Dr. Waugh, his biographer records that, in his ministerial visitations, his nationality was often strongly displayed, and this with most beneficial effect, both in sentiment and language. When, without any adequate cause, any of his hearers had failed to attend public ordinances so regularly as he could have wished, and would plead their distance from the chapel as an excuse, he would exclaim, in the emphatic northern dialect, which he used on familiar occasions to employ—"What, you from Scotland! from Melrose, from Gala Water! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker one day in the week! How many miles did you walk at Selkirk?" "Five." "Five! and can ye no walk twa here? Man! your father walked ten or twall (twelve) out, and as many hame every Sunday i' the year; and your mither too, aften. I've seen a hunder folk and mair, that aye walked six or seven, men, women, and bairns too; and at the sacraments folk walked fifteen, and some twenty miles. How far will you walk the morn to mak half-a-crown? Fie! Fie! But ye'll be out wi' a' your household next Sabbath, I ken. O, my man, mind the bairns! If you love their souls, dinna let them get into the habit of biding awa fra the kirk. All the evils among young folk in London arise from their not attending God's house." Such remonstrances, it may easily be imagined, were not often urged in vain.

"WHY, PA—WHO LEARNT YOU TO PRAY?"

I know a little boy, between three and four years of age, whose father experienced religion last winter. He no sooner became a good man than he thought he ought to pray with his family. He took the Bible in his hand, and after reading a few verses in a very feeling manner, bowed down before God, and offered a most fervent prayer. It was something new to all the family. But his little boy, who a year ago tenderly inquired, "Can't you pray, pa, grandpa does," came, full of feeling, and said, "Why, pa,—who learnt you to pray, pa? I did'nt know *you* could pray. I knew grandpa could. If I'd known you could pray, I should have asked you to pray for me when I have been a naughty boy." The father wept, but he could now tell his child who taught him to come to the throne of grace, and now he can direct his beloved children to that Saviour whom he loves, and with whom he hopes to dwell when his work on earth is finished.

LEAVE YOUR "LITTLE SELF" AT HOME.

A celebrated English preacher, now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him; "Let me remind you, Sir, that, when you come to this place, and address this people, you are not to bring your little self with you. I repeat this again, Sir, that it may more deeply impress your memory; I say that you are never to bring your little self with you. No, Sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

VIRTUE.

The vigour which virtue gives the mind, and the weight which it adds to character; the generous sentiments which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dishonourable avocations, are the foundations of all that is highly honourable or greatly successful among men.

A considerable number of coins have lately been discovered in a defile of Mount Taurus. They are of the epoch of the crusades, which circumstance would imply that they were buried in that spot by the French, in order to conceal them from the Saracens.

REVIEW.

The Heavens. By Robert Mudie, *Author of "A Guide to the Observation of Nature," &c. &c.* 12mo. cloth, pp. 276. London: Ward and Co.

Mr. Mudie states in his preface, "This work has no pretensions whatever to be a system of technical astronomy." It is, nevertheless, the production of a scientific and cultivated mind; and while it gives a correct view of the "heavens," which, as the inspired Psalmist proclaims, "declare the glory of God, and the firmament showeth his handy work;" is written in an attractive style, embued with a spirit of truly scriptural piety.

Mr. Mudie's style and spirit may be judged by the following paragraph relating to "*Celestial Influences*."

"All those mighty influences have also this advantage, that when once we know the law according to which they act, we can calculate the succession for any length of time; and, while at ease in our chamber at one point of the earth's surface, we can say with certainty, what effect those celestial influences are producing throughout its whole extent; and thus the heavens become, in the strictest sense of the word, the keys to the knowledge of universal nature.

"The moral here is so obvious, so striking, and so instructive, that we need hardly pause to point it out; but as the material earth would be abandoned to an unbroken eternity of lifelessness, if it were deprived of the genial influence of the material sun,—and even if that sun were to suspend its influence for one day or for one moment, the system of life and of beauty in the earth would be deranged and lost without recovery,—so, in the intellectual world, if He who 'set in the heavens a tabernacle for the sun,' were to abandon the human mind to itself, that abandonment would be mental or spiritual death of the most fearful description,—were He to hide his face but for a moment, man would be utterly lost; for man can be safe only in the free grace of his bountiful God." (P. 42).

Anecdotes.- Admonitions. 18mo. cloth, pp. 244. London: Religious Tract Society.

This instructive volume seems to complete the entertaining series of collections of anecdotes; and it will be sufficient to say, that it is worthy of its predecessors. The whole series forms a valuable appendage to a Sunday-school or village-library.

The Art of Divine Contentment. By Thomas Watson, of St. Stephen's, Walbrook, London, A.D. 1653. 24mo. cloth, pp. 244. London: Religious Tract Society.

Dr. Isaac Barrow's Sermons on Contentment have always been much admired, as adapted to produce that happy frame of mind in Christians. They are certainly valuable: but Watson's little work is manifestly superior in plan and execution; and very far more excellent as an evangelical treatise. It deserves to be the companion of every sick Christian.

THE SAILOR'S PRAYER TO THE GOD OF THE UNIVERSE,

FOR WISDOM AND COURAGE UNDER ALL THE VARIETIES OF NAVAL DUTY.

May He who rules the boundless whole,
Instruct my mind, enlarge my soul,
And teach to shape the trackless course
O'er distant seas, through current's force.
In night's dark gloom and tempest's howl,
With steady courage arm my soul,
Not deaf to danger, but resign'd
Whate'er his will, in hope to find
A helper in that solemn hour,
When death o'er tars usurps his power.
  Should sudden squalls our bark assail,
And spring a mast, or split a sail,
May thy kind hand direct me still,
To act *my* part and do *thy* will!
If launch'd o'erboard in stormy day,
Thy goodness still to me display
As on the briny wave I float,
To gain some friendly spar or boat.
  Should lab'ring pumps employ our care,
Far, far from me O keep despair!
But should thy wisdom so decree,
That we our bark no more should free,
As down with her I sink below,
A better world my spirit show.

By Aliquis, a Naval Lieutenant.

ADAM, WHERE ART THOU?

By Thomas Ragg.

"Adam, where art thou? monarch, where?
  It is thy Maker calls;
What means that look of wild despair?
  What anguish now enthralls?
Why, in the wood's embowering shade,
  Dost thou attempt to hide,
From him whose hand thy kingdom made,
  And all thy wants supplied?
Go hide again, thou fallen one!
  The crown has left thy brow;
Thy robe of purity is gone,
  And thou art naked now.

"Adam, where art thou? monarch, where?
  Assert thy high command;
Call forth the tiger from his lair,
  To lick thy kingly hand;
Control the air, control the earth,
  Control the foaming sea;
They own no more thy heavenly birth,
  Or heaven-stamp'd royalty.
The brutes no longer will caress,
  But share with thee thy reign;
For the sceptre of thy righteousness,
  Thy hands have snapped in twain.

"Adam, where art thou? monarch, where?
  Thou wondrous thing of clay;
Ah! let the earth-worm now declare,
  Who claims thee as his prey.
Thy mother, oh thou mighty one,
  For thee re-opes her womb;
Thou to the narrow house art gone,
  Thy kingdom is thy tomb.
The truth from Godhead's lips that came,
  There in thy darkness learn:
Of dust was formed thy beauteous frame,
  And shall to dust return.

"Adam, where art thou? where! ah where?
  Behold him raised above,
An everlasting life to share,
  In the bright world of love.
The hand he once 'gainst heaven could raise,
  Another sceptre holds;
His brows where new-born glories blaze,
  Another crown enfolds.
Another robe 's flung over him,
  More fair than was his own;
And with the fire-tongued seraphim,
  He dwells before the throne.

"But whence could such a change proceed?
  What power could raise him there?
So late by God's own voice decreed
  Transgression's curse to bear.
Hark! hark! he tells—a harp well strung
  His grateful arms embrace:
Salvation is his deathless song,
  And grace, abounding grace;
And sounds through all the upper sky
  A strain with wonders rife,
That Life hath given itself to die,
  To bring death back to life."

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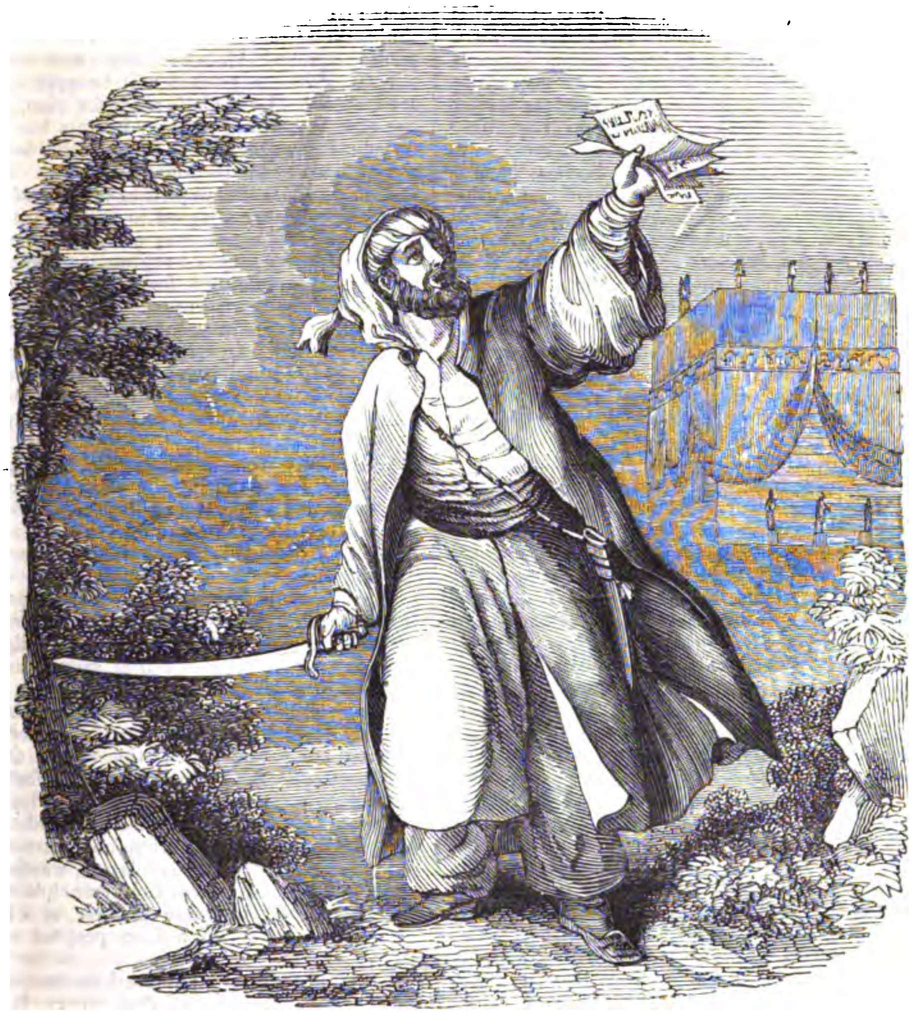

Mahomet receiving the Koran.

CORRUPTION OF CHRISTIANITY OCCASIONED THE MAHOMETAN IMPOSTURE.

GIBBON, the historian, though an enemy to the peculiar doctrines and the holy claims of Christianity, has justly declared of the great Arabian impostor, that "the faith which, under the name of *Islam*, he preached to his family and nation, is *compounded of an* ETERNAL TRUTH, *and a necessary fiction*, THAT THERE IS ONLY ONE GOD, AND THAT MAHOMET IS THE APOSTLE OF GOD."

Mahometanism could not have been introduced with success, even in Arabia, had it not been for the deplorable and general corruption of Christianity. The assumption of a priestly character by the Christian pastors—the substitution of ceremonies to attract the Jews and idolators, in the room of the reading of the Scriptures, prayer, and preaching the gospel—the creation of a hierarchy with various ranks of the priesthood in Christianity—and the consequent ambition, wealth, and worldliness of ministers—rendered religion, under the name of Christian, abhorred by the people. The history and progress of that corruption need not here be minutely detailed, as it has been done so fully in the pages of the Christian's Penny Magazine, in the "YOUNG CHRISTIAN'S PROTESTANT MEMORIAL FOR THE COMMEMORATION OF THE THIRD CENTENARY OF

THE REFORMATION."* But in confirmation of the statements contained in that detail, we give the following paragraph from the celebrated treatise of Grotius, "ON THE TRUTH OF THE CHRISTIAN RELIGION."

"Instead of a preface to the sixth book, which is designed against the Mahometans, it relates the judgments of God against the Christians, down to the original of Mahometanism; namely, how that sincere and unfeigned piety, which flourished amongst the Christians, who were most grievously afflicted and tormented, began by degrees to abate; after Constantine and the following emperors had made the profession of the Christian religion not only safe, but honourable; but having, as it were, thrust the world into the church, first, the Christian princes waged war without measure, even when they might have enjoyed peace. The bishops quarrelled with each other most bitterly about the highest places; and, as of old, the preferring the tree of knowledge to the tree of life, was the occasion of the greatest evils; so the nice inquiries were esteemed more than piety, and religion was made an art. The consequence of which was, that, after the example of them who built the tower of Babel, their rashly affecting matters, produced different languages and confusion among them; which the common people taking notice of, many times not knowing which way to turn themselves, cast all the blame upon the sacred writings, and began to avoid them as if they were infected. And religion began every where to be placed, not in purity of mind but in rites, as if Judaism were brought back again; and in those things, which contained in them more of bodily exercise, than improvement of the mind; and also in a violent adhering to the party they had chosen; the final event of which was, that there was every where a great many Christians in name, but very few in reality. God did not overlook these faults of his people; but from the farthest corners of Scythia and Germany, poured vast armies, like a deluge, upon the Christian world: and, when the great slaughter made by these, did not suffice to reform those which remained, by the just permission of God, Mahomet planted in Arabia a new religion, directly opposite to the Christian religion; yet such as did in a good measure express in words, the life of a great portion of the [corrupt] Christians."

Dr. Robinson, speaking of the extent to which there is a profession made of the religion of the false prophet, states, "Mahometanism exceeds Christianity in extent of territory, and is little short of the latter in the number of its professors. The Mahometan religion is established in, or prevails throughout, the *Turkish dominions in Europe, Asia, and Africa;* viz. Romania, Bulgaria, Greece, Candia, Cyprus, Natolia, Syria, part of Armenia, Egypt, &c.; the *Barbary States*, viz. Morocco, Algiers, Tunis, Tripoli, Fez, &c.; *Africa Interior*, viz. Fezezan, Tombuctoo, Kassina, Bornou, Darfoor, Nubia, &c.; *the eastern coast of Africa*, and the island of Madagascar, viz. Adel, Zanguebar, Mozambique, Sofala, &c.; *Arabia*, the *Persian States*, viz. Persia, Korasan, and part of Armenia: the *Russian States* of Little Tartary, Astrakan, Kazan, Kirghis, Kazaks, Kolhyvane, &c.; the *Independent Tartars*, viz. those of Turkestan, Bucharia, Balk, Karasm, the Usbecs, &c.; *Hindostan*, the *eastern islands* of Malaya, Sumatra, Java, Borneo, Celebes, Mindaneo, Luzon, &c. It has likewise made many proselytes in various other countries, as in China, &c. The number of those professing the Mahometan religion has been calculate to amount to about 149,000,000."

Mahometanism, however, is rapidly declining through the progress of knowledge, especially by the diffusion of the Holy Scriptures, and by their blessed means, the true light of saving doctrines of creation, redemption, and eternal salvation.

Dr. Wilson, the present bishop of Calcutta, has eloquently stated the cause of divine truth and the progress of Christian knowledge by the Scriptures, in a recent letter to the Rev. A. Brandram, one of the secretaries of the British and Foreign Bible Society; and as Mahometanism with its prospects is referred to, an extract will be appropriate here. He says,—"The Bible is made for man, as much as the eternal world of nature: it suits his moral condition; it awakens and gratifies his attention; it comes down to his feelings and wants. The light of the sun is not more adapted to the eye of man, than the Scriptures are adapted to his inward conscience and heart. The manner, also, in which truth is conveyed in the inspired volume is universally suited for man—for childhood, for youth, for manhood, for age. The matter and manner equally speak a divine original. But India is more especially at home in the Bible. It is an Oriental volume: its allusions, its images, its habits, its historical vestiges, its national customs, are in a large degree Asiatic: and can be most easily understood in the countries nearest to those where it was first written.

"Accounts are now coming in from all quarters of a readiness to receive the sacred volume; which crowds together masses of inquirers and of supplicants at all the principal festivals and annual celebrations, and scarcely allows the missionary to depart without allaying their eagerness.

"All this coincides with the decayed power of the Hindoo and Mohammedan religions upon the minds of men. But I retract the word 'religions:' the impostures palmed, under that sacred name, upon a fallen world deserve not the elevation they thus assume. Neither Hindooism nor Mahometanism merits the name of 'religion.' The sort of metaphysical compact between atheism and the grossest and most polluting mythology of the first; and the fierce corruption of the Jewish and Christian revelations, which are the pretended foundation of the second; these are not religions. The one is the faint vestige of original revelation, wandering about for light, without a single holy principle to direct it; and the other, the mere plunder of Christianity, poured at the feet of a false prophet and adventurer."

These preliminary observations are intended as introductory to a series of *five* papers, furnished by an intelligent correspondent on the subject of Mahometanism; and which will be given to our readers in successive numbers of this Magazine.

DOMESTIC WORSHIP IN SCOTLAND.

IN the interesting life of the late Dr. Waugh it is related, that it was the regular practice of the Scotch husbandmen, in olden times, to assemble the whole household, for family worship, in the hall or kitchen; in the morning before breakfast, and in the evening before supper. The good man, of course, led their devotions, every one having the Bible in his hand. This was the stated course, even in seed time and harvest; between five and six in the morning was the time for prayer, in these busy seasons. Of the impression made upon his young heart, by these domestic services, and by other congenial scenes of domestic piety, Dr. Waugh would often talk, in his own family, with tears in his eyes; and to the purifying and soul-ennobling influence of such scenes, not a little of the simplicity, tenderness, and moral elevation of his own character, may be justly traced.

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* See Part XLI. of this Magazine, for Oct. 1835; that Memorial has been published in an 18mo volume, price 1s.

ON THE INEFFICACY OF MIRACLES TO PRODUCE A CHANGE OF HEART.

No. II.—On Change of Heart.

The present moral and spiritual condition of mankind, when compared with the descriptions which the Bible gives of the character that will ultimately be received into the kingdom of heaven, and also with the declaration of the Redeemer, that except a man be born again, he cannot see that glorious habitation, is quite sufficient to awaken the most serious investigation as to the means by which those who are at present in the paths of sin, may be led into those of piety and religion. My design will not require me to make any very extensive inquiries into this important topic, as I have only to give such a description of the meaning of the words, as will keep us from misunderstanding the future remarks that are to be brought forward.

There are several phrases in the Scriptures which are universally understood to apply to this change of heart, among which we may mention " new creation," " regeneration," " resurrection from the death of sin;" and I am sure our readers will not suspect me of an attempt to undervalue the greatness of the alteration which they express, if I request them to bear in mind that the greater number of these phrases were applicable to, and derived their most striking illustration from the incalculable, and to us inconceivable alteration which was effected, when the splendid but heartless ceremonies of Jews and Pagans, were changed for the pure and simple worship of the Church of God. Yet it must ever be maintained that the *real and actual* moral change, which is effected in the case of every individual Christian in our day, is precisely as great as it was at first, although the *apparent* alteration and *effect* of conversion, may be in no respect of so stupendous magnitude or striking solemnity.

Conversion is the turning of the renewed heart towards God and duty. It is simply the *giving of a new direction* to them. The mental and the bodily habits are never, and can never be *forcibly* worked upon. But the feelings of the heart may direct the former to entirely new objects, and lead to a course of conduct that will in the end produce a change of habits.

To these observations I must add one more, the importance of which as well as its truth, I am learning every day of my life. It is this—*Conversion is not a sudden change of the heart, but one which is effected gradually and almost imperceptibly.* I never yet knew a case of what I have before denominated as conversion, in which investigation has not enabled me to trace the operation of causes and motives unknown, it may be, to the individual himself, but manifestly *preparing* him for the reception of the gospel. It may be true, indeed, (and here lies the secret of the dispute on the subject) that God has not called the individual to any *express act* of decision of the side of religion—but it is not less true that he has been carefully *preparing* him for that event. We hear men often declare that on such a day, and by such a sermon, they were brought to God, but I am not disposed to admit the truth of an assertion so contrary to the known operation of the laws that regulate the human mind. I am quite sure that the day on which the first *open act* of duty to God was performed, or the day on which the first *resolute determination* to forsake sin was made, may be remembered in many cases; but I should as readily believe that the appearance of the corn above the ground, was an indication of *the day upon which it began to germinate*, as that the performance of such an act of duty was the whole of the work of conversion or the *commencement* of it. Nor is this opinion in the least affected by the fact, that many are arrested in open and avowed opposition to God—for the personal assurances which I have received from such persons of the moral condition of their hearts, have very much contributed to strengthen a now established proposition in my system of theology, that " the kingdom of heaven is like a grain of mustard seed, which a man took and sowed in the ground, and it sprung up *he knew not how*."

Having thus cleared away some of those obstacles which might have impeded the reception of my future papers, I will add some illustrations of the effects of change of heart, which will be within the experience of every true believer.

1. *As to God.* The Christian takes an entirely different view of the Deity to that which is entertained by men of the world; and if I were disposed to adduce evidence in favour of the *gradual nature* of a change of heart, I should certainly find it in the fact, that the knowledge of God can be derived only from experience and repeated illustrations of his attributes, which must necessarily be a work of time and observation. Thus the Christian desires to regard the hand of his Heavenly Father in every event of life. He now can appreciate the purity of the Divine character, and the immutable necessity which compels God to be an inflexible and unchangeable foe to sin of every kind and degree. He now can feel that life is only well spent, when it is *felt* to be spent in the immediate presence of God; and that the operation of the Father of the universe can never be traced too extensively or minutely. Once he could and did spend his days and form his plans, without attaching any importance to the concurrence and approbation of God, but now he would tremble to enter upon any undertaking which had not been examined with reference to the will of the Deity, and upon which his blessing had not been sought. Once it had been his diligent endeavour to exclude from his mind all reflections upon the coming termination of human life, but now he can, to some extent, exclaim with the apostle, " I die daily," and share in the elevated piety which led his Divine Redeemer to speak of death as " departure to the Father." In short, his opinions and his views respecting the Deity are entirely changed, and it is to his shame and sorrow, if they are not changing for the better with the experience of every year of his life.

2. *As to himself.* He is now able to appreciate his real character and his innumerable imperfections. The fatal system of comparing his conduct with that of his fellow-men is now entirely abandoned, and since he takes for his model the Divine and perfect Saviour, he cannot but be hourly convinced of his deficiencies and sins. He may, indeed, with the sincerity which is ever attendant upon integrity and virtue, feel that he is worthy of respect and affection from his fellow-creatures, but he has learnt that the estimate of the Deity is far more scrutinizing than that of the world has any need to be, and whenever his own conduct is the subject of his reflections, he joins with David in exclaiming, " who can tell how oft he offendeth?" There can be no doubt that a just estimate of ourselves lies at the foundation of all

virtue and improvement; and it is equally certain that until the heart is deeply impressed with the doctrines and views of Christianity, it is unable to make this estimate. To the individual, therefore, of whom it may be said, that he has turned from darkness to light and from the power of Satan to God, it is alone reserved to feel those correct emotions as to his own weakness and imperfection, which are, indeed, the most exalted wisdom and the most valuable possession.

3. *As to the world.* By this I mean the business, pleasures, and expectations of life, rather than our fellow-creatures in the abstract. Alas! how vain are the hopes of the worldling! He looks at the wealth and the enjoyments of this transitory scene as real blessings, and lives but to learn by constant disappointment and the bitterest pangs of sorrow, that it is a constituted law of the universe, that man shall find no lasting happiness until he seeks it in his Maker. The Christian, in proportion to his sincerity, feels his attachment to the world become less strong, and his desire for the things of the world less keen and insatiable. Having felt the empty and famishing state of ungodliness, he begins really to believe that the only hunger which shall be fully satisfied, is that whose object is righteousness. He regards himself as placed in this world for the purpose of becoming fit for the future; and he feels that it would be indeed unwise for a traveller to Zion, to allow the road-side entertainments to banish from his mind the home that is before him. In short, whereas the world once appeared the *end* of his existence, he now regards it as only the *beginning.*

These brief observations will clearly set before our readers the nature of the change, concerning which I am to maintain, that the witnessing of the most stupendous miracles cannot produce it.

And now let me request each one to ask himself, whether or not he is the subject of those altered views and feelings which I have before enumerated. Many persons find means to blunt their consciences to this question, and can hear it repeated without one anxious moment of self-examination. Probably they take it for granted that they are all they wish to be or ought to be. To such, and to every man who hopes for heaven, I have but one concluding assurance. Except you are distinctly conscious of many alterations and improvements in your conduct and your feelings, you are not a true Christian. You may occupy the same pew in the house of God —read your Bible with regularity—attend at the table of the Lord—be zealous in promoting the work of charity and the cause of the gospel, and yet, *unless you are conscious of personal advancement in piety*—your body is the sepulchre of a stony heart. YOUR HEART IS NOT CHANGED. B. Z.

FRENCH CLERGY.

THE Roman Catholic religion, though the church is separated from the state, is still the religion of a vast majority of the French; and it is affirmed that the clergy are more diligent in their duties, and far more respected than before the last revolution, when that separation was effected. Hope for that great country is, however, in the amazing increase of the circulation of the Holy Scriptures, by which there must be a progressive advancement of the true and saving doctrines of Christ.

During 1835, there were ordained in France, 1,907 priests, 1,719 deacons, and 1,697 sub-deacons. There were 7,122 theologians, and 2,399 philosophers. During 1834, the ordinations were 2,039 priests, 1,721 deacons, and 1,681 sub-deacons. There were 7,417 theologians, and 2,162 philosophers. In 1835, the number of students in the minor seminaries was 14,799; in 1834, it was 13,825.

MY SCRAP BOOK.

LEAF LXXXIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

"WHO HATH BELIEVED OUR REPORT?"

ISA. liii. 1.

A CELEBRATED preacher of the 17th century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that his audience not only burst into tears, but sent forth piercing cries, as if the dread Judge himself had been present, and was about to pass upon them their final sentence. In the height of this commotion, the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful, and more astonishing than any thing he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus:—"*In one quarter of an hour from this time, the emotions which you have just now exhibited, will be stifled, the remembrance of the fearful truths which excited them, will vanish, you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard,* 'AS A TALE THAT IS TOLD!'"

Reader! What says Conscience? Has *your* minister, or has he not, had frequent reason to weep and mourn that, after faithfully and affectionately setting before you "*The terror of the Lord!*" he might with melancholy truth have addressed *you*, in terms of similar sadness and reproach?

Transubstantiation.

The duke of Buckingham pretending to be indisposed, sent for a popish priest to converse with him, who accordingly came, much elated with the honour. After the usual compliments on both sides, the duke called for a bottle of wine, and drawing the cork and stroking it, asked the priest if he ever saw so fine a courser in his life? I have not (said he) a more beautiful filly in my stables. The priest astonished to hear him talk such nonsense, began to think he was insane, but fearing to incense him, said mildly, "My lord duke this is only a cork." "A cork, indeed! Pray how do you *prove* it be a cork?" said the duke. "By the evidence of my senses," replied the priest. "If I handle it, I feel it is a cork; if I taste it, I know it to be a cork; if I apply it to my nose, I smell it is a cork; if I look at it, I see it is a cork." Here the conversation dropt. After some time, however, the duke said he had lately been thinking much upon transubstantiation, but having some doubts upon the subject, he had sent for him (the priest) to resolve them. "How do you prove," said the duke, "that the bread in the ordinance is transformed into the body of Christ?" "I prove it," replied the priest, "by the words of Christ himself, '*This is my body.*'" "Hold there!" said the duke, "I have you by your own argument. If I handle it, I feel it is bread; if I taste it, I know it to be bread; if I apply it to my nose, I smell it is bread; if I look at it, I see it is nothing but bread." The poor priest being confounded, sneaked off about his business.

Further Extracts from the Rev. Charles Bridges, M.A.

A spirit of self-confidence too often paralyzes our spiritual energy. We expect our recovery from a lifeless state by some more determined resolutions of our own, or by some increased improvement of the various means of grace. Let those means be used with all diligence, but with the fullest conviction, that all means, all instruments, all helps of every kind, without the influence of the spirit of grace, are dead.—(9th edit. p. 236).

You remember, Christian! how many shared with you in the outward privileges of the means of grace; but perhaps unto none was the life-giving influence vouchsafed, save unto yourself—the most unlikely—the most unworthy of all. This was the sovereign grace of God.—(p. 244).

How much more wisdom does the persecuted believer draw from the word of God, than his persecutors have ever acquired from the learning of this world!—(p. 257).

We can never obtain that assurance of the certainty of our faith which is indispensable to our peace, or resist the influence of *unenlightened teachers*, or of the long-established maxims of the ancients, *except by entire submission to the supreme authority of scripture*.—(p. 257).

We must beware of legal bondage; but let us not mistake the liberty of the flesh for the liberty of the gospel.—(p. 277).

But never do "the sons of God" present themselves before the Lord, except "satan comes also among them." *Vain thoughts*, are some of his ceaseless hinderances to our spiritual communion with God. We are probably often not sufficiently aware of the subtilty, and therefore the peculiar danger, of this temptation. We should instinctively start from an enticement to some open transgression. The incursion of defiling or blasphemous thoughts would be such a burden to us, that, "we should have no rest in our spirit" while they remained undisturbed within us. But perhaps neither of these temptations is so formidable, as the crowd of thoughts of every kind incessantly running to and fro in the mind,—not actually evil in themselves, yet the indulgence of which, as effectually restrains the soul from intercourse with God, as the most hateful injections. These are "the foxes, the little foxes, that spoil the tender grapes."—(p. 292).

Sometimes, when in the struggle of conscience, an apprehension of danger is not altogether forgotten, and the question is asked with some trembling of spirit, "*How far may I conform to the world without endangering the loss of my religion?*" But, not to speak of the insincerity and self-deception from which such a question originates, it would be better answered by substituting another in its place, "*How far may I be separate from the world, and yet be destitute of the* VITAL *principle?*"—(p. 303).

The children of this world can have no more real communion with the children of light, than darkness has with light. As great is the difference between the christian and the world, as between heaven and hell,—as between the sounds "Come ye blessed," and "Depart ye cursed." The difference, which at that solemn day will be made for eternity, must then be *visibly* made *now*. They must depart from us, or we from God. We cannot walk with them both.—(p. 306).

There is something very solemn in the reflection that God has set up a vicegerent in the heart—an internal judge, who takes cognizance of every thought, every emotion, every act—determining its character, and pronouncing its sentence.—(p. 322).

S. J. B *****.

KING HENRY VIII. AND CARDINAL WOLSEY.

OUR readers will be interested in the following copy of king Henry VIII.'s letter of reprehension to cardinal Wolsey, for preferring the prioress of Wilton to be abbess; and for his extortions from other religious houses to build his college.

"The great affection and love I bear you, causeth me (ensuring the doctrine of my Maister, saying, *Quem diligo castigo*) thus plainly to break to you my mind; ensuring you, that neither sinister report, affection to my own pleasure, intereste, party, nor mediation of any other body, beareth place in this case; wherefore, whatsoever I do say, I pray think it spoken of noe displeasure, but of him that would do you as much good, both of body and soull, as you would yourself. Methinke it is not the right trayne of a trusty loving friend and servant, when the matter is putt by his maister's consent into his arbitree and judgment (specially in a matter wherein his maister hath both royalty and interest) to elect and chuse a person, which was by him defended; and yet, another thing which much displeaseth me more, that is to cloake your offence made by ignorance of my pleasure, saying that you expressly knew not my determinate mind in that behalf: alass, my lord, what can be more evident or plainer than these words, (especially to a wise man)? 'His grace careth not who, but referreth it all to you; soe that none of those who either be or have been, at any time noted or spotted with incontinence, (like, as by report, the prioress hath been in her youth) have it.' And also in another place of the letter, which sayeth, 'And therefore his highness thinketh her not most meet for that purpose.' Thirdly, in another place of the said letter by these words, 'And though his grace speaketh it not soe openly, yet meeseemeth his pleasure is that in noe wise the prioresse have yt; nor yet dame *Ellinor's* eldest sister, for many considerations, the which your grace both can and will consider.' Ah! my lord, it is a double offence both to do ill and cover it too. But with men that have witt it cannot be accepted so; wherefore, good my lord, use noe more that way with me, for there is no man living that more hateth it. These things being thus committed, either I must have reserved them *in pectore*, whereby more displeasure might happen to breed, or ells thus roundly and playnly to declare them to you: because that I do think that *cum amico & familiari sincere semper est argendum*, and specially the maister to his best beloved servant and friend, for in soe doing, the one shall be more circumspect in his doing, the other shall declare and show the loathness that is in him to have any occasion to be displeased with him. And as touching the redresse of religion (if it be observed and continued) undoubtedly it is a gracious act notwithstanding, if all reports be true, *ab imbecellis imbecella expectantur;* howbeit Mr. Ben hath informed me, that her age, personage, and manner, *præ se fert gravitatem;* I pray God it may be soe indeed, seying that she is preferred to that roome. I understand furthermore (which is greatly to my comfort) that you have ordered yourself to God ward as religiously and virtuously, as any prelate or father of Christ's church can do; wherein soe-doinge and perseveringe there can be nothing more acceptable to God, more honour to yourself, nor more desire of your friends, amongst the which I reckon not myself the least. Since I have played both the maister and friend, methinketh yet once more, I must occupy the same, desyringe you to take yt in good part, for surely, I do it upon no other ground but for the health of your soule and minde; and bicause I dare be bolder with you than a great many that mumbell it abroad, and to the intent that I woud that the foundation by you meant and begunne should take felice and prosperous successe. Surely, it is reckoned that much of the good that buildeth the same, should not be the best acquisite and gotten, reckoninge it to come from many a religious house, unlawfully bearing the cloake of kindnesse toward the edifyinge of your colledge; which kindnesse cannot sinke in many a man's heart to be in them, since that those same religious houses would not grant to their sovereigne in his necessity, not by a great deal so much, as they have to you for building your colledge: these things bare shrewd appearances, for except they have accustomed to have some benefit for it, they nor noe other that ever I heard of have used to show that kindness, *Tam enim est aliena ab eis ipsa humanitas;* but of this case your conscience can be the best judge.

"*Semota affectione*, and substantiall scrutiny made of the indeavour of those which you putt in trust in meddling with the religious houses: for I trust verily, that if any thing be amisse, it is more long of them than of you. Notwithstanding, I am sure you know that *intalibus ignorantia non excusat peccatum;* wherefore I doubt not, but you will make such ensearch and reformation, and need be, that it shall be to the exoneration of your conscience before God. I pray you, my lord, think not that it is upon any displeasure that I write this unto you; for surely it is, first, for my discharge afore God, being in the roome that I am in: and, secondly, for the zeall I bear unto you not undeserved of your behalf; wherefore, I pray you, take it soe, and I insure your fault acknowledged, there shall remain no sparke of displeasure, trusting hereafter you shall recompense that with a thinge much more acceptable to me. And thus fare you well, advertising you (thanked be God) both I and all my folke be and have beene ever since we came to *Anthill*, which was on *Saturday* last, in marvellous good health, and cleames of air. Written with the hand of him that is, and shall be, your lovinge sovereigne lord and friend,

Henry, R."

PROMISCUOUS DEFINITIONS, ILLUSTRATIONS, &c.

"*Out of whom came seven devils.*" This is supposed by Gregory to have been only a proverbial expression, to signify that she was a very bad character whom Jesus reclaimed.—Doddridge.

"*Abba.*" A Syriac word, signifying *Father*, but in a way of peculiar affection and confidence.—Scott.

"*Consider the ravens—or crows.*" Philo and Ælian remark that the crows are driven away from the nest as soon as they are able to fly, and are afterwards supported we know not how, by a remarkable providence of God. Philo also observes that crows are very forgetful, and often fail to return to their nests; yet by the wise and merciful providence of God, they instinctively heap together in their nests whatever may create worms from which their abandoned young are nourished and preserved.—Bochart.

"*Add to his stature one cubit.*" *Prolong his life one hour.* The original word here rendered stature, signifies both *stature* and *age* or *lifetime.* For examples of the latter acceptation, see Job ix. 21, 23; Heb. xi. 11.—Campbell.

"*Cut him in sunder.*" *Dichotomy, or cutting asunder*, was a method of putting criminals to death, which prevailed among the Chaldeans and Persians, and consisted in having the left hand and right foot, or both feet and hands cut off at the joints. Dan. ii. 5; Matt. xxiv. 51.—Jahn.

"*Dig about it.*" Wetstein has many classical citations from which it appears that three things were necessary to the cultivation of the fig-tree—digging, dunging, and watering; and especially the first. We are told that fig-trees exhaust the soil.—Bloomfield.

"*Shew Bread.*" In Hebrew, "*bread of the presence*," or faces; because this bread was to be set continually *before the face of the Lord.*—Dr. A. Clarke.

"*Bruised reed—smoking flax.*" "Bruised reed" and "smoking flax," seem to be only proverbial expressions to signify a person of the most gentle character.—Doddridge. This prophecy is expressly referred to the Messiah by the Targumists, who renders: "Behold my servant the Messiah, &c."—Greenfield. That is he will not bear hard upon a wounded, contrite, and truly humble heart, bowed down with a sense of his infirmity. The faintest spark of returning virtue he will not extinguish by severity.—Bp. Porteus. The Jews used to employ flax as we do cotton, for candles, or in lamps.—Bp. Pearce.

"*Rise in judgment.*" An allusion to the custom among the Jews and Romans for the witnesses to rise from their seats when they accused criminals, or gave evidence against them.—Burder.

"*Heart of the earth.*" The sepulchre—an Hebraism, as may be seen in Ps. xlvi. 3; Deut. iv. 11.

"*Deliver us from evil.*" Is certainly a very inadequate rendering of the original, which is literally *deliver us from the wicked one.*—Dr. A. Clarke.

WHO WILL PREACH TO-DAY?

Is a question too often asked, not to convince us, that many run to hear and not to pray; and think, that when they have heard a sermon they have worshipped God. Our Saviour said, "*My* house shall be called" by way of eminence, "*the* house of prayer;" the promises of God are to those who pray; "ask and it shall be given you;" and Christ does not say *Hear*, but *Ask*. Without meaning to undervalue preaching as a means of grace, we wish merely to warn our readers against the vice of the times, and remind them, that although the house of God is the house of preaching, it is first and before all the house of prayer and praise. *Who* will preach is certainly of less consequence than *what* will be preached: and they who gossip about to hear sermons have need to be reproved as those who offend against the order of Christ's Church.

THE PENITENT SON AND PIOUS FATHER.

The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be *reserved* for an hour or two; and when asked a question about the business of the day, he was very short in his answer to his son. An hour or more elapsed: the time was nearly arrived when the youth was to repeat his lesson. He came to his father's study, and said—"Papa, I cannot learn my lesson except you are reconciled; I am sorry I have offended you; I hope you will forgive me; I think I shall never offend you again." His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it you know all is easily reconciled with me." "Then papa," says he, "give me the token of reconciliation, and seal it with a kiss." The hand was given and the seal most heartily exchanged on each side. "Now," exclaimed the dear boy, "I will learn Latin and Greek with any boy," and fled to his little study. "Stop! stop!" exclaimed his father, "have you not a heavenly father? if what you have done be evil, *He* is displeased, and you must apply to *Him* for forgiveness." With tears starting in his eyes, he said, "Papa, *I went to see him first.* I knew, except he was reconciled, I could do nothing:" and with tears now fast rolling, he said, "I hope, I hope he has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.

PROGRESS OF CHRISTIANITY AND LEARNING IN THE SANDWICH ISLANDS.

Christianity is delightfully triumphing in the Sandwich Islands under the devoted labours of the American Missionaries. Twenty years ago, the inhabitants were sunk in the lowest state of degradation, and were cannibals. In 1820, the American board commenced this mission, and God has graciously crowned their labours with his blessing.

We learn that in 1834, the number of published copies of various works, issued from its native presses, in the language of the people, was 889,900, containing 34,640,920 pages. The labour in the printing office is mostly executed by the natives, who are extremely fond of the employment. After serving a specified apprenticeship they receive the usual wages, which is paid them weekly. The schools on the island are in a very flourishing state. It appears that there are under the immediate instruction of members of the mission 1,847 persons; men, 744; women, 493, and children, 610. The scholars attending to reading, writing, and arithmetic, were 1,467; and the average number of Sunday scholars was 2,190. The number of native members of churches was 747; the number of marriages celebrated was 1,125; the number of pupils in the high schools for native teachers was 68.

MORALS OF THE PRUSSIANS.

Prussia has been represented as the most thoroughly educated country in Europe. Religion and morality, therefore, ought to be most powerful in their operation among the people of that country: but we have reason to believe that liberty is very imperfectly enjoyed by the people of Prussia, and that the training of the young is but imperfectly sanctified by the doctrines and precepts of Christianity.

During 1835, as we learn from a Paris paper, there were 10,134 persons arrested in the city of Berlin, without reckoning military men and foreigners. The population amounts to about 200,000; therefore it appears, that in the course of the year, one in twenty of the inhabitants has passed a greater or less part of the time in prison. The women have been less refractory than the men, as there were only 2,962 in confinement; but among these were some of the greatest crimes, and two were condemned to death for murder.

GOLDEN SENTENCES.

A head full of knowledge and a heart full of lusts will sink a man into the lowest hell.

In the Scriptures we find four things: *precepts* for life, *doctrines* for knowledge, *examples* for illustrations, and *promises* for comfort.

Life is a wasting thing: its strength is not the strength of stones. Life is a candle that will *burn out,* if it be not first blown out.

Refined Taste apart from Piety.—There are no greater objects of pity in the world, than those persons who are admired by all around, for their nice discernment, and fine taste in every thing of a worldly nature, but have no taste for the riches that endure for ever—no love for God or his word—no love for Christ or their souls. In such a state, however respected or admired, they cannot see the kingdom of God.—*Cecil.*

REVIEW.

The Child's Commentator on the Holy Scriptures. By Ingram Cobbin, A.M. seven vols. half-bound, roan. Illustrated with numerous wood-engravings. London: Westley and Davis.

Scriptural knowledge is designed, by infinite wisdom, to fill the whole earth, engaging every human mind in the love and service of God our Saviour. This sacred and sanctifying possession may be obtained even by young children, and highly honoured is that man, whose talents, given and directed by the Holy Spirit, are employed in promoting the increase of heavenly truth and saving doctrine among the rising generation.

Mr. Cobbin has distinguished himself in this respect far beyond many of his contemporaries; and while he is labouring in the production of a Commentary on the Bible, of high estimation among divines, and by many in both universities, his "Child's Commentator" will be prized as a very choice production for the use of the nursery. These attractive volumes, sound, evangelical, and practical, embellished with a great number of wood-engravings, deserve a place in every Sunday-school library; as they throw a great light upon most difficult parts of the Scriptures.

Mr. Cobbin's style and manner will be seen to advantage, from the following remarks on Exod. xvi. 35.

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan."

"It is reckoned that the Hebrew camp wanted not less that 94,466 bushels of this food every day; and that in the whole of the forty years that they were travelling about in the wilderness, they must have consumed 1,370,203,600 bushels!

"In remembrance of this miracle, the Lord commanded Moses to fill an *omer* measure of it, which was about three quarts, and to keep it in a pot for future generations; that is, the children and children's children of Israel, from one hundred years to another, that they might see the bread with which God fed them in the wilderness when he brought them forth out of the land of Egypt. This was laid up in the ark; and its preservation was another miracle, as without that it would have bred worms, and become corrupt as the rest when kept.

"God provided thus *from day to day,* to teach Israel to look to him for their daily bread, and in like manner we must look and ask for ours from God; for he could soon, if he pleased, make us so poor that we could buy no bread, and so weak that we could not labour for any. This manna coming down from heaven to keep Israel alive, reminds us that Jesus Christ came down from heaven, who is the bread of life; and that whosoever, by faith, looks to him for salvation, believing that he is both able and willing to save his soul for ever, shall not perish, but have eternal life."

A Catechism on the Personality of the Father, of the Son, and of the Holy Ghost. By the Author of the "Mutual Forget-Me-Not." Pp. 36, 32mo. stitched. London: Nisbet.

Catechetical, or the interrogatory system of instruction, seems naturally the most simple and efficient mode of conveying knowledge. This has almost universally been adopted in elementary instruction, and especially in teaching the doctrines of Christianity. This little manual will contribute to the advancement of Christian knowledge: but it may be greatly improved. The first answer ought to have included Matt. xxviii. 19: the strongest proof of "the personality of the Father, of the Son, and of the Holy Ghost," in the whole scripture.

A Word in Season, both to the Serious and the Thoughtless; or Considerations on Man's Present and Future State. Pp. 72, 12mo. stitched. Tract Society.

This is one of the most powerful and appropriate pieces of the Religious Tract Society. Although serious and solemn it is not dull; but lucid in style, and illustrated by valuable quotations from our best authors, and several striking anecdotes admirably introduced. It is adapted to those of superior mental cultivation.

Emily Rowland; or the Young Christian contemplated in Life and Death. An Authentic Memoir. By J. Sutcliffe. Pp. 72, 24mo. stitched. Tract Society.

Some of the most interesting of the biographies of our time, are those of young female Christians; and among those of this instructive class, is Emily Rowland. A small volume, including this and a few others by the Tract Society, would be very valuable.

Strong Consolation; or, the Penitent Sinner Encouraged. By the Rev. J. V. Foster, *Classical and Resident Tutor of Cheshunt College.* 32mo. pp. 72, stitched. Ward and Co.

Mr. Foster's name and official situation will recommend this little treatise: but we give it our cordial commendation as worthy of its title.

"MARVEL NOT THAT I SAID UNTO THEE, YE MUST BE BORN AGAIN."—John iii. 7.

O thou unerring Guide to mortal man,
Say, is this change of moment, and without
It, can none enter the abodes of bliss?
Is this the only path that leads from woe,
To happiness on high?—"Ye must be born
Again." These are the words of one, who spake
As never man had done. Brightly upon
The page of inspiration, the sentence
Stands: not darkly told in parabolic
Form; but simple, clear, distinct.—"The carnal
Mind is enmity to God,"—by nature
Dead in sin. Hell, judgment, and eternity,
Affect him not; a moral death, more dread
Than nature's foe, doth paralyze the soul.
Blind, senseless, deaf, and cold, toward his God,
E'en as a frame of cold mortality,
After the soul has fled.
But, lo! the Spirit
With his quickening power, moves on the soul.
It lives, and breathes, and spiritually
Discerns. As from the slumber of the tomb,
The new-born soul, to immortality
Awakes. 'Tis a new birth indeed! new joys,
New hopes, new fears possess his breast. He lives!
Faith scorning earth, and all its vanities,
Wings up to heaven her way, and resting
On God, finds in him a satisfying
Portion. Now God is all in all; Jesus,
Is his joy and hope; the Holy Spirit's
Influence, his intense desire. He sees
His God and Saviour, arrayed in all
The offices of mediator, priest,
And intercessor, and, through grace divine,
Can realise his int'rest in them all.
How precious now, the Saviour to his soul:
How doth he charge his heart to love him more,
And counts his warmest thoughts as cold to him
Who died that he might live. He mourns o'er these,
And at the cross of Jesus casts himself,
Beseeching him to take his heart, to reign
There uncontroll'd, craving, as his greatest
Boon, to be for Christ alone.

Isabella.

ON VISITING BUNYAN'S TOMB.

Fain would my lyre its solemn vigils keep,
And rest in silence near the lonesome deep;
Whilst with the breeze which whispers sweetly mild,
It issues forth its "native wood-notes wild."
Yet, when fresh thoughts of worth departed sweep
Across its cords, it can no longer sleep;
No more abide the hawthorn hedge among,
But heed the call which now demands a song.
'Tis Bunyan's tomb! his ashes here have lain
Bound by the power of death's victorious chain;
Here they must lie as seed cast in the ground,
'Till rais'd in glory at th' archangel's sound.
In deeds of love, benevolent and kind,
He did excel the mass of human kind;
Oft was his tongue, his every power employed
To spread the Saviour's kindness far and wide.
Hail, aged veteran of Immanuel's field,
Long hath thy dust in silence lain concealed;
But like the frost which melts before the sun,
Thy spirit fled to the empyreal throne,
There to enjoy the soul-refreshing view,
More pleasant far than Hermon's precious dew;
O rest serene beneath this marble spire,
'Till Jesus comes with his angelic choir.
Tho' empires fall beneath the crush of time
And we are journeying to th' eternal clime;
Extending wider is thy heavenly fame,
Nor shall oblivion seal thy precious name.
Ye blooming flowers this sacred tomb entwine,
Unfold your leaves as a perennial sign,
To mark the spot where Bunyan's ashes lie,
And tell the stranger as he passes by,—
Prepare for death for you must shortly die.

Lewisham, Kent. W. J. B.

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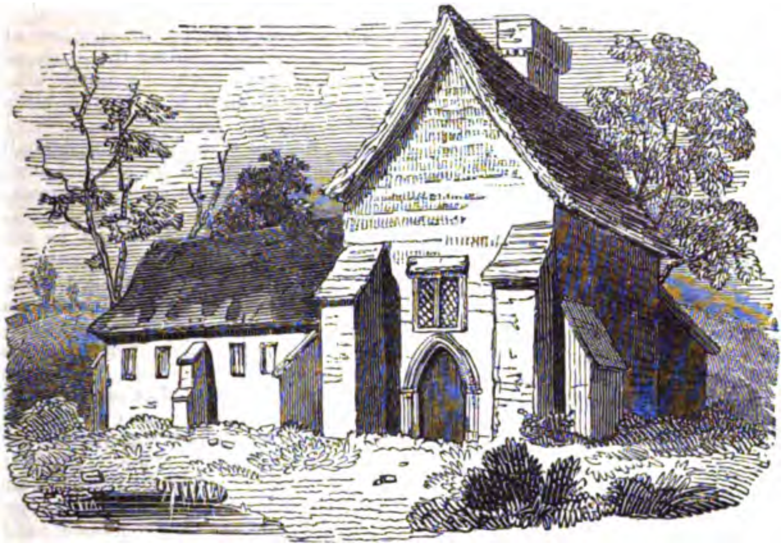


View of Kilburn Priory.

HISTORICAL NOTICES OF KILBURN PRIORY.

"LONDON AND ITS ENVIRONS," during the present age of improvement and elegance, are losing nearly all traces of their venerable and once sacred antiquities. Even during the present century, such alterations have been made in the appearance of both "city and suburbs," as would utterly astonish our *grandfathers*, could they arise from their graves to make a survey of this vast metropolis of Great Britain.

Religion, however it may not pervade the minds of all classes, is, we trust, making progress among the population; and although there is much to deplore both in the city and the suburbs, we do hope and believe that godliness is on the increase, as well as the number of inhabitants.

Christianity, as professed and practised several centuries ago in London, will receive some instructive illustrations from historical notices of Kilburn Priory. This place first rises into a resemblance of consideration by means of a recluse, named Godwyn, who built, in the reign of Henry I., a hermitage at *Cuneburn*, now Kilburn, which he afterwards resigned to the conventual church of St. Peter, Westminster, with certain adjoining lands, "as an alms for the redemption of the whole convent of brethren."

Almost immediately after this grant the abbot, Herbert, with Osbert de Clare, the prior, and the whole convent of Westminster, at Godwyn's request and with the consent of Gilbert Universalis, bishop of London, assigned the Hermitage and its lands to three virgins, by name Emma, Gunilda, and Cristina, (and to all who should thereafter take up their abode in that place, for the purpose of leading a holy life); who, according to Flete, were maids of honour to Matilda, or Maud, the queen of Henry I. Queen Maud was, herself, a Benedictine nun, and it was, probably, to obtain her favour, that the cell of the anchorite was converted into a nunnery. It is recorded of this princess, that every day in Lent she went bare-footed and bare-legged, wearing a garment of hair, to pay her devotions in Westminster Abbey; and that she would, during that season, wash and kiss the feet of the poorest of her subjects. This practice is noticed in the "Chronicle" of Robert of Gloucester, as furnishing occasion for a reprehensive remark from an attendant courtier:—

"Madame, for Goddes love is this well idoo,
To handle sich unclene lymmes, and to kisse so;
Foule wolde the kynge thynk if that hit he wiste,
And ryght wel avyle hym er he your mouth kiste."
"Sur, sur, q^{d} the quene, be stille; why sayste thou so,
Our Lord hymself ensample gaf so for to do."

We may presume that the hermit, Godwyn, had been a person of some consideration, since, in the ordinances first made for the government of the nunnery, he was appointed its master or warden, and also the guardian of the maidens as long as he should live; it was also appointed that, "after his death, the nuns should, with the advice of the abbot of Westminster, elect some senior person capable of presiding over their church; that the abbot should not advance any one to that situation without their will and consent; that their chaplain should not interfere with matters relative to their temporal possessions, nor with the affairs of the church, except at their desire; and lastly, that all the possessions which it should please God to bestow upon them, they should enjoy as freely as St. Peter does his:"—

that is, as independently as the church of St. Peter, at Westminster, enjoyed its own estates and revenues.

Abbot Herbert gave two charters to the nuns of Kilburn;—by the first, after a devout aspiration, "that God, the Redeemer of mankind, might grant them perseverance until their souls find admittance among the saints in glory," the charter proceeds to state, that the abbot had bestowed, as an endowment, xxx s of that alms-gift which Sweno pater Rob'ti de Estsexa' gave to God and St. Peter, (the other moiety being appointed for distribution among the poor, at the ceremony of the *mandatum*, or washing of the feet;) and that Ailmer, the priest, had given a portion of land in *Southwercke*, which yielded ijs annually;—by the second, the abbot granted them a certain estate, held of the manor of Knightsbridge, (which still belongs to Westminster,) in the place called *Gara*, probably Kensington *Gore*. Succeeding abbots assigned allowances to the nuns, of provisions, kitchen-fare (*coquina*), wine, mead, and beer. In return for these various gifts, the vestals were enjoined to pray for the repose of the soul of St. Edward the Confessor, and the souls of the abbots and brethren of the church at Westminster; for the welfare of all the brethren of Feschamp (in Normandy), and for the redeeming the souls of their benefactors from torments.

That the nuns were subjected to the Benedictine rule (which was that of Westminster) may be inferred from existing documents respecting the disputed jurisdiction of the *Cell of Kilburn*, between bishop Gilbert and the abbot and Convent of Westminster, which have been printed by Dugdale. On that occasion, however, the bishop granted and confirmed to the convent, for ever, the sole and entire jurisdiction, *in spiritualibus*, of the said cell, in consideration that it did from its first foundation belong to their church. This grant was attested both by the bishop's signet and the convent seal; yet, notwithstanding it being so ratified, and that the monks, in the year 1225, had obtained from pope Honorius III. a bull of confirmation of their spiritual authority over the "Cell of *Keleburn*," their privilege was again disputed by Roger Nigel, the then bishop of London. In the course of the litigation, that prelate died, but his successor continuing the dispute, the business was finally referred, by the supreme pontiff, to the decision of the bishop of Rochester, the prior of Dunstaple, and the rector of Maidstone; and, by them, in about three years afterward, an award, or *composition*, was made,—of which the following are the particulars:

"That the *bishop of London*, for the time being, shall have free access to the Cell of Kilburn whensoever and as often as he will; and there, with procession, and with the ringing of bells, he shall be admitted by the *prioress* and *nuns* with all solemnity and reverence; that he shall enter their chapter house, together with his attendants, to preach the word of God, to hear secret confessions, and to enjoin penances to the nuns, who shall be willing to confess; although, for so doing, he shall not ever be entitled to demand any procuration. It is also conceded, that the secular priest or guardian who is set over the house by the abbot, shall, upon his appointment, be presented to the bishop, and pay canonical obedience unto him, who is thereupon to admit him without obstruction, unless any canonical disability prevent, but that he may be removed by the abbot alone, whenever it shall seem expedient, and any other fit person be appointed in the same form. That the prioress of the house, though appointed by the abbot and his successors, shall be under obedience to the bishop in all matters provided for in the present composition, saving in all things the canonical reverence and subjection which she owed of old to the abbot. That, however, the entire ordering or regulation of the house, concerning matters and persons within its precinct, with the correction of excesses and reformation of its abuses, and the institution or destitution of the prioress and nuns, shall belong to the abbot and his successors for ever; provided that, in case any matters requiring correction among the nuns, or other regular or secular persons abiding there, should be neglected by him for the space of a month, after warning having been given to him, (or, in his absence, to the prior,) by the bishop, then, upon clear evidence of such neglect of reformation, it shall be lawful for the bishop himself to proceed towards correcting and reforming them, in such manner as to him, before God, shall seem expedient. Yet this must be so done as that nothing may be attempted against the person of the prioress contrary to the present award. It is further ordained, that no monk, but the abbot,—or, in vacancy, or absence, or illness,—the prior, shall go near the said nuns, to hear their confession and enjoin penance. That the before-mentioned bishop shall, when requested by the abbot, perform the office of blessing or consecrating the nuns; but that no other bishop shall be, in future, introduced or admitted there, to perform any episcopal ceremony. Finally, that neither the bishop, nor his chapter, shall, by reason of this composition, challenge any jurisdiction, or subjection, over the abbot and monks of Westminster; nor, in any thing, derogate from the rights of the aforesaid nuns, or their cell."

On the dissolution of the smaller religious houses, in the 28th of Henry VIII., (anno 1536) the "*Nonre of Kilborne*" was surrendered to the commissioners, at which time its annual revenues were valued at *74l. 7s.* 11*d.* According to the *Inventory*, taken on the "xj day of May," in the above year, it appears that the buildings of the Priory consisted of the Hall, the Chamber next the Church, the Middle Chamber, between that and the Prioress's Chamber, the Princess's Chamber, the Buttery, Pantry, and Cellar, the Inner Chamber to the Prioress's Chamber, the Chamber between the latter and the Hall, the Kitchen, the Larder-house, the Brewhouse and Bakehouse, the three Chambers for the Chaplain, and the Hinds or Husbandmen, the Confessor's Chamber, and the Church.

Chamber Furniture of Kilburn Priory.

Furniture, in the reign of Henry VIII., was very different from that of the elegance of our times: and the following notices of the "chamber furniture" of this priory will be read with interest, in illustration of their superior domestic lodgings.

In the Middle Chamber:

"Itm' 2 bedsteddes of bordes, viijd.
Itm' 1 fetherbedd, vs. 2 matteres, xxd. 2 old cov'lettes, xxd. 3 wollen blankettes, viijd. 3 bolsters, xviijd.
Itm' a syller of old steyned worke, iiijd.
Itm' 2 pieces of old hanginges paynted, xd."

In the Prioress's Chamber:

"Itm' 4 peces of sey [serge made entirely of wool] redd and grene, wt a bordure of story hanginge in the seid chamber, iijs. iiijd.
Itm' a standinge bedd w^{t} 4 postes of weynscot, xxd.
Itm' a trundle bedd under the same, iiijd.
Itm' a syller of yellowe and redd bokerame, and 3 curteyns of the same work, ijs.

Itm'———8 pillowes of downe cov'ed w^t fustyan, xijd.
Itm' an old cubbord w^t 2 ambreys in it, xd.
Itm' 2 aundeyerns, a fyer fercke, a fyer panne, and a paire of tonges, xxd.
Itm' 9 paire of sheetes, flaxen and canvas xiijs. iiijd.
Itm' 2 diaper table cloths, xjs. viijd. A pleyne clothe for the borde in the hall, xijd."

Library of the Nuns in Kilburn Priory.

Divine knowledge in our day is far from being prized according to its value; but the following catalogue of books belonging to the devout ladies of Kilburn, may serve as the means of exciting gratitude in the minds of our readers, for the privileges of these Christian times:—

"Itm' 2 bookes of *Legenda Aurea*, the one in prynt, and the oder writen, bothe Englishe, iiijd.
Itm' 2 mas bookes, one old writen, and the oder print, xxd.
Itm' 4 p'cessions, in p'chement iijs. and paper, xd.
Itm' 2 legendes, viijd.; the one in p'chement, and thoder in paper.
Itm' 2 chestes w^t div'se bookes p'teinynge to the chirche, bokes of no val'."

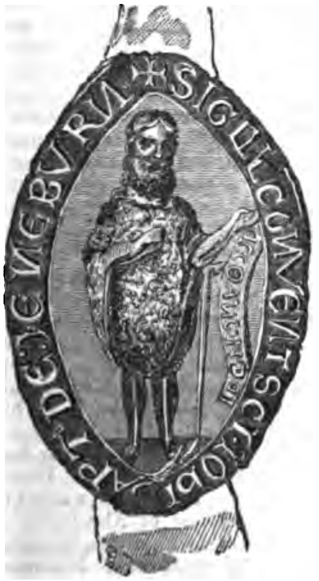
Church Furniture of Kilburn Priory.

Among the articles within the church, besides hangings, curtains, altar-cloths, chalices, copes, vestments, &c. were,

"Itm' a relique of the *holy crose*, closed in silver, and gilt, sett w^t counterfeyte stones and perls, worth iijs. iiijd.
Itm' a crosse w^t certen other reliques, plated w^t silver gilded, ijs. iiijd.
Itm' a case to keep in reliques, plated and gilt, vd.
Itm' a clocke, vs."

Seal of Kilburn Priory.

Kilburn church was dedicated to the Virgin Mary and St. John the Baptist; the latter of whom, in his garment of camel's hair, was depicted on the priory seal, as delineated in the subjoined wood-cut.



KEPLER, THE ASTRONOMER'S PRAYER.

Kepler concludes one of his astronomical works with the following prayer; "It remains only that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of Lights. O Thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this thou mayest translate us into the light of glory, I give thee thanks, O Lord and Creator, that thou hast gladdened me by thy creation, when I was enraptured by the work of thy hands. Behold! I have here completed a work of my calling with as much of intellectual strength as thou hast granted me. I have declared the praise of thy works to the men who will read the evidences of it, so far as my finite spirit could comprehend them, in their infinity. My mind endeavoured to its utmost to reach the truth by philosophy: but if any thing unworthy of thee has been taught by me—a worm born and nourished in sin—do thou teach me, that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honour? O then graciously and mercifully forgive me; and finally grant me this favour, that this work may never be injurious, but may conduce to thy glory, and the good of souls."

A Sweet Saying.—"Never shall I forget the thrill of pleasure which the last sentence of a dear child, my nephew, excited in my mind. It dropped from his lips as he lay dying on my shoulder. He said, 'Suffer little children to come unto me, and forbid them not: that is a sweet saying, is it not, uncle?' He expired immediately to know its sweetness! He returned from school in apparent good health, gathering strawberries at eight o'clock; and a corpse in my arms at eleven the same night!"—*Rev. Mr. Kilpin.*

RELIGIOUS DESTITUTION OF THE COAST GUARD IN IRELAND.

Great Britain and Ireland depend for much of their prosperity and glory on the unparalleled commerce of the united empire. Many, therefore, must be the temptations to avoid the necessary duties on various kinds of goods which are exported from our own country, or imported from foreign countries; and hence the extensive practice of smuggling with a numerous variety of attendant evils. Smuggling occasions the necessity of a considerable guard around the coasts of the British isles; and this guard, with their families, amount to upwards of 20,000 persons: but they are located in circumstances the most disadvantageous for religious improvement; and it is not to be wondered at, that a mind so active and benevolent as that of Mrs. Fry, should be drawn to commiserate their lonely condition.

That philanthropic lady has originated a plan for the supplying of these deserving men with libraries of religious and improving books, for the use of themselves and families: about 40,000 volumes have been already transmitted by a committee, sanctioned by the Government for that purpose. The need of such a supply of Christian instruction will manifestly appear from the following extracts of the reports of their condition in Ireland. On some future occasion, further information shall be given relating to this laudable undertaking.

Benevolus.

District.	Station.	Chil. under 5 yr.	Chil. above 5 yr.	Dist. from a p. of w.	Dist. from a schol.
WEXFORD.	Rosslare	4	1	7 m.	7 m.
	White Hem, detachm.	9	6	4	4
	Curracloe	7	4	4	
	Blackwater	9	13	4	6
COVE OF CORK.	East Ferry	10	6	4	4
	Ballycroneen	5	7	4	4
	Light House	8	5	5	3
KINSALE.	How Strand	6	18		8
CASTLETOWN.	Garnish	7	9	10 P. 5 R.C.	No sc.
	Callier	4	2	Betw 7 & 8	Ditto
	Ballycroas	7	16	5	Ditto
VALENTIA.	West Cove	8	14	9	9
	Ballynskel-begs	6	14	9	9
	Kells	10	21	9	
DINGLE.	Minnard	10	22	5	5
	Ventry	7	21	8	4
	Feneter's Cove	8	23	12	
	Ballyelavid	12	20	8	
TRALEE.	Beale	7	9	6	No School
GALWAY.	North Arran	4	6	30	
	Kilkearn	1	6	16	16
	Caslak Bay	8	10	26	26
	Barne	11	12	5	5
CLIFDEN.	Innislaken	10	7	12	12
	Manning	14	23	6	6
	Claggan	11	20	7	7
	Killeries	10	6	9	9
WESTPORT.	Islanmore	10	11	4	4
	Roshank, detachment	5	5	4	3
	Inneslyre	10	10	4	Sc. at sta.
	Mynish	3	17	8	Small sc. at the sta.
	Achil Beg	6	21	20	13
	Achil Head	12	11	3	Sc. at sta Detach, 9 m. from a school.
BELMIDLET.	Bullsmouth	20	12	26	26
	Ballycroy	5	5	22	22
	Duhooma	5	6	18	18
	Dulough	12	16	8	8
	Neptune	10	6	8	8
	Ballyglass	15	8	8	8
KILLALA.	Dunkechan	12	14	16	13
	Port Firlin	9	17	20	16
	Belding	12	14	9	9
SLIGO.	Millyhmae	21	20	6	
	Roses Point	5	8	5	5
KILLY BEGS.	Malenbeg	10	14	4	
	Teela Head, West	6	14	4	4
	Trybam	9	15	5	
DUNFANAGHY.	Innisboffen	23	28	2	6
	Guidon	17	16	10	1
	Rutland	11	21	4	4
CARNE.	Malin Head	8	11	6	½
	Pt. Vinnegoe	6	11	5	1
BALLY C. ANT.	Torr Head	12	10	5	5
DUNDALTH.	Omeath	8	9	5	¼
	Cooley Point	9	44	4	½
	Giles's Quay	5	5	4	
SWORDS.	Lamby Island	9	14	6	None on the islan.
	Rush	14	18	4	
		523	752		

ON MAHOMETANISM.

No. I.

LIFE OF MAHOMET.

IN endeavouring to present our readers with some account of Mahometanism, which requires a compendium of history, as well as an investigation of prophecy, I shall, in this essay, set out as concise an epitome as possible, of THE LIFE AND CHARACTER OF MAHOMET.

From the most authentic sources of information it appears that Mahomet was born at Mecca in the year 569. He descended from the most powerful and honourable ancestry of Mecca, being the son of Abdallah, and grandson of Abdol-Motalleb. His father died while he was young, and he became, through orphan-infancy, subject to the protection of his grandfather, and subsequently to that of his uncle, Abu-Taleb. By the early death of his father, he seems to have been deprived both of an education and patrimony suitable to his birth; and was equal only with the generality of his countrymen, devoting himself partly to the pursuits of commerce and partly to those of war. Notwithstanding his ignoble circumstances, he very early became the confidential agent of Hadijah, the widow of a wealthy merchant; and, at the age of twenty-five, by marriage with her, stood chief in rank with the affluent and influential inhabitants of Mecca. From the time of his marriage to that of his mission, he appears to have addicted himself, at certain periods, to retirement in the cave of Hera; in the seclusion of which, it is not improbable, that the plan of his future mission was laid. He is supposed to have employed about three years in preparing the Koran, assisted by Sergius, a Nestorian monk of Syria, who, according to Mahometan tradition, being expelled from his monastery for a crime, fled to Mecca, and contracted a friendship with Mahomet.

In the prospect of his future pretensions, the natural abilities of Mahomet were decisively in his favour. He was commanding in his person, energetic in his constitution, and indefatigable in his engagements. Aided by a piercing discernment, a retentive memory, and presence of mind without embarrassment or perturbation, he exercised a deep penetration into the human character, and never failed selecting the most appropriate means for accomplishing his designs. He was subject, nevertheless, to the impulses of ambition, and, sacrificing the powers of an ardent mind to enthusiasm, employed efficiently the arts of religious imposture.

About the year 606, Mahomet assumed the character of a prophet, and ventured to assert his divine appointment by a communication from the angel Gabriel. During the first twelve years of his adventure, he had recourse only to persuasion, and conducted the establishment of his religion with comparative secrecy. Aided by the possession of many advantages, he applied his system originally to his own family. His wife became his first convert. His renewed applications subsequently gained him his wife's uncle, and his cousin Ali, a youth fourteen years of age, distinguished by his peculiar daring, whose impetuosity may be seen in his reply to Mahomet—"Oh prophet! whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly." Beside these, he gained as a proselyte, Abu-Beker, a man of wealth and influence. The interest of Abu-Beker gained five more principal persons in Mecca, whose solicitations gained other five of equal rank. Mahomet's success, however, according to the probable estimates was not immense. "Three years," says Gibbon, "were silently employed in the conversion of *fourteen* proselytes. For ten years the religion advanced with a slow and painful progress within the walls of Mecca. The number of proselytes in the seventh year of his mission may be estimated by the absence of eighty-three men and eighteen women who retired to Ethiopia." His daring demand on the principle of credulity to his pretensions as the apostle of God, could not, certainly, be universally successful, and must have been accompanied with difficulty. To his persuasions some minds were invincible. Some derided his pretensions: others dreaded or resented his ambition. His primitive energies, were therefore contracted; for, notwithstanding his indefatigable perseverance in persuasion at Mecca, his attempts at proselytism were viewed by the majority as at best a bold and doubtful adventure. His ultimate purposes, however, slumbered in the repose, only yielded to a subsequent eventual development; and in his resolution to prosecute them he exclaimed, "Though the sun were set against me on my right hand, and the moon on my left, I would not swerve from my course."

By the death of his uncle and protector, Abu-Taleb, and some prevailing factions, Mahomet was compelled to seek safety in flight, and accompanied by his friend and proselyte Abu-Beker, with some difficulty arrived at Medina (a city of about ten days journey from Mecca) in the year 622, which became the epoch of Mahometan chronology, commonly called the Hegira. Without anticipating the subject of my next essay, which will be on *the rise and progress of Mahometanism*, I shall generally observe, that from this period he issued the mandates of undisputed authority, and in his views of empire, his powers were consolidated, his enemies alarmed, and his followers rallied around him, as the result of his purpose, namely, to make proselytes and such proselytes soldiers. But in the year 632, Mahomet met with his death by the administration of poison by one of his concubines. Thus his power was crushed before he had executed his full intentions, but not before the purposes of Providence had met their complete consummation, and the declaration of the Psalmist verified—"The wrath of man shall turn to thy praise; and thou wilt restrain the remainder of wrath."

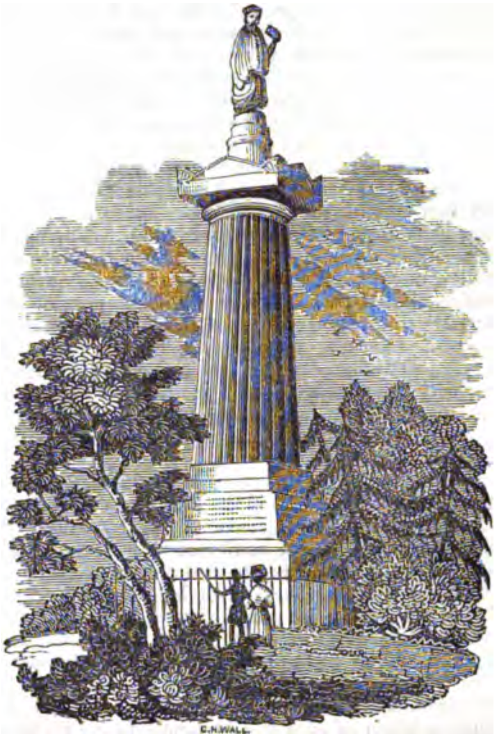
RALPH.

CULTIVATION OF THE TEA PLANT.

IT has been proved beyond the possibility of doubt, that the tea-shrub grows wild as an indigenous plant, not many hundred miles from Calcutta, within the Company's dominions on our north-eastern frontier in Upper Assam, from Suddya and Beesa, through an extent of territories of one month's march to the Chinese province of Yunman, where the same shrub is extensively cultivated for its leaf. The committee appointed by the government for the purpose of ascertaining whether the tea-plant of China could be successfully introduced into Hindoostan for cultivation as a commercial object, had long been prepared in some degree for this important discovery. It is now well understood that all varieties and shades of tea in commerce are derived from one single species; and as the leaves and fruits of the Assam shrub resemble that species in all the exterior characters, it is highly probable that it is that very species.—*Asiatic Journal.*

BIOGRAPHICAL NOTICE OF JOHN KNOX, OF SCOTLAND.

JOHN KNOX, the "Father of the Reformed Church of Scotland," has been honoured by the inhabitants of Glasgow, by the erection of a beautiful monument to his memory, in a conspicuous part of their city, as represented in our engraving.



John Knox was born in the year 1505, as is generally believed at Haddington. In the grammar school of that town he acquired the knowledge of Latin; and in 1524, his father sent him to the university of St. Andrew's. Here he acquired the knowledge of Greek, having for a fellow collegian the celebrated George Buchanan, and for a tutor, the famous John Mair, professor of theology and philosophy, regarded as an oracle in Scotland.

Buchanan, allured by the charms of poetry, turned his attention chiefly to classic literature; but Knox devoted himself to the study of divine truth, and the work of the sacred ministry. He was created a master of arts, and employed as an assistant tutor in the university, and ordained priest before he reached his *twenty-fifth* year. Inquisitive and sincere, though bound by the trammels of popish superstition, by his studying the works of Jerome and Augustine, a change was wrought in his religious sentiments; but it was not till 1542, that he declared himself a Protestant.

Scotland was being prepared for the reception of the pure doctrines of the Scriptures: and several steps had been taken by the reformers in this country before the appearance of Knox.

Dr. M'Crie states, "The corruptions by which the Christian religion was universally depraved before the Reformation, had grown to a greater height in Scotland than in any other nation in the pale of the Western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people. By means of these, the clergy attained to an exorbitant degree of opulence and power; which were accompanied, as they always have been, with the corruption of their order, and of the whole system of religion. The full half of the wealth of the nation belonged to the clergy. Avarice, ambition, and the love of secular pomp, reigned among the superior orders. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honour, having long engrossed all the principal offices of state. The bishops never on any occasion condescended to preach; indeed I scarcely recollect an instance of it mentioned in history, from the erection of the regular Scottish episcopacy down to the era of the Reformation. Monasteries, those nurseries of superstition and idleness, were notoriously become the haunts of lewdness and debauchery, and it was deemed impious and sacrilegious to reduce their number, abridge their privileges, or alienate their funds. The ignorance of the clergy was as gross as the dissoluteness of their morals. Even bishops were not ashamed to confess that they had never read any part of the sacred Scriptures, except what they met with in their missals. Learning was branded as the parent of heresy; and if any person began to hint dissatisfaction with the conduct of the clergy, he was stigmatized as a heretic; and unless he secured his safety by flight, he was immured in a dungeon or committed to the flames."*

Evangelical light, however, derived from the German reformers, penetrated the darkness of Scotland. "Patrick Hamilton, a youth of royal lineage, obtained the honour, not conferred upon many of his rank, of first announcing its glad tidings to his countrymen, and sealing them with his blood."† Born in the year 1504, he was designed for the church, and made abbot of Ferne while yet a child. As early as 1526, divine truth, by some theology imported from Germany, penetrated his mind, when he set out to confer with the famous Luther. By the recommendation of him and Melancthon, he repaired to Marpurg, to prosecute his studies under Francis Lambert, an eminent divine of that university; and thus receiving the knowledge of the Scriptures, he determined on returning, to preach the gospel to his countrymen, notwithstanding the danger of death.

Hamilton's zeal was soon rewarded: for being decoyed by the clergy to St. Andrew's, under pretence of a conference, in a consistory of bishops and abbots, with archbishop Beatoun at their head, he was summoned, condemned, and burnt, on the same day, Feb. 28, 1528! Though not *twenty-four* years of age, he was a Christian of rare piety and uncommon attainments, as appears by his theological writings, published since his martyrdom.

Hamilton was reputed a martyr for Christ, and many cherished the principles for which he died. "Strict inquisition was made after heretics; the flames of persecution were kindled in all quarters of the country; and from 1530 to 1540, many innocent and excellent men suffered the most inhuman death. Henry Forrest, David Straiton, Norman Gourlay, Jerom Russel, Kennedy, Kyllor, Beveridge, Duncan Sympson, Robert Forrester, and Thomas Forrest, were the names of these early martyrs, whose sufferings deserve a more conspicuous place than can be given to them in these pages."‡

The good seed of divine truth had thus been effectually sown in Scotland; and the writings of the reformers, and copies of the Scriptures, were imported and circulated. "One copy of the Bible, or the New Testament," says Dr. M'Crie, "supplied several families. At the dead hour of night, while others were asleep, they assembled in one house. The sacred volume was brought from its concealment, and while one read, the rest listened with mute attention. In this way the knowledge of the Scriptures was diffused, at a period when it doth not appear that there were any public preachers of the truth in Scotland."* Several noblemen of piety and zeal now arose, affording protection to those who embraced the reformed doctrine. Among these was the famous John Knox, whom the priests sentenced as a heretic in 1542, and pronounced his degradation from the priesthood: but he was preserved in the family of Douglas, as tutor, and in this situation his labours were useful in forming the characters of several men of future fame. The earl of Arran, being appointed regent to the infant queen Mary, consented to a translation of the Scriptures, and their use was allowed by parliament in 1543.

George Wishart, a brother of the laird of Pittarow in Mearns, was an eminent instrument in diffusing the knowledge of Christ. He was banished by the bishop of Brechin, for teaching the Greek Testament in Montrose, and he resided for some years at Cambridge; but returned in 1544. "Seldom do we meet, in ecclesiastical history, with a character so amiable and interesting as that of George Wishart. Excelling all his countrymen at that period in learning, of the most persuasive eloquence, irreproachable in life, courteous and affable in manners; his fervent piety, zeal, and courage in the cause of truth, were tempered with uncommon meekness, modesty, patience, prudence, and charity. In his tour of preaching through Scotland, he was usually accompanied by some of the principal gentry; and the people, who flocked to hear him, were ravished with his discourses."†

Wishart was soon apprehended, loaded with irons, and thrown into prison; and in a manner the most brutal, he was condemned by David Beatoun, archbishop of St. Andrew's, and burnt at the stake in 1546 before his window; the prelate, who was also a cardinal, beholding the sufferings of this servant of Christ. But this turbulent priest fell a victim to the revenge of several gentlemen, who had been vexed with his tyranny, and his carcass was thrown from the same window, and lay unburied for some months.

Evangelical truth still continued to prevail by the circulation of the Scriptures and the writings of the reformers, though every possible effort was made for its suppression. Knox entered upon the work of tuition in the castle of St. Andrew's at Easter 1547, where he found Sir David Lindsay, Henry Balnaves,‡ and John Rough, men of distinguished influence in promoting the reformation, and at whose urgent request he commenced public preaching, and was solemnly called to the ministry by the elders in the midst of a large congregation.§ Knox triumphed in a public disputation with the popish clergy, denouncing the pope as antichrist, and maintaining "that in the worship of God, and especially in the administration of the sacraments, the rule prescribed in the Scriptures is to be observed, without addition or diminution; and that the church has no right to devise religious ceremonies, and impose significations upon them."[*]

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* Life of Knox, vol. i. p. 14—21. † Ibid. p. 30.
‡ Ibid. p. 31.

* Life of Knox, vol. i. p. 33. † Ibid. p. 41, 42.
‡ See British Reformers, by Tract Society.
§ M'Crie's Knox, vol. i. p. 52—58.

St. Andrew's being taken by the French, in 1547, Knox, with many others, was made to serve in chains on board their galleys until 1549, when, gaining his liberty, he was well received in England, and made one of the six preaching chaplains of king Edward. His ministry in the north of England was crowned with the Divine blessing; and he was one of those divines by whom the Common Prayer and Articles of Religion were compiled. Knox, however, would not accept of a living in the English church, and refused a bishopric, "declaring the episcopal office to be destitute of divine authority," and that many things were retained from popery, with which he could not comply, especially the indiscriminate admission to the Lord's supper, and kneeling at that ordinance, an invention of men, contrary to the perfect example of its institution by Christ.[†]

In the reign of Mary, Knox fled to Geneva, where he was received with affection by Calvin, and in a short time he was invited to become the pastor of the English exiles at Frankfort, licence being granted for them to assemble for public worship in a building allotted to the French. They were required to perform their service as nearly as possible to the manner of the French, and they agreed unanimously to "omit the use of the surplice, the litany, the audible responses, and some other ceremonies prescribed by the English liturgy, which in those reformed churches would seem more than strange, superstitious, and superfluous."[‡] Some urged the use of king Edward's liturgy, part of which was at length adopted, and unanimity was restored. "But this agreement was soon after violated, in the most wanton and scandalous manner. March 13, 1555, Dr. Cox, with others, came to Frankfort, and the first Sunday they broke through the established order, by answering aloud after the minister in the time of divine service. Being admonished by some of the elders to refrain from that practice, they insolently replied, 'That they would do as they had done in England; and they would have the face of an English church.' On the following Sabbath, one of this number intruded himself into the pulpit, without the consent of the pastors or the congregation, read the litany, while Dr. Cox and the other accomplices echoed the responses. Knox lectured in the afternoon, and complained of their intrusions, declaring his belief, that one cause of the Divine displeasure against England, was the slackness to reform religion. He adverted to the troubles of Hooper for objecting to the ceremonies, and to the well-known fact, that *three*, *four*, or *five* benefices had been occupied by one man, to the depriving of the flock of Christ of their necessary food. This free reprimand was highly resented, as some of them had held pluralities in England." However, the Coxian faction prevailed, and determined to get rid of Knox. To accomplish this, they had recourse to one of the basest and most unchristian arts ever employed to ruin an adversary. Two of them, in concurrence with others, went privately to the magistrates, and accused Knox of HIGH TREASON against the emperor of Germany, his son Philip, and queen Mary of England; putting into their hands a copy of a book which he had lately published. The magistrates were satisfied of the malice of Knox's enemies, but advised his privately retiring from Frankfort."[§]

Knox withdrew to Geneva, and soon afterwards returned to Scotland to visit his wife, where he found that the cause of Christ had considerably advanced, and by his counsels several of the reformers made a formal separation from popery. Their cause increased under the patronage of *Archibald, lord Lorn, earl of Argyle; lord James Stewart, earl of Murray;* and *John, lord Erskine, of Mar*, with whom others soon united; and early in 1556, a great number made profession of the reformed religion, by sitting down at the Lord's table; and entered into a solemn and mutual covenant, renouncing the popish communion, to maintain under Providence the faithful preaching of the gospel. This was the first of those engagements, which are known in the history Scotland, by taking THE SOLEMN LEAGUE AND COVENANT.[*]

France had a powerful interest in Scotland, as a princess of Guise had been wife of James V., and his daughter Mary, the celebrated queen of Scots, was married to the dauphin. Popery, therefore, had the support of that nation to preserve it, under the influence of some powerful nobles. Knox being persecuted, and burnt in effigy by the papists, withdrew again to Geneva, and laboured with others in the improvement of the translation of the Bible. But the cause of Christ increased even through persecution. Walter Mill sealed the truth with his blood, Aug. 28, 1558, uttering in the flames,—"*As for me, I am fourscore and two years old, and cannot live long by course of nature; but a hundred better shall rise out of the ashes of my bones. I trust in God I shall be the last that shall suffer death in Scotland for this cause.*"[†]

Knox, being earnestly invited by the "lords of the congregation," as the Protestant nobles were called, returned to Scotland in May 1559, where he continued his zealous apostolical labours, and by his well-earned authority succeeded in establishing the Reformation in his native country. The national church of Scotland, disallowing episcopal prelacy as unscriptural, was formed according to the Presbyterian model, and similar to the churches of the Protestants on the continent.

The *first* general assembly of this national church, consisting of *twelve* ministers, and *thirty-two* ruling elders, met Dec. 20, 1560; but it was a long period before the form of ecclesiastical polity was perfected in Scotland, as many attempts were made to re-establish prelacy, or to retain the popish dignities with the more scriptural system.

Dr. M'Crie remarks, the reformation of religion, it is well known, was established on very different principles in England and in Scotland, both as to worship and ecclesiastical polity. In England, the papal supremacy was transferred to the prince; the hierarchy, being subjected to the civil power, was suffered to remain; and after removing the grosser superstitions, the principal forms of the ancient worship were retained: whereas in Scotland, all of these were discarded, as destitute of divine authority, unprofitable, burdensome, or savouring of popery; and the worship and government of the church were reduced to the primitive standard of scriptural simplicity. The influence of Knox, in recommending this establishment to his countrymen, is universally allowed; but, as he officiated for a considerable time in the church of England, and on this account was supposed to have been pleased with its constitution, it has usually been said that he afterwards contracted a dislike to it during his exile on the continent, and that, having then imbibed the sentiments of Calvin, he carried them along with him to his native country, and organized the Scottish church after the Genevan model. This statement is inaccurate. His objections to the English liturgy were increased and strengthened during his residence on the continent, but they existed before that time. His judgment respecting ecclesiastical government and discipline was matured during that period; but his radical sentiments on these heads were formed long before he saw Calvin, or had any intercourse with the foreign reformers. At Geneva he saw a church, which, *upon the whole*, corresponded with his idea of the divinely-authorized pattern; but he did not indiscriminately approve, nor servilely imitate, either that or any other existing establishment."*

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[*] M'Crie's Knox, vol. i. p. 62. [†] Ibid. p. 98—101.
[‡] Ibid. p. 143. [§] Ibid. p. 140—156.

[*] M'Crie's Knox, vol. i. p. 181. [†] Ibid. p. 234.

Knox died Nov. 24, 1572, exhibiting the genuine spirit of his profession as a believer in Jesus Christ; and leaving behind him the character of a man of extraordinary powers, alike distinguished for intrepidity, zeal, and disinterestedness; of uncommon sagacity, of sound theological knowledge, and considerable biblical learning, sanctified by eminent scriptural piety. His life was an illustration of his holy doctrine; in which he substantially agreed with all the reformers. Regardless of the distinctions of rank, in matters of religion, he uttered his admonitions from the Word of God, with a vehemence suited to the genius of that unpolished age, and to his own peculiar circumstances.

Knox, as well as Luther, has been charged with almost every bad quality, by his enemies: but Dr. M'Crie, in his valuable "Life" of that great reformer, has demonstrated his *integrity*, *piety*, and *benevolence*, against every slanderer. Principal Smeton testified, "I know not if ever so much piety and genius were lodged in such a frail and weak body. Certain I am, that it will be difficult to find one in whom the gifts of the Holy Spirit shone so bright, to the comfort of the church of Scotland. None spared himself less in enduring fatigue of body and mind: none was more intent on discharging the duties of the province assigned to him."† Earl Morton, regent of Scotland, attended the funeral of Knox, and pronounced his eulogium in these words, "Here lies he who never feared the face of man!"

REVIEW.

Christian Melodies. Home and its Scenes. 32mo. cloth, pp. 82, with four engravings. London: Ward and Co.

"HOME, sweet home," is exhibited in this elegant little volume in a most engaging and instructive point of view; and we have no doubt but it will be the means of promoting that elevation and that happiness which are so beautifully described in its pages.

This small work contains a choice collection of pieces under the following heads. Home—Marriage—Infancy—Family Intercourse—Family Worship—Bereavement—The Heavenly Home. From the last we give the following:—

THE HEAVENLY HOME.

Thus the dying Christian spoke:—
"I wish I were at home,
My faith can pierce the darkened veil,
And spirits beckoning, come!
I see; I must, I must away
To those bright realms of endless bliss
Those courts of lasting day,
Earth's barren waste, and desert shore,
For many a year I've trod;
But now my race, my journey 's o'er,
I must to mine abode.
Bid me not stay, my spirit longs
To haste away, and sing
With those bright seraphs near the throne,
Who praise their heavenly king.
Farewell, farewell, a long farewell!
'Till earth shall pass away,
'Till the last trumpet's solemn sound,
'Till that more solemn day"—
His voice was hush'd, his spirit fled;
His soul, redeem'd by Jesus' blood,
Rose from these paltry things of earth,
To the calm presence of his God.

THE CRUCIFIXION.

ALAS! alas! the deed is done,
The pale earth shrinks, the darken'd sun
Is starting with affright;
Each gazer hath his bosom smote,
And ev'ry mind to grief is wrought
Beneath the fearful sight.

"Away, away," the soldiers cry;
"Away, away," the crowds reply
With conscious guilt opprest;
From hill to hill, the shriek is borne,
The tempest answers in its scorn,
And rocks itself to rest.

The temple, like a giant stands,
But now its fame to other lands
Will cease to be conveyed;
The vail is rent, the cloud is gone,
The silent mole will dwell alone
Within its dismal shade.

Mourn! Judah, mourn, thy mighty fall!
The nations sinn'd, but thou of all
Thy virgin brow hast stained;
They only mock'd Messiah's name,
But *thou* hast put his face to shame,
With malice unrestrained!

The tide of love that round thee flow'd,
Starts back! repell'd by seas of blood
Opposing its career;
The ark—the priests—have all retired;
The flame, that ne'er before expired—
The prophet and the seer.

No more the voice of music sounds,
No more the festive dance abounds
The vintage fields among;
Without a land, without a home,
Thy hapless children will become
"A bye-word" and "a song!"

Islington. J. S.

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* M'Crie's Knox, vol. i. p. 100—102. † Ibid. p. 238.

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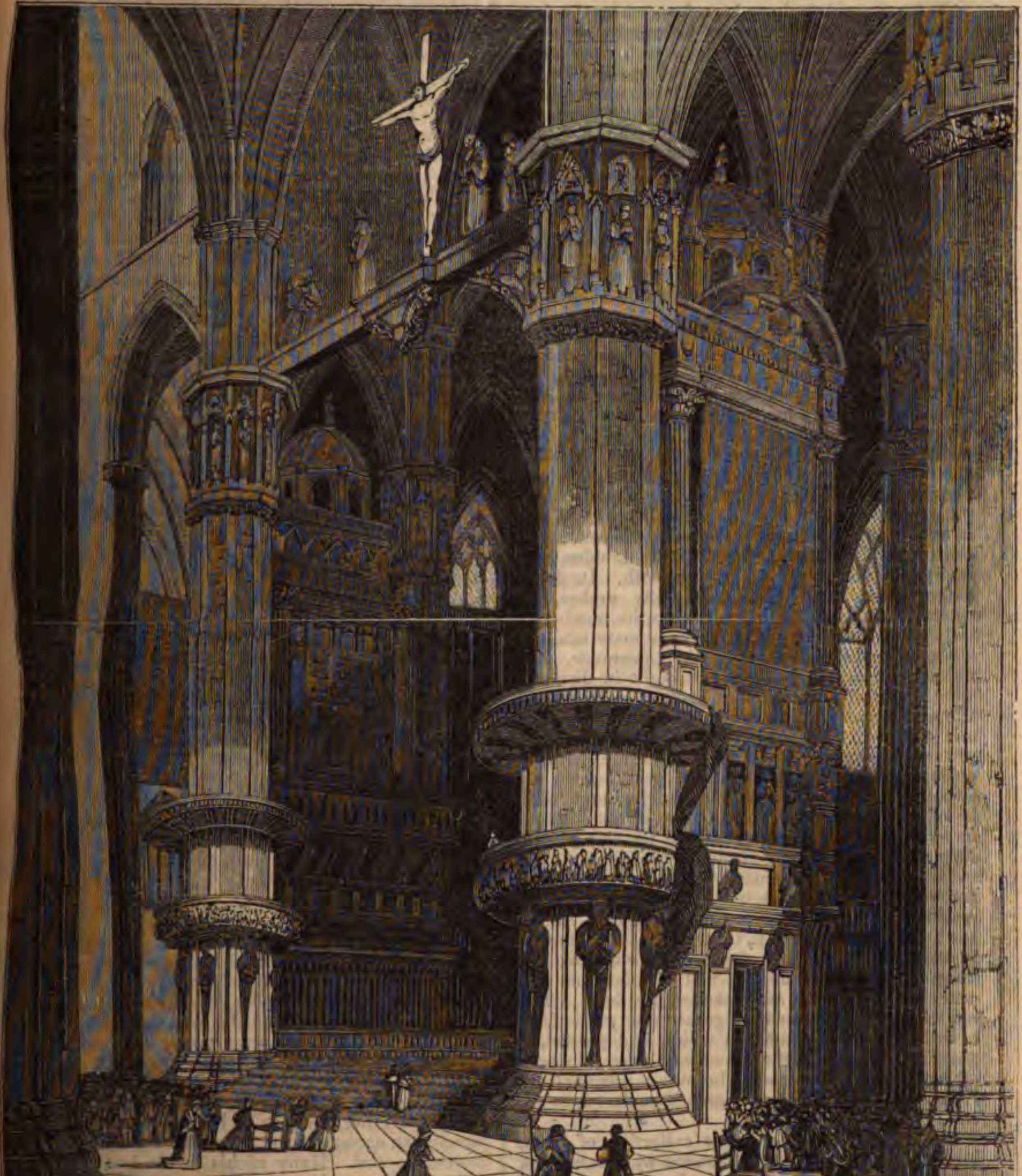
THE
CHRISTIAN'S PENNY MAGAZINE.

Nº. 201. PUBLISHED EVERY SATURDAY. April 9, 1836.



Interior of Milan Cathedral.

CATHEDRAL AT MILAN.

Milan is a great and splendid city in the north-east of Italy, now forming a part of the Austrian empire. Its antiquity, its magnificence, its importance in the ecclesiastical annals of the Roman Catholic church, and some of its distinguished prelates, render it a subject of interesting contemplation to the inquisitive Christian.

Milan is said to have been founded by the Insubrian Gauls, about 584 years before the advent of Christ. It rose to be the capital of a considerable territory, and for some time set at defiance the power of Rome: but it at length fell under the imperial authority, and flourished under its shade. Its various history cannot be traced in the Christian's Penny Magazine: though it may be instructive to notice, that Milan has been besieged forty-two times, taken twenty times, and destroyed four times. It is still a splendid city *eleven* miles in circumference; and though for the last century its population has greatly fluctuated, it has much increased within the last forty years. In 1805, it was estimated to contain 120,000 persons; and in 1820, between 135,000 and 140,000.

Milan is the seat of an archbishop: it is divided into seventy-one parishes, and contains eleven collegiate churches, thirty monasteries, eight colleges of regular clerks, thirty-six nunneries, thirty-two of the same kind for discipline, and 120 schools for religious instruction in the Catholic faith. But besides those above-mentioned, Milan contains 200 other churches, and many stately buildings both public and private. Among these, the cathedral of this city claims the pre-eminence. Inferior only to St. Peter's at Rome, it equals in length, and in breadth surpasses, the cathedrals of Florence, and St. Paul's, London; but, in interior elevation, it yields to both. Its double aisles, its clustered pillars, its lofty arches, the splendour of its white marble walls, its numberless niches filled with figures of the same materials, give it a novel and singularly majestic appearance. The pillars are ninety feet high, and eight in diameter. The length of the cathedral is 490 feet, its breadth 298, its interior elevation under the dome is 258 feet, and 400 in exterior, that is, to the summit of the tower. The pavement is formed of marble of various colours, and curiously disposed and figured; and there are 4000 statues in as many niches, and said to be of great beauty. From the top of the tower, is an extensive and delightful view of the rich plain of Milan, and as far as the distant Alps.

Milan cathedral is entirely built, paved, vaulted, and roofed, with the whitest and most resplendant marble; and the windows are finely painted. Among the numerous statues in it, those of St. Bartholomew, representing the flaying of him alive, with his skin hanging over his shoulders; and of Adam and Eve, over the main portal, are reckoned the finest. This church contains treasures of great value, particularly a shrine of rock crystal, in which is deposited, in pontifical robes with the crown and mitre, the body of St. Charles Boromeo, who was a cardinal and archbishop of Milan, and a great benefactor to the city.

Milan possesses a valuable collection of books in the Ambrosian library, founded by the nephew of the canonized archbishop. It contains 72,000 volumes, and 15,000 manuscripts, and a gallery of pictures, paintings, statues, antiques, and medals; where are to be seen Raphael's famous design of the school of Athens, and a manuscript collection of various works of Leonardo da Vinci, presented to the library by a private citizen of the name of Galias Arconati, who generously refused vast sums for this precious deposit, and consigned it to this library as to an inviolable asylum. The grateful citizens erected a marble statue to the donor, and enrolled his name among the public benefactors of the city. But this relic, along with the library, manuscripts, and gallery of paintings, &c. were all carried off by their good friends and protectors the French, to be deposited under the care of the good people of Paris, there to be kept for the benefit of Europe! It is probable, however, that as the allies did not exactly harmonize with the French, in their notions of the utility of Parisian guardianship, the above articles have been restored to their rightful owners.

The hospitals and charitable institutions of Milan are numerous, amounting in all to thirty. The Ospedale Maggiore, or great hospital, is an immense edifice capable of containing 1200 patients, besides working convalescents. This superb edifice the French converted into cavalry stables. The great foundling hospital receives about 4000 children. The lazzaretto, outside of the city, is likewise on a vast scale, but is opened only in case of an epidemic disease. There is a spacious college, founded by the above mentioned benevolent archbishop, formerly attended by about 1200 students: also an university constituted by the empress Maria Theresa, 1766, its classes and sittings are held in the fine edifice built for the Jesuits. In fine, Milan may be regarded as the most elegant and stately city in Italy, being inferior only in point of population to Naples.

CARDINAL BOROMEO AND HIS SUNDAY SCHOOLS AT MILAN.

Cardinal Boromeo was an extraordinary character; and, making allowance for his education as a Roman Catholic, he appears to have been truly illustrious as a benefactor of Milan. He was a son of Gilbert Boromeo, count of Arona, born in the year 1538, and he died in 1584, aged only forty-six years, greatly lamented by the whole province.

Notwithstanding his corrupt creed, and consequent superstition, if we may believe what is delivered in the history of this eminent man, cardinal Boromeo appears to have been a pious, humble, charitable, and self-denied Christian, and, in some measure, entitled to the name of saint.

Born to a princely fortune, he consecrated himself and his substance to acts of religion and beneficence; he founded schools, hospitals, and churches, in every part of Italy: attended his flock during a destructive pestilence; erected a poor's house, and served the forsaken victims with his own hands. He, besides, bestowed annually 30,000 crowns upon the poor; and added to it, during various seasons of distress, 200,000 crowns. He founded ten colleges, five hospitals, and a great number of schools, at Parma, Bologna, Milan, and in all the towns of the diocese. His food was plain, his dress coarse and common; his bed was of straw, his repose was short, and he showed an utter contempt of personal ease and indulgence; and of the income derived from his own estates, and the revenues of his archbishoprics, he directed an account to be submitted annually to the diocesan synod. Many of his institutions still remain at Milan, and among others, Sunday-schools; which are extended to all parts of the diocese of Milan.

"Every Sunday, (says Eustace) the vast area of the cathedral is filled with children, forming two grand divisions of boys and girls, ranged in opposite quarters, and these again subdivided into classes according to their age and capacities, drawn up between the pillars, while two or more instructors attend each class, and direct their questions and explanations to every little individual without distinction. A clergyman attends each class, accompanied by several laymen for the boys, and matrons for the girls. The lay persons are said to be often of the first distinction, and tables for writing are placed in different recesses." It is no wonder if the memory of the pious archbishop be still venerated at Milan. Our delight in recording such acts of Christian beneficence is increased by the circumstance of its rarity, and from the consideration that he is one of the few lights who gilded the gloom of papal ignorance.

ON THE INEFFICACY OF MIRACLES TO PRODUCE A CHANGE OF HEART.

No. III.—What is a Miracle?

Various modes of solving this question have been adopted by various learned and eminent men; and if my design were merely to furnish you with a critically accurate definition of the nature of a miracle, I could not probably do better than quote the language which they have employed. But as it is far more important to be comprehensible than learned on such a subject as the present, I shall merely describe a miracle as "any event which occurs *contrary* to the laws of nature."

Upon this definition I will proceed to make a few remarks, the application of which to our present investigation will be apparent to every reader.

1. It follows from hence, that it is quite possible for an occurrence to be new and extraordinary *to us*, and yet not to be a miracle. An intimate acquaintance with the laws of nature, and the operation of those laws under a vast variety of circumstances, is absolutely necessary to decide many cases of this description, and it is quite needless to repeat what every one must have read and observed, concerning the amazement and wonder with which *novelty* is evermore filling the mind of the ignorant and uninformed. Those individuals who have travelled most extensively and are best acquainted with the different forms of society and of nature, will be found among the least willing to deny an apparently marvellous assertion, because they have learnt from experience, that the actual occurrences in the world are often very extraordinary, and such as would be sure to excite the disbelief of those who had never witnessed any similar events. A miracle is not, therefore, merely a strange and astonishing occurrence, but one which is *directly opposed* to the laws of the universe. I may illustrate my meaning by simply stating, that the descriptions given by the travellers who have explored the cold regions of our globe, would *seem* miraculous to the inhabitants of the burning climes of the tropics, and yet they are well known to be most strictly natural and accountable. But, on the other hand, the resurrection of a dead man is so contrary to the constitution of the human frame, and the laws which regulate it *in every part of the world*, that no hesitation can be felt in calling such an event, in the strictest sense—a *miracle*.

2. But the most important point to be dwelt upon at present, is directed to those plausible objections which demand for every man some miraculous testimony in favour of the gospel. No proposition is more defensible than that miracles *must* be rare in their occurrence. I have before defined a miracle as that which is contrary to the laws of nature, and beg you now to remember, that when we speak of the laws of nature, we only mean you to understand those ordinances, according to which the Deity is pleased to conduct the concerns of the physical universe. Our knowledge of these laws is derived solely from our observation of their daily and hourly operation. There is not more of poetic beauty than of philosophical reason and sound sense, in the idea which depicts the sorrow of mind to which our first father would be reduced, when, on the evening of the first day of his existence, he beheld the beauteous orb of light and heat sink beneath the ocean, and the mists of darkness supply its place. His ignorance of the laws of nature would tempt him to fear that he should no more behold this resplendent globe of fire, and it would not be until many successive revolutions had taught him the true meaning of its daily appearance and disappearance, that he would be able to watch the glories of an eastern sunset with feelings of calmness and composure. The allusion to this fact, will enable you to comprehend me when I maintain, that there is nothing in the operations of nature which partake of that character of *necessity* that would prevent the possibility of their being otherwise than they are. Most undoubtedly the universe as a whole is infinitely complete, but I am disposed to consider that we are far from being able to decide that the Deity could not have formed another world equally complete, but in every respect unlike that upon which we dwell. Bearing, therefore, ever in our minds that all things are possible with God, we shall soon be able to admit that the power required to *create* our world and *appoint* its laws, is *not less* than that which is required *to act in opposition* to them. I believe that it is quite as wonderful for an infant to grow up to manhood through all the varieties of body and mind which pass upon its frame, as for a multitude to be fed with a few small loaves; only the one is a constant the other a rare occurrence. I believe it is quite as wonderful that the human figure should be enabled to maintain its posture of erectness, as that the same human figure should walk upon the tempestuous billows of the ocean, as though they were a marble pedestal, only it is of more frequent occurrence. I believe it is quite as wonderful, that so complicated a structure as the human body, should be kept in regular and undeviating regularity and health, as that it should be restored from disease by a word or a touch. I believe it is quite as marvellous that dust should *live*, as that dust should *live again*. It is, therefore, the *mere fact* of the one series of events being *constant* in their appearance, and the other being *rare*, that entitles the former to the name of the law of nature, while the latter are described as miraculous; and not by any means must the idea be countenanced that there is *any difference* in the power required for the production of *either*.

We are now, therefore, led on to the opinion that *any* course of events which is often repeated, would *from that fact become* a law of nature, and *cease to be miraculous*. If Jesus Christ had lived for 1800 years and worked cures all the while, it would have been soon taken to be a part of the constitution of nature, that one being should be endowed with power to cure the maladies of all the rest; and the emotions with which spectators would have beheld the lame walk, the deaf hear, the blind see, the dumb speak, the paralytic restored to the use of his limbs, would have been as cold and apathetic, as formal and as business-like, as those with which the farmer watches the growth of his corn, forgetting in the calculation of how much it will yield him, all the mysterious workings by which it is brought into being.

MIRACLES MUST BE OF RARE OCCURRENCE. It is the most idle and ridiculous thing in the world, for men *in every age* to require signs and wonders before they will believe, since it is *quite impossible that an event should be miraculous for two generations.* In proof of this sentiment I have only to refer to the history of the Jews. They were fed with manna *forty years.* Did they think it a miracle? No. They very soon thought it a great inconvenience, and, in course of time, loathed and were disgusted with that display of omnipotence, which vain reasoners of the present day would have us believe is capable of changing the heart, and subduing the rebellious passions into obedience to the Deity.

The point which I have thus endeavoured to illustrate may be stated in few words to be this: that as the laws of nature are nothing more than the repetition of certain acts on the part of the Deity, it follows that any act often repeated by him would be a law of nature, and therefore, that in a few years, the works that now are called miraculous would cease to be so, thus rendering it impossible that the instrument or means to be adopted for the conversion and sanctification of man, *in every age,* could be one supported by miracles of daily occurrence.

Among the multitude of topics for practical reflection which such a subject is calculated to present, I shall select but one, to which I shall request the attention of all, but chiefly of those who are professing Christians. I have endeavoured to establish that the power displayed in creation, is equal to that which has been manifested in any miraculous interposition of Providence. And now I desire most earnestly that each one would henceforth resolve to gather from *every operation* of the Deity, a motive to obedience and virtue. Never forget that the wisdom which dictated the glorious scheme of redemption, no less presided over the formation of the universe; and the goodness which prompted the sacrifice of the greatest being in the whole range of intelligences for the restoration of the human race, no less directed and still directs those various laws of nature which tend to the preservation of life. Let us not seek our motives to love and adore our heavenly Father merely from the *strange and marvellous* works which his hand has wrought, but also from those displays of his attributes which are occurring around us every day and every moment of our lives. I shall hereafter endeavour to explain to you the reasons which have induced the Almighty, *on a few occasions,* to act contrary to the laws of nature; but now it is my desire to persuade every one to take that view of the scenes which they are every day called to witness, which may increase their piety, and multiply the sources from which they derive motives to faith and humble obedience. As contrasted with one exercise of God's power and with one only, are we permitted to think lightly of the works of creation; and with the verse which gives us that permission, I shall now conclude, earnestly desiring that every one may feel and rejoice in the magnificent truth which it discloses. "Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but MY SALVATION shall be *for ever,* and MY RIGHTEOUSNESS *shall not be abolished.*"

B. Z.

MY SCRAP BOOK.

LEAF LXXXV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

THE following (I believe, hitherto unpublished) Epithalamium, was composed some years ago by a gentleman in London, and presented to his sister on her bridal day.

ODE,

Addressed by a brother to his sister on her marriage.

Affection tunes my lyre,
To you, dear Jane, this day;
Affection shall its chords inspire,
Whilst on its weak and trembling wire,
My falt'ring fingers play.
A sad adieu
I bid to you,
For memory has entwin'd my harp with mournful rue.

But let each painful sigh
Deep in my breast remain,
Nor in a clear and cloudless sky,
When Hope's bright sun has ris'n so high,
Eclipse its beams again.
I've gaz'd serene
Upon the scene,
Though from the passing cloud, some falling drops are seen.

Come, sacred muse! allow
Thy sweetest song to me:
That harp which I have taken now
From off the mournful willow's bough,
O string with harmony!
I interweave
A bridal wreath,
Upon its fading flowers, thy softest zephyrs breathe!

But, ah! where shall I go
These flow'rets to obtain?
Say, can I find them here below,
Where nought but thorny briars grow
Upon a desert plain?
The lov'liest flower
In nature's bower,
Blooms but a moment there—and fades in one short hour.

My spirit! raise thine eyes
From transitory bliss,
See yonder bright celestial skies
Invite thy golden wings to rise,
To lasting happiness.
The starry road
Has oft been trod,
It leads from earth to heaven—t'will lead thee to thy GOD!

There low before His throne
Present the happy pair;
For them thine every wish make known,
And plead that Name—that Name alone,
Which always answers prayer.
O! may they prove
That God is love,
And serve him here below, and reign with him above.

My Father! and my God!
When thou shalt call them home,
Let "Jesse's stem" and "David's rod"
Support them! whilst the glorious road
By "Bethlem's star" is shown;
Then may it shine
With beams divine,
And rays of radiant bliss, eternal and sublime.

Sister! what can I say
Or wish thee, more than this?
But that whilst on this earth you stay,
Earth's choicest flowers may strew your way,
With every kind of bliss.
But if a thorn
Must oft be borne,
May it by mutual love, of half its pain be shorn.

When by thy Father led
To rest from every care
O may the "Rose of Sharon" shed
His fragrance round thy dying bed,
And heaven on earth be there.
Then may you bloom
Beyond the tomb,
Where that celestial "Rose" unfolds his sweet perfume.

Then with th' angelic throng
Who now surround the throne,
Join in that grand harmonious song,
Eternal ages will prolong,
Of praise to God alone.
No tear, no sigh,
Will burst on high,
For God will wipe away the tear from off thine eye.

Arrayed in radiant white,
Reclin'd on Jesu's breast,
Faith will be swallowed up in sight,
And Hope in beatific light
With full fruition blest.
The conquest o'er,
On Canaan's shore,
O may I join thee there! and meet to part no more.

A FATHER'S DYING CHAMBER.

How solemn is the sick man's room,
To friends or kindred lingering near!
'Tis sad to pore upon the gloom
In silent heaviness and fear!

To hold the feeble hand in thine,
The start of every pulse to share;
With painful haste each wish divine,
Yet feel the hopelessness of care!

To turn aside the streaming eye,
Lest those dim orbs perceive the tear;
To bear the weight of every sigh,
Lest it should reach that wakeful ear!

In the drear stillness of the night,
To lose the faint, faint sound of breath!
To listen in subdued affright,
To deprecate the thought of death!

And when a movement chas'd that fear,
And gave thy heart-blood leave to flow;
In thrilling awe the prayer to hear
Through the clos'd curtain, murmured low—

The prayer of him whose holy tongue
Had never yet exceeded truth;
Upon whose guardian care had hung
The sole dependence of thy youth.

Who, noble, dauntless, frank, and mild,
Was for his very goodness fear'd;
Belov'd with fondness like a child,
And like a blessed saint rever'd!

I have known friends—but who can feel
The kindness such a father knew?
I serv'd him still with tender zeal,
But knew not then how much was due!

And did not Providence ordain
That we should soon be laid as low;
No heart could such a stroke sustain—
No reason could survive the blow!

MATILDA BETHAM.

Solution of Mr. ISAAC JAMES'S ENIGMA, *inserted in No.* 156 *of this Magazine.*

"Constant Reader" having kindly reminded me of my nearly forgotten promise to give the solution of the above-mentioned enigma, I now, with an apology for my tardiness, fulfil it. The solution then, is,—EARRINGS.

The first mention of earrings is in Genesis xxiv. 22. But should any of my juvenile readers not recollect when "*adoration*" was paid to earrings, I recommend them to read Exodus xxxii. 1—8.

S. J. B *****.

RELIGIOUS COACHMEN.

COACHMEN, both upon our stages and hackney coaches, including "cab-drivers," form a very numerous class of useful persons: but it is believed very few of them truly fear God. "Can nothing be done to promote the spiritual welfare of coachmen?" is an inquiry which we made last January (see page 36 of this Magazine). The article in which that inquiry was proposed, has originated the following letter from a stage-coachman in the country, of whom we hear, by several individuals, that he sustains the character of an excellent man and a Christian:—

"MR. EDITOR—Sir, as I reside in the country, your Magazine is sent to me in monthly parts; therefore, No. 191, did not reach me till a few days ago, when I saw in it the conversion of a profligate coachman, to which is added an inquiry, by a gentleman who signs himself *Benevolus*. He says, while waiting an hour at that great coach inn, the Bull and Mouth, London, he asked one of the porters if there were any of the multitude of coachmen belonging to that establishment supposed to be religious; he replied, 'not one.' I know the above establishment well, and I sincerely regret to assure you that it is my fixed belief to be a lamentable fact,—*there is not one;* but my reason for thus troubling you is, should you personally know the gentleman who signs himself thus, you would be kind enough to offer him my cordial thanks for his *appeal* joining his inquiry, which, by the mighty power of God's grace, through your widely circulated and much esteemed publication, may have the most beneficial effect. Your compliance will confer a great favour on yours, &c. "H. L.

Mar. 5, 1836. "Shrewsbury Coachman."

Coachmen, generally, are most unfavourably circumstanced, amid various and powerful temptations, in relation to religion. Still, as our esteemed correspondent says, "the mighty power of God's grace" can renew and convert the souls of coachmen. We have known a few at least, who have manifested regard to things of salvation. The first we shall mention was a "guard of the Oxford mail" from Birmingham; he appeared to be truly a man of God; and his sobriety and obliging demeanour secured him the respect of many. Besides, he was a blessing to his family, with whom he enjoyed much domestic happiness. Another was a coachman from London to a principal town in Kent: by his godliness he was taught sobriety, and thus he was enabled to purchase his own coach and horses, and became greatly respected. We know a horse-keeper in Kent, who appears to fear God; and in conversation a few weeks ago he remarked, he had secured the confidence and esteem of his present employers for the last *eighteen* years! Surely something may be done by christian zeal and benevolence, to promote a spirit of religious feeling among coachmen. We are obliged to H. L. for his thanks.

BENEVOLUS.

ANSWER TO A SUNDAY SCHOOL TEACHER'S INQUIRY.

MR. EDITOR.—Your readiness to oblige those who need instruction and seek your counsel, encourages me to request the favour of your explaining, by some appropriate illustrations, the Latin phrases "*a priori*" and "*a posteriori*." I have frequently met with them in the course of my reading; but I do not clearly comprehend their meaning. I have no doubt you can give me satisfaction on this point, and your doing so will, I believe, confer a favour on many of my class in society, besides promoting our intellectual improvement, as the means of our advancement in personal religion.

A SUNDAY SCHOOL TEACHER.

"Sunday School Teachers" stand very high in our estimation, as among the greatest benefactors of their country and of mankind; and as the establishment of the Christian's Penny Magazine was designed, among other objects, for their welfare, to guard and fortify them against the temptations to infidelity, and to confirm them in the belief in the gospel of Christ, their reasonable requests shall ever be granted in the best way we are able, by means of our increasingly read periodical.

Sunday School Teachers should aim at the improvement of their minds, that they may be able, *more efficiently*, and with *greater delight*, to impart divine wisdom to their pupils: and few are able to conceive to what an extent this improvement may be carried, even by those who have but little time which they can devote to reading and study. *Economy of time* should be cultivated as well as of *money;* and by the aid of judicious Christian friends, large advances may be made in "wisdom and knowledge," which are to "be the stability of the times of Messiah" (Isai. xxxiii. 6).

"*A priori*," and "*a posteriori*," are, as our correspondent remarks, Latin phrases; and it should also be remarked, they are chiefly used in relation to some process or argumentation, or reasoning concerning truth or error. Logic, or the art of reasoning, ought to be studied by young persons; and for this purpose, "Pinnock's Catechism on Logic," or "Dr. Watts's Logic, or the Right Use of Reason," may be read by Sunday-school teachers; and they will find them, especially Dr. Watts's, admirably useful to strengthen their minds in *discovering*, *understanding*, and *defending* the truths of religion.

Dr. Watts, in his Logic, illustrates the phrases under consideration, in the following manner:—

"Arguments are either certain and evident, or doubtful and merely probable.

"Probable arguments are those whose conclusions are proved by some probable medium; as, this hill was once a church yard, or a field of battle, because there are many human bones found here. This is not a certain argument, for human bones might have been conveyed there some other way.

"Evident and certain arguments are called demonstrations; for they prove their conclusions by clear mediums and undoubted principles; and they are generally divided into these two sorts:—

"1. Demonstrations *a priori;* which prove the effect by its necessary cause; as, I prove the Scripture is infallibly true: because it is the word of God, who cannot lie. 2. Demonstrations *a posteriori*, which infer the cause from its necessary effects; as, I infer there hath been the hand of some artificer here, because I find a curious engine. Or, I infer there is a God, from the works of his wisdom in the visible world."

Dr. Wardlaw, in a note to his "Lectures on Moral Philosophy, on the Principles of Divine Revelation," gives the following instructive illustration:—

"An argument *a priori*, is an argument in which, from certain principles or premises, we draw a conclusion as to something that *must be*, independently of all opportunity of observing or ascertaining what *actually is*. For example:—assuming the existence of an intelligent Being, possessed of perfect wisdom, we conclude that, in the works of such an intelligence, there must, in every instance, be found the perfection of skill. We conclude this *a priori;* that is, previously to our at all examining, or having any opportunity to examine, the works themselves. The difference between this and the argument *a posteriori*, is manifest from their very designations. In the latter, we are supposed to know the works, and to infer, from the existing marks of skill, the previous existence and operation of a wise intelligence. In the former, we reason *forward;* in the latter *backward:* in the former, from what *is* to what *must be;* in the latter, from what *is*, to what *must have been*."

REPUBLICAN PRIDE.—"ARE you the man," said an American coachman to duke Bernard, of Saxe Weimar, "that is to go in that carriage?" "Yes." "Then I am the gentleman that is to drive you."

REVIEW.

The Chronology of the Old Testament, and its Connexion with Profane History. By GEORGE SKENE, Esq. 18mo. cloth, pp. xii.—224. Edinburgh: Laing and Forbes.

INQUISITIVENESS and independence of mind remarkably characterize the present age; and this spirit of investigation is directed not only to the natural and civil sciences, but to those which are ecclesiastical and most sacred. All that we dread in this latter respect is lest the daring spirit of scrutiny, through the depravity of the human heart, should cast off the fear of God, and presume by mere strength of mind to fathom the Divine mysteries, and treat with contempt the sublime doctrines of salvation, by the mediation of incarnate Deity, in the person of our Lord Jesus Christ.

"Knowledge," however, "shall be increased;" and "the earth shall be full of the knowledge of the LORD, as the waters cover the sea;" "for the mouth of the LORD hath spoken it." Hail! then the spirit of investigation, which searches the Holy Scriptures!

Mr. Skene is evidently a serious inquirer after truth; and the spirit in which his little volume is written must command respect. In closing his work, he declares, "I am by no means blindly attached to any system, but merely desirous of removing the difficulties which seem to me to encumber the usual scheme of Bible Chronology, the sooner any errors I may have fallen into are detected and rectified, the nearer will my object be to its accomplishment." P. 208.

This passage exhibits the modesty and candour which characterize this instructive volume, which indicates considerable reading and independent thought, and will be read with interest by those who are competent to form a proper estimate of that difficult subject, the chronology of the Old Testament.

Mr. Skene's system is thus stated by himself:—"The result, then, of all my researches in Hebrew chronology, has been to convince myself that the creation of the world took place *three hundred and seventy-one* years earlier than the date of B.C. 4004 generally assigned to it, *one hundred and fifty-six years* being added after the destruction of Solomon's temple, and *two hundred and fifteen* more to the interval between the time of Abraham and the Exodus." P. 207.

In looking at Mr. Skene's "Tables" of chronology, the first deviation from that of our common Bibles relates to the birth of Abraham, grounded upon Gen. xi. 26. "And Terah lived seventy years, and begat Abram, Nahor, and Haran." Mr. Skene insists upon the supposition that Abraham must have been the elder son, born when his father Terah was *seventy* years of age, and that, as he lived to the age of *two hundred and five*, he must have migrated with Abraham to Haran, when *one hundred and forty-five years old*, and have lived in that place after Abraham left him to sojourn in Canaan, *sixty* years, until his son Abraham was *one hundred and thirty-five* years of age.

Difficulties certainly attend this subject; but it does not appear impossible to remove the greater part of them, by attending to several passages of Scripture, and considering the age and circumstances of several members of the family of Terah. From the age and circumstances of Lot and his sisters Milcah and Iscah, the children of Haran, it appears probable that Haran was the eldest and Abraham the youngest of the three sons of Terah. Abraham being mentioned first, seems to have been on account of his official character as a minister and prophet of God, a preacher of righteousness, whose ministry, after his divine call, had been effectual in reclaiming Terah and his family from the practice of idolatry; (Josh. xxiv. 1, 2) as well as on account of his being the head of a new dispensation in the church of God.

Abraham, the youngest son of Terah, born when his father was *one hundred and thirty* years of age, became eminent as a preacher of truth and righteousness, in Ur of the Chaldees. In the course of his ministry, as Stephen declares, "the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charron, (or Haran) and said, Get thee out of thy country, and from thy kindred, and come into the land which I will show thee. Then came he out of the land of the Chaldean, and dwelt in Charran" (Acts vii. 2—4).

"Haran," however, "the eldest brother of Abraham, born when his father Terah was *seventy* years of age, and *sixty* years before Abraham, of *another mother*," (Gen. xx. 12,) "died before his father Terah, in the land of his nativity, in Ur of the Chaldees," (Gen. xi. 28,) at the age of about *one hundred and thirty-five* years, leaving *three* children, Lot his son and two daughters, Milcah and Iscah, the latter of whom, as the Jews say, was taken by Abraham as his wife, *ten* years younger than himself, and called Sarai, whom he afterwards called his sister, she being the daughter, or granddaughter, of his father but not of his mother, (Gen. xx. 12,) while his elder brother, Nahor, took the other niece, Milcah (Gen. xi. 29).

Terah believing the doctrine and mission of his son Abraham, not only abandoned idolatry, but resolved to yield obedience to the admonition of heaven, and accompany the minister of God. Hence Moses says, "Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there" (Gen. xi. 31).

Haran was about *three hundred miles*, or half way from Ur to Canaan, and in the north-west of Mesopotamia. Thus removed from the idolatries of Chaldea, and the infirmities of their aged father increasing through fatigue, his dutiful children formed a settlement for a season, which Moses calls "a city." To this they gave the name of "Haran," or Charran, in commemoration of their elder brother, lately deceased at Ur, before they commenced their emigration. Their venerable parent having attained a greater age than most of his survivors, did not long survive this event. "And the days of Terah were *two hundred and five* years: and Terah died in Haran" (ver. 23).

Moses remarks, "Now the LORD *had* said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house," &c. (Gen. xii. 1—3). Having, therefore, committed to the earth the mortal remains of his revered father, Abraham reflected upon the Divine promise, and determined upon obeying the command of God. Stephen says, "And from thence, when his father was dead, he removed him into this land" (Acts vii. 4). Leaving Nahor, his elder brother, and those who chose to remain with him at Haran in Mesopotamia (Gen. xxiv. 10—16), "Abram departed, as the LORD had spoken unto him: and Lot went with him, and Abram was *seventy and five* years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came" (Gen. xii. 4, 5).

Reviewing these circumstances in the history of Abraham, in connexion with those of the families of Haran, Nahor, and Lot, the difficulties attaching to the chronology of Abraham's life appear to vanish, and *we think* Mr. Skene will be convinced he is in error in his statement respecting the periods of the birth and call of the patriarch. We think also, that he has not sufficient data for his conjecture respecting the duration of the period "between the time of Abraham and the Exodus."

Mr. Skene seems to suppose that the declaration to Abraham, in the vision (Gen xv. 13), designed to intimate that his seed should be *afflicted* and in *slavery* during *four hundred* years. This, however, is not said, but the *four hundred* years are to be connected, not with "affliction," but with the "sojourning," both in this passage and in Acts vii. 6.

While we thank Mr. Skene for this well-meant and instructive volume, for much of it is truly instructive, our limits in the Christian's Penny Magazine, will not allow us to enter fully into the subject of the last-mentioned period. For the sake of our less learned readers, we give some passages from

Dr. Gill's Exposition of Gen. xv. 13. and Exod. xii. 40.

"*Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.*" This term, 400 years, is not to be joined either with the word *afflict* or *serve;* for their hard servitude and severe affliction did not last long, but a few years at most; but with the phrase, *a stranger in a land not theirs;* and the rest is to be included in a parenthesis thus, and *thy seed shall be a stranger in a land not theirs* (and *shall serve them, and they shall afflict them*) *four hundred years;* so long they should be strayers and sojourners, as they were partly in the land of Canaan, and partly in the land of Egypt, neither of which were in their own land, however not in possession; within which space of time they would be in a state of subjection and servitude, and be greatly afflicted and oppressed, as they were particularly by the Egyptians before their deliverance from them, (see Exod. i. 11—22, and v. 6—14.) These 400 years, as before observed, are to be reckoned from the birth of Isaac to the Israelites going out of Egypt, and are counted thus by Garchi: Isaac was sixty years of age when Jacob was born, and Jacob when he went down into Egypt was 130, which make 190; and the Israelites were in Egypt 210 years, which complete the sum of 400: according to Eusebius, there were 405 years from the birth of Isaac to the Exodus of Israel; but the round number only is given, as is very usual; and though the sojourning of the Israelites is said to be 430 years (Exod. xii. 40) this takes in the sojourning of Abram in that land, who entered into it twenty-five years before the birth of Isaac, which added to 405, the sum total is 430; for Abram was seventy-five years of age when he left Haran and went to Canaan, and Isaac was born when he was 100 years old (see Gen. xii. 4; xxi. 5).

Mr. Greenfield's Exposition of Exod. xii. 40.

Mr. Greenfield, in his admirable notes in the "Comprehensive Bible," says, "*Now the sojourning of the children of Israel*, and of their fathers in the land of Canaan, and *in the land of Egypt, was* 430 *years. The Alexandrine copy of the Septuagint has the same reading; and the same statement is made by the apostle Paul in* Gal. iii. 17, *who reckons from the promise made to Abraham to the giving of the land. That these three witnesses have the truth, the chronology itself proves; for it is evident that the descendants of Israel did not dwell* 430 *years in* Egypt; *while it is equally evident that the period from Abraham's entry into the promised land to the birth of Isaac was twenty-five years; Isaac was sixty at the birth of Jacob; Jacob was* 130 *at his going into Egypt; where he and his children continued* 215 *years more; making in the whole* 430 *years.*"—See Kennicott's Dissertation on the Hebrew Text.

The Little Scholar learning to Talk. A Picture Book for Rollo. By his Father. Pp, 188, 18mo. roan. London: J. S. Hodson, Fleet Street.

No one but a father or a mother at least could have written this little book. It is an American production, and the work of one of the ingenious and pious Abbott's, whose "Young Christian," "Mother at Home," &c. &c. have gained them much respect in England. We think this an admirable book for the nursery, and as such we give it a cordial recommendation to parents.

MARY AT THE CRUCIFIXION.

Weeping Mary, bath'd in sorrow,
Linger'd near the scene of horror,
Where the dying Saviour hung;
From whose bursting heart arising,
Groans of anguish agonizing,
Floated o'er his fever'd tongue!

O what sorrow, deep, unbounded,
That maternal bosom wounded,
Once the Saviour's couch of rest!
How she wept to see him languish,
How she trembled, for the anguish
Labouring in his guiltless breast!

Who could witness without weeping,
Gushing streams of sorrow sweeping
Down the mother's pallid cheek?
Who with bosom unrelenting,
Could behold her thus lamenting,
Looking what no tongue could speak?

While such pangs as fiends invented,
Still her suffering son tormented,
Scorn and bruises, stripes and death;
She beheld him thus expiring,
Human friends in fear retiring,
Whilst in groans he spent his breath!

Matchless mercy! love amazing!
Far beyond our feeble praising,
Far above our humble lays;
May its influence never vary,
Till my heart, like that of Mary,
Glow with a seraphic blaze.

Gracious Saviour, now in glory,
Be this sad affecting story
Deeply on my soul imprest!
May the scene of such affliction,
Bring the hardest heart conviction,
Melt the most obdurate breast!

OUR CORRESPONDENT "J. S. B."

Several of our readers, it appears, have been led to suppose that our "Friend J. S. B." whose correspondence is referred to in the article headed "Quaker's Controversy," in No. 197, is the same person as our highly respected author of the interesting series of papers intitled "My Scrap-Book." This we beg to assure them is not the case, though the coincidence of signatures is remarkable. The correspondent alluded to we believe to be a truly respectable member of the "Society of Friends," who seems to entertain some incorrect, not to say heterodox *notions* respecting the Holy Scriptures, as the exclusive—Protestant—Christian rule of faith—but from which we hope and pray his mind may be emancipated. Our constant contributor is a most respectable gentleman, whose various papers demonstrate his superior intelligence and extensive reading; and whose religious sentiments are soundly Protestant and truly Christian.—Editor.

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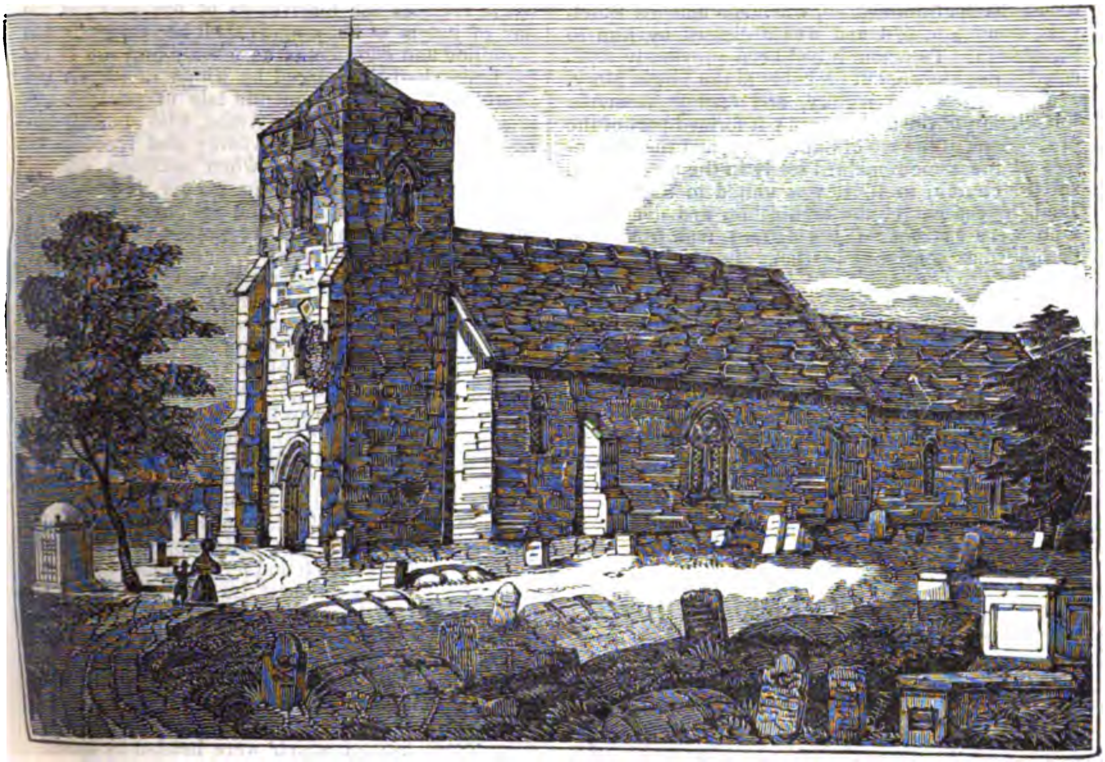

A View of St. Martin's Canterbury, the oldest Church in England.

ST. MARTIN'S, CANTERBURY, THE OLDEST CHURCH IN ENGLAND.

Canterbury has been celebrated during the last *twelve hundred years*, as the seat of the principal archbishop. Augustin, who introduced popery into England, being sent on a mission by pope Gregory, A.D. 597, with forty monks, to convert the Saxons in Kent, was the first who assumed that title and dignity, by the authority of his holiness of Rome. Including Augustin and the present prelate, there have been successively *ninety-two* archbishops of Canterbury.

Christianity in England, therefore, if not in its purest form, must, in profession, be identified with this celebrated city; and some notices of the introduction of Christianity into Britain, and its early history, as well as of several of its distinguished prelates, have already been given in the Christian's Penny Magazine, (see especially Vol. II. pp. 18, 46, 60, 67, 126.) Our present remarks must be limited chiefly to the venerable, though unostentatious, edifice represented in our engraving,—St. Martin's Church, supposed to be the OLDEST CHURCH IN ENGLAND.

Canterbury, with a population of 14,463, contains fifteen parishes, which by unions are reduced to nine; and *twelve* parish churches besides the cathedral.

St. Martin's Church stands without the walls, east of the city, on the side of a hill north of the high road leading to Deal and Sandwich, and within the city's liberty. This church is of remote antiquity, being built, the chancel in particular, for the most part of Roman and British bricks, the invariable proofs of old age. The church now consists of a nave and chancel, with a square tower, wherein hang three bells; the chancel seems to have originally constituted the whole church, or oratory, and in all probability was erected about A.D. 200, or more than *sixteen hundred* years ago, about midway of the period when the Christians, as well Britons as Romans, lived free from persecution. The walls of this portion of the edifice are constructed of the bricks before mentioned, laid in a regular state, as in other buildings raised by the Romans in this island, of which those in Dover afford an instance. In the midst of the nave is a circular stone font decorated with sculpture, all the ornaments being small and highly enriched, which, from its great age, has been much appreciated by antiquaries.

St. Martin's church is believed by many to have been the resort of St. Augustin and his monks on their first arrival, and by licence of king Ethelbert, granted to them, in favour of his queen Bertha, who, according to Bede, had this church built long previously, when it was dedicated to St. Martin, and allotted as the place of her public devotions. Be this, however, as it may, this church was an oratory in the early times of Christianity, and used as such by the converted Romans, when it was repaired by Luidhard, bishop of Soissons, who accompanied queen Bertha from France, when she married Ethelbert, about A.D. 576, and was dedicated by him to St. Martin. To whom it had been previously dedicated is not known, but probably to the Virgin Mary.

St. Martin's is a rectory, and exempt from the jurisdiction of the archdeacon; it formed part of the possessions of the see of Canterbury, and the patronage of the same remained solely in the archbishop, till the church, in 1681, was united to that of St. Paul, by consent of the archbishop and dean, &c., who were patrons of the latter; and from that period it has continued in their alternate presentations.

It has been stated that St. Martin's, from the days of archbishop Theodore to Lanfranc, a space of 349 years, was a bishop's see, which appears almost incredible, no such statement appearing in history, till near the time of the conquest, when only two stand recorded: Eadsin and Goodwin, both styled bishops of St. Martin's; the former from 1032 to 1038, the latter from 1052 to 1061, according to the Saxon chronicle.

ON MAHOMETANISM.

No. II.

Rise and Progress of Mahometanism.

In a former essay, I endeavoured to give an epitome of *the life and character of Mahomet*. The subject which I then assigned as the object of my next was, THE RISE AND PROGRESS OF THE MAHOMETAN RELIGION: the principal events of which, I shall now proceed to particularize.

At the period of Mahomet's flight from Mecca to Medina, which he dated as the commencement of his future triumphant career, a new impulse was given to his ambition. To the inhabitants of the city of Medina, which was then distracted by hereditary contentions, exasperated by the mutual persecutions of Jews and Gentiles, his religion appears to have presented a point of union or compromise to the divided opinions. Under these circumstances, it met with a favourable reception by the harassed inhabitants, who seeing, in the admission of the prophet's authority, a tranquillity from those engagements which experience had taught them to condemn, concluded a treaty with him, who thereupon made his public entry, and was received as the sovereign of Medina. Having realized his views of empire, he speedily changed his language and his conduct; and subordinated his persuasive arts to the powers of force and persecution. He now pretends to further inspiration, assuring his followers in a description graphically minute of the scenery of the seven heavens through which, as he asserted, he had passed, that he had ascended to the very throne of the Almighty, under the guidance of the angel Gabriel, that he had received the salutations of the patriarchs, prophets, and angels, that he had been honoured with an unveiled vision of the Deity, that he was by direct communication constituted the plenipotentiary of God, and commissioned to attack the infidels, destroy idolatry, and set up the true faith by the sword. Hereupon he began to muster an army, determining that his army should conquer, and with his conquests his religion proceed. In a discourse delivered at Medina, he thus proclaimed his principles:—"The sword is the key of heaven and hell; a drop of blood shed in the cause of God—a night spent under arms—is of more avail than two months of fasting and prayer. Whosoever falls in battle receives the forgiveness of his sins; at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be replaced by wings of angels and cherubim." Such a romantic tale of paradise was received by the wandering Arabs, who speedily rallied round this standard of victory and freedom, of rapine and religion; and when occasion offered, alike insensible of security or danger, but with an enthusiastic calculation on the rewards of eternity, they rushed upon their foes regardless of their numbers, with the war-shout of "Victory or Paradise." Mahomet's personal character speedily became established in a victory over a very superior force, and battles or assassinations successively following each other, gained the renown of his arms.

In the seventh year of the Hegira, Mahomet, once the exile of Mecca, by the force of natural conquest, united in his own person the sovereignty of its laws, its armies, and its religion. After this conquest of his native peninsula, his continued successful invasion of neighbouring colonies was facilitated by the weakness of the Roman provinces on the north and west, and the distracted condition of the Persian empire on the east. His cupidity was therefore attracted to the rich and fertile region of Syria; and in his views of conquest, he was not retarded by the weariness of his army, but through pestilential winds and withering heats he aroused their fears when he could not excite their hopes, by the assurance that "hell was hotter than the desert." Still, whether in his engagements, in eight of which he commanded his army in person, or in his military enterprises, fifty of which were headed by himself and his lieutenants, his conquests carried the progress of his religion with them. Success in war was computed evidence of the truth of his religion; and the veracity of his pretensions was proved by the prosperity of his enterprises. We are not, however, surprised at these facts. Mahomet's victories, were not only operated by the effect of natural conquest, but were represented to all as the result of divine declarations. The conditions which he proposed to the vanquished was death or conversion. "Ye Christian dogs, you know your option; the Koran, the tribute, or the sword," was his conditional alternative to the Jewish and Christian sects; but concerning the idolators, the austerity of his commands are unparalleled. "Strike off their heads! strike off the ends of all their fingers! kill the idolaters wheresoever ye shall find them." Nor are we surprised at the willing acquiescence of his army on the faith of his principles. His voluptuous paradise, his robes of silk, his palaces of marble, his sensual pleasures, and above all his seventy-two virgins of refulgent beauty and never-failing youth assigned to each of the faithful, seized the imaginations and nerved the passions of his converts. His highest rewards were reserved for those who employed themselves in his service: "Verily," said he, "God hath purchased of the true believers their souls and their substance, promising them the enjoyment of Paradise, *on condition that they fight for the cause of God:* whether they slay or be slain, the promise for the same is assuredly due by the law, and the Gospel, and the Koran." But, on the contrary, his master-piece in description was his *hell*. The balance suspended between both worlds; the bridge of Al-Sirat, finer than a hair, and sharper than a sword; the shoes of fire; the cauldrons of flame; the alternations of shivering and burning; and the seven receptacles of the lost—were all presented to the imaginations of his followers as awful warnings of the consequences of refusing credence to the Koran and subjection to the prophet. With such a system, calculated to act both upon the hopes and fears of minds uncultivated and unenlightened, it is not surprising that, at the point of the sword, and with the only alternative of subjection or death, there was extorted from multitudes the reluctant exclamation, "*There is one God, and Mahomet is his prophet!*" By the power of these principles, Mahomet extended his dominions to the very borders of the Greek and Persian empires; and, with the impetus of preceding conquests, the Arabians were induced to invade and enabled to subdue a great portion of the globe. The conquests of Syria, Persia, Egypt, and Palestine, succeeded each other. Thence, eastward, to the frontiers of India and China, westward to the Pillars of Hercules and the shores of the Atlantic; and on the north, to the banks of the Oxus, and the borders of the Caspian sea, the storm spread, and soon annexed Spain and Sicily to the empire of the Caliphs. In fact, from the period of the rising crescent in the barren wilds of Arabia, to the zenith of its altitude, when it threatened to seat itself in the heart of Europe, comprehending about a century, the Mahometan religion extended over the greater part of Asia and Africa; and the Saracenic empire, which succeeded the prophet's, extended its dominion in eighty years, over more kingdoms and countries than the Roman had in 800.

In my next I hope to be enabled to trace some of the probable causes of the success which accompanied this extraordinary religion. RALPH.

DISPUTES ABOUT REGENERATION.

A FABLE.

TWO philosophers fell into a discussion about *motion*. One laid down Aristotle's famous definition, *The act of being in power, so far forth as in power*. The other preferred his own definition, equally learned and unintelligible. The difference rose into an angry dispute. It grew wider and wider, till all hope of agreement seemed lost, and the parties were in danger of becoming personal enemies. Pausing to take breath, one waved his cane in the air, and said, "That is *motion;* do you assent?" "Yes." So they shook hands, and the breach was healed.

THE PARALLEL.

Two Christians fell into a difference about *regeneration*, its nature, means, and the office of the several agents concerned. They had several encounters on the subject; each widened the difference, and cooled the mutual charity between them, more than the last. After an interval, they both met in a religious meeting, to which many had been drawn by the inquiry, "What shall I do to be saved?" M. addressed them on the importance of now bringing this inquiry to a successful determination; warned them against supposing, like Naaman, that the thing to be done was any thing mysterious or unintelligible; insisted that repentance was the simplest and plainest thing in the world, and urged them, by all the arguments naturally suggested to a man in earnest, to submit their case to God, with a full, unreserved confession of their guilt. He concluded with a prayer for God's blessing on his efforts, and seemed ready to sink under a sense of the inefficiency of his own exhortations without the Spirit's aid. After the meeting N. addressed him as follows:—"Pray when did you come to your present views respecting regeneration?" "Long ago; ever since I had any definite conceptions on the subject." "But did you really mean so in our last discussion?" "Exactly." "Exactly—so did I." So they shook hands, and the difference was forgotten.

REMARKS.

The more simple and plain is any thing, the more interminable is the dispute which may arise about it. Hence the difficulty which some have affected to find about defining or understanding *unity, personal identity*, &c. &c.; and hence, long and endless disputes about such subjects. Among those who have experienced what it is to be regenerated, to believe, to be converted, disputes about what the thing is are like disputing what it is to wash and be clean. Men often miss truth by diving for it fathoms deep, when it is floating on the surface; and they are so possessed with the contrary belief, that you cannot persuade them to look on the surface and see. The awakened sinner will not be beaten off from the persuasion that his great difficulty is in his inability to *understand* correctly what is meant by *faith in Christ, change of heart*, and other expressions signifying the same thing, under different aspects; whereas his only difficulty is, to HUMBLE HIMSELF RIGHT DOWN BEFORE GOD AND MAN.—*Abbott's Religious Magazine.*

SERIOUS PIETY OF LINNÆUS.

THIS great botanist was born in Sweden, in 1707, and died in 1778. One of the most distinguished attributes of his mind, was the warmth of his religious sentiments and profound adoration of the Deity. He resembled in this respect Newton, Haller, Locke, and others, whose respect for religion rendered their knowledge still more estimable. The deeper he penetrated into the secrets of nature, the more he admired the wisdom of her Creator. He praised this wisdom in his works, recommended it by his speeches, and honoured it by his actions. Through all his writings there breathes forth a lively admiration of the greatness and wisdom of God, and a tender gratitude for his benefits. Whenever he found an opportunity of expatiating on the greatness, the providence, and omnipotence of God, which frequently happened in his lectures and botanical excursions, his heart glowed with a celestial fire, and his mouth poured forth torrents of admirable eloquence. This made him one of the best inculcators of morality; he instilled by so doing a similar spirit of religion into the breasts of his pupils. Over the door of the hall in which he gave his lectures, was this inscription, "Live virtuous; God observes you." He could never think on the wonderful paths by which the Almighty had guided him, without being much affected, and thanking Providence for all the instances of his grace and mercy.

DURATION OF VEGETABLE LIFE.—Mr. Rae Wilson adduces, as a proof of the length of time during which the vital principle of vegetation may be preserved, the fact that a bulbous root, found in the hand of an Egyptian mummy, where it had been 2,000 years, germinated, and when put into the ground grew vigorously.

PLAGUES OF FORMER TIMES.

Divine Providence has favoured our happy times by the surprising advancement of science, and the spirit of free inquiry; to which, under the dispensation of God, we are so eminently indebted, is sanctioned, and, in a great degree, sanctified by Christianity. The following will be read with much gratification by pious minds, that we live in times so advanced.

"Every country in Europe, and Italy perhaps more than any other, was visited during the middle ages by frightful plagues, which followed each other in quick succession, that they gave the exhausted people scarcely any time for recovery. The oriental bubo-plague ravaged Italy sixteen times between the years 1119 and 1340. Small-pox and measles were still more destructive than in modern times, and recurred as frequently. St. Anthony's fire was the dread of the town and country; and that disgusting disease, the leprosy, which, in consequence of the crusades, spread its insinuating poison in all directions, snatched from the paternal hearth innumerable victims, who, banished from human society, pined away in lonely huts, whither they were accompanied only by the pity of the benevolent and their own despair. All these calamities, of which the moderns have scarcely retained any recollection, were heightened to an incredible degree by the black death, which spread boundless devastation and misery over Italy. Men's minds were every where morbidly sensitive; and as it happens with individuals whose senses, when they are suffering under anxiety, become more irritable, so that trifles are magnified into objects of great alarm, and slight shocks, which scarcely affect the spirits when in health, give rise in them to severe diseases, so it was with this whole nation, at all times so alive to emotions, and at this period so sorely pressed with the horrors of death." —*Dr. Babington's translation from the German of Dr. Hecker.*

DR. CHALMER'S ON REPENTANCE.

The work of repentance is a work which must be done ere we die; for unless we repent we shall all likewise perish. Now, the easier this is in our estimation, we will think it the less necessary to enter upon it immediately. We will look upon it as a work that may be done at any time, and let us therefore, put it off a little longer, and a little longer. We will perhaps, look forward to that retirement from the world and its temptations which we figure old age to bring along with it, and falling in with the too common idea, that the evening of life is the appropriate season of preparation for another world, we will think that the author is bearing too closely, and too urgently upon us, when in the language of the Bible, he speaks of "*to-day*," while it is called to-day, and will let us off with no other repentance than "*now*,"—seeing that now only is the accepted time, and only the day of salvation, which he has a warrant to proclaim to us. This dilatory way of it is very much favoured by the mistaken and very defective view of repentance which we have attempted to expose. We have somehow or other got into the delusion that repentance is sorrow, and little else; and were we called to fix upon the scene where this sorrow is likely to be felt in the degree that is deepest and most overwhelming, we should point to the chamber of the dying man. It is awful to think that, generally speaking, this repentance of mere sorrow is the only repentance of a death bed. Yes! we will meet with sensibility deep enough and painful enough there—with regret in all its bitterness—with terror mustering up its images of despair, and dwelling upon them in all the gloom of an affrighted imagination; and this is mistaken not merely for the repentance, but for the very substance of it. We look forward and we count upon this—that the sins of a life are to be expunged by the sighing and sorrowing of the last days of it. We should give up this wretchedly superficial notion of repentance and cease from this moment, to be led astray by it. The mind may sorrow over its corruptions at the very time it is under the power of them. To grieve because we are under the captivity of sin is one thing—to be released from that captivity is another. A man may weep most bitterly over the perversities of his moral constitution, but to change that constitution is a different affair. Now, this is the mighty work of repentance. He who has undergone it is no longer the servant of sin. He dies unto sin, he lives unto God. A sense of the authority of God, is ever present with him, to wield the ascendancy of a great master principle over all his movements—to call forth every purpose, and to carry it forward, through all the opposition of sin and of Satan, unto accomplishment. This is the grand revolution in the state of the mind which repentance brings along with it. To grieve because this work is not done, is a very different thing from the doing of it. A death bed is the very best scene for acting the first, but it is the very worst for acting the second. The repentance of Judas has often been acted there. We ought to think of the work in all its magnitude, and not to be put off to that awful period when the soul is crowded with other things, and has to maintain its weary struggle with the pains and the distresses, and the breathless agonies of the death bed.—*Chalmer's Introductory Essay to Baxter's Call.*

"ABRAHAM'S BOSOM."

Illustration of Luke xvi. 22.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom."

How offensive to good taste, and to the *figure* of the text, is the notion of some painters, who represent Lazarus in heaven as reposing in the bosom of the patriarch. Such attempts have a tendency to lessen that veneration and awe which we owe to subjects of so sacred a nature. This world is the legitimate field for the painter, but let him not presume to desecrate with his pencil the scenes beyond. A beloved son, although at a distance, is still said to be in *the bosom* of his parents. "The king is indeed very fond of that man, he keeps him in his bosom." "Yes, the servant is a great favourite with his master, he has a place in his bosom." "Why, Mutfoo, do you never intend to allow your son to go out of your bosom?" The ideas implied by the term *bosom* are intense affection, security, and comfort. But objects of endearment are sometimes spoken of as being in the *head*. "He not fond of his wife! he keeps her in his head." "My husband, you are ever in my head." "Yes, beloved, you are in my eye; my eye is your resting-place."—*Roberts's Oriental Illustrations.*

Number of Bibles extant.—It has been estimated that only 25,000,000 of Bibles were published, from the discovery of the art of printing to the year 1806; that since that time not 10,000,000 have been issued; and at the present rate of issue, it must be 500 years before all the families of the earth can possess a copy.

CHRISTIAN LADY'S FRIEND.

BIOGRAPHY OF SARAH.—Part III.

Divine inspiration thus introduces us to the third part of the history of Sarah:—"And Abraham journeyed thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (Gen. xx. 1, 2, 3).

Abimelech's divine dream is deeply instructive; and it seems that the king had made inquiry of Abraham and of Sarah, how they were related to each other; for the offending king appeals to Omniscience,—"Said he not unto me, She is my sister! and she, even she herself, said, He is my brother" (ver. 5). Abimelech was already married; but though Sarah was nearly ninety years old, she retained much of her surpassing beauty, and the king intended to make her also his wife, esteeming polygamy no sin. This divine interposition mercifully preserved the honour of Sarah: but Abraham received a merited reproof from the king for his criminal weakness and duplicity.

God pitied and forgave the infirmity of his servant, and gave honour to his character as a prophet; and Abimelech, being thus divinely instructed, made handsome presents to Abraham, "and restored him Sarah his wife;" offering him, at the same time, the choice of provinces in his country as his residence. Sarah was not forgotten by the prince of Philistia; for he addressed her and said, "Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved" (ver. 16).

Abimelech in calling Abraham her *brother* and not her *husband*, administered reproof in piercing language to Sarah; by which indeed both of them were reminded of their dissimulation and equivocation, and by which, probably, they were both benefited. Abraham had apologized for his fault; and now he became the intercessor for Abimelech and his family with God, who heard his prayer, and granted his healing blessings upon all parties being penitent. Still the guilty conduct of Abraham, after having received such signal mercies and promises from the Lord, affords us a most affecting lesson of instruction, concerning the infirmity of our nature, in the most distinguished and excellent of the fallen though sanctified sons of Adam!

Abraham had now entered upon the *hundredth* year of his age, and Sarah her *ninetieth*, when the gracious promise of God was fulfilled to their unspeakable delight, in the birth of their long expected son and heir. Moses thus narrates this important event:—"And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken: for Sarah conceived, and bare Abraham a son in his old age, at the set time in which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. And Abraham was a hundred years old when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age" (Gen. xxi. 1—7).

Sarah appears to have been filled, not only with wonder at this manifestation of the power and faithfulness of God, but with gratitude for his sovereign goodness, in thus putting upon her such distinguished honours. Doubtless her faith was strengthened, and she was enabled to rejoice in his holy covenant, by virtue of which she now possessed this son of divine promise. "And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned" (ver. 8).

Learned commentators are not agreed as to the age of Isaac at the time of his being weaned: some of the Jews say he was *two* years old, others *five*, and others *seven*. His being weaned from the *breast* does not seem intended, but from the *nurse;* and this, according to archbishop Usher, was when he was *five* years old, his mother *ninety-five*, and his brother Ishmael *nineteen*. This may be noticed as leading us more correctly to understand the following:—

"And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking" (ver. 9). Sarah speaks of both Hagar and her son, with a degree of contempt; as Ishmael, sanctioned by his mother, was "mocking" at this entertainment; and probably his mockery was directed rather against Isaac himself, laughing at his name, and treating him with contempt as his younger brother, and boasting that he was the first-born, and that the inheritance belonged to him; and threatening what he would do to him, should he hereafter offer to dispute it with him, under pretence of the promise of God that he should be Abraham's heir and at which promise he also may be supposed to mock: and that this contention was about the inheritance seems plain from the words of Sarah in the next verse, and in it Ishmael might not only rise to high words, but come to blows, and beat his brother.

Sarah, therefore, "said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac" (ver. 10). Sarah perceived that envy was rising to so great a height in the bosom of Hagar and Ishmael, that there would be no peace in the family, unless they were dismissed from the house; for which she moves Abraham; and this not merely from the rising of her own offended mind, but by divine direction, as is evident from it having the approbation of God.

Sarah may probably be thought to assume too much, and to step out of her place in declaring peremptorily, who should and who should not be heir, which more properly belonged to Abraham, whom she called her lord: but what will sufficiently free her from any charge of this kind is the revelation of the divine will, and the promise of God, that the covenant should be established with Isaac, and not with Ishmael (see Gen. xvii. 19—21). Now what was the design of God, in guiding Sarah to make such a motion as this to Abraham, is taught us by the apostle Paul, who represents these two women as types of the two covenants, and their sons of those under them (Gal. iv. 22—31).

Abraham appears to have been an indulgent father, and he could not, therefore, but feel at Sarah's proposition. "The thing was very grievous in Abraham's sight, because of his son" (ver. 11). Abraham seems to have excused Ishmael's profane mocking at Isaac, and to have been extremely unwilling to dismiss him from his house. No concern is expressed for Hagar, though by what God said to Abraham, and from the whole case, it is evident that he had regard for her: his chief concern was for Ishmael, who seems to have been loved hitherto by his father, even more than Isaac; and the Hebrew writers say, that this was the most grievous of all the evils that ever came upon the patriarch.

Abraham, however, was satisfied in the path of duty: for "God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of the bondwoman: in all that Sarah hath said unto thee, hearken to her voice: for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed" (ver. 12, 13). Sarah was pacified, while Abraham, in obeying the divine oracle, cherished unshaken confidence in the promises of his covenant God.

Sarah, relieved from the annoyance of her rival and her persecutors, beheld with delight the growing piety and ripening virtues of her extraordinary son, whom she lived to see arrive at the age of *thirty-seven* years. Nothing, however, occurs in her remaining history to occasion the mention of her name until the period of her emancipation from the flesh to enjoy the bliss of heaven. It seems probable, that the extraordinary trial of Abraham, in the divine command to "offer Isaac as a burnt offering," was never made known to Sarah. Had it been mentioned to her, before that memorable act of faith and obedience, it is probable that her piety would have been found less than her natural affection, and that she would have employed her influence to prevent the dreadful experiment: it seems however to have rested secret in the bosom of Abraham.

Sarah's surpassing beauty, on which conjugal affection had doted, and which foreign princes had coveted, became, at length wrinkled with age, deformed by disease, and loathsome in death. "And Sarah was an *hundred and seven and twenty* years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan" (Gen. xxiii. 1, 2).

After a union of nearly a hundred years with such a wife, we might naturally expect to hear that "Abraham came to mourn for Sarah, and to weep for her" (ver. 2). But this man of God "sorrowed not as others who have no hope." His renewed mind had been led to the contemplation of spiritual things—to anticipate the blessedness of his ancestor Enoch; to seek "a better country, that is a heavenly: he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10—16). To the divine felicities of that holy place, Abraham doubted not but the spirit of his long-loved Sarah was received; and that the period could not be distant, when his own disimprisoned soul would repose in the same everlasting mansions. Abraham, therefore, dries up his tears to fulfil imperative duties. A sepulchre must be prepared: but the patriarch has not a foot of ground actually his own. He is necessitated to make application to the princes of the land; and, according to the custom of the age, the venerable man of God rendered them due honours in soliciting the favour. "And Abraham stood up from before his dead, and spake to the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight" (Gen. xxiii. 3, 4).

High respect for the character of this eminent servant of God, led the lords of the country to grant his request. "And the children of Heth answered Abraham, saying unto him, Hear us my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead" (ver. 6). And when Abraham signified his wish to purchase the cave of Machpelah, its owner, "Ephron the Hittite answered Abraham in the audience of the children of Heth, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it to thee: bury thy dead" (ver. 11).

Abraham acknowledged the sympathizing kindness and the generous politeness of the liberal proprietor of the land, but he insisted on paying its estimated value. The whole detail of this affair is admirably instructive, as it presents to us a genuine picture of the beautiful simplicity of ancient manners. Having secured the purchase of Machpelah, Abraham discharged the last melancholy duties to the mortal remains of a faithful and beloved wife. He bewailed her loss in a manner which marked his sincere veneration for her memory; but looked forward to a reunion with her perfected spirit in the world of eternal bliss, and in the immediate presence and enjoyment of God!

A MOTHER'S HOUR OF ANGUISH.

"Thou com'st between my heart and heaven"—
  Thus breathed a mother's sighs;
As o'er her pale, and slumbering child,
  She watched with tearful eyes.
While health was in thy bounding step,
  Life, sparkling in thine eye;
I view'd thee as a gift of love
  That should not droop—nor die.
And when a nestling in my arms,
  A precious one thou lay;
A holy, consecrated pledge
  I gave thee, then away—
But, since afflictions withering touch
  Has blanched thy youthful brow;
"Thou com'st between my heart and heaven,"
  And intercep'st my vow.

Mary.

UNHAPPY MATRIMONY.

Mrs. N. Sprout, an American lady, in her "Family Lectures," justly remarks; "A great portion of the wretchedness which has often embittered a married life, I am persuaded has originated in the neglect of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a plant that will not even bear the touch of unkindness; a delicate flower, which indifference will chill, and suspicion blast. It must be watered with a shower of tender affection, expanded with a glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom in every season of life, and sweeten even the loneliness of declining years."

A RELIGIOUS WOMAN.

If I were a preacher I would say more than many of them do, of the use and necessity of religion in this world, even for worldly use. How necessary religion is for a state! If I were an infidel, I would lock the foul secret in my own bosom. Religion purifies the feelings and temper of man, and lifts him far above ordinary mortals in all his conceptions.—Religion is every thing to a woman. Nothing is more disgusting than a syllable of disrespect uttered against institutions, which are the stay and staff of woman. A woman never appears so lovely, as when she is at her prayers. A mother's prayers have more sway over the son, than all the homilies of the pulpit. The simple phrase from her, will draw a tear that no eloquence can bring forth.

"A CUP OF COLD WATER" REWARDED.

Illustration of Mark ix. 41.

"For whosoever shall give a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

When Agrippa was in a private station, he was accused by one of his servants of having spoken injuriously of Tiberias, and was condemned by the emperor to be exposed in chains before the palace gate. The weather was very hot, and Agrippa became excessively thirsty. Seeing Thaumastus, a servant of Caligula, pass by with a pitcher of water, he called to him, and entreated leave to drink. The servant presented the pitcher with much courtesy; and Agrippa having allayed his thirst, said to him, "Assure thyself, Thaumastus, that if I get out of this captivity, I will pay thee well for this draught of water." Tiberias dying, his successor, Caligula, soon after, not only set Agrippa at liberty, but made him king of Judea. In this high situation, Agrippa was not unmindful of the glass of water given to him when a captive. He immediately sent for Thaumastus, and made him comptroller of his household. —*Pleasing Expositor.*

Let not the poorest be discouraged, then, from some charitable attempt for the good of others. If an earthly king remember his promise for a cup of cold water, with such honour, how much more munificent, honourable, and imperishable will the King of kings remember his promises towards his friends when he shall call them to the rewards of the righteous. How astonishing is God's kindness! it is not the rich merely which he calls on to be charitable; but even the poor, and the most impoverished of the poor. It is the name of Jesus that sanctifies every thing, and renders services, in themselves comparatively contemptible, of high worth in the sight of God.

DR. WITSIUS ON THE LOVE OF GOD.

No where doth the incredible love of God towards miserable sinners more evidently display itself than in Jesus Christ, which is suited to melt the heart frozen even into ice, and to kindle into ardent flames of mutual love; for the love of Christ constraineth us (1 Cor. v. 14, 15). Who, swallowed up by the meditation thereof, doth not cry out, "Art thou, O most loving Jesus, scorched no less with love to me than with the flames of Divine wrath against my sins? and shall I grow lukewarm in my love to thee again? Hast thou died for my salvation, and shall I not live to thy glory? Didst thou deliver thyself to be tormented, and shall I not give myself up to thee, to bear thy yoke which is light, and thy burden which is sweet?" It is inexpressible how the pious soul, intent on such meditations, is displeased with its own lukewarmness; desiring and wishing for itself, that a mind a hundred times more capacious might be given, that it might be wholly filled with the love of Christ (Psalm cxix. 32).

NUMBER OF DISSENTERS IN ENGLAND AND WALES.

There are chapels belonging to the Congregationalists, 1,663; Friends, 396; Baptists in England, 1,045; Orthodox Presbyterians, 58; ditto, Wales, 189; Unitarians, 195; Methodists, 3,911; Roman Catholics, 405; Home Missionary, 241; Small denominations, 177.—Total 8,250. The average number of attendants at each of the above chapels is estimated at 400, which gives a total of 3,300,000. One third more may be added for children, invalids, &c. making 4,400,000. The above statement shows an increase in the number of dissenters' chapels since 1812, of 4,800.

Company in which a Nobleman would live and die.—A certain nobleman being asked his opinion of the precise puritans, and the licentious libertines, and which he preferred, replied, "*Cum istis mallem vivere, cum illis mori mallem.*" I would rather live with these, and die with those. So said Balaam, Let me die the death of the righteous, and so will many say now, howmuchsoever they may pretend to ridicule their conduct here; yet they must, and often do, acknowledge that they are right, and their end is to be desired.

Christian Temper of Wilberforce.—A friend told me that he found him once in the greatest agitation, looking for a despatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search till the last moment—he seemed at last quite vexed and flurried. At this unlucky instant, a disturbance in the nursery overhead occurred. My friend, who was with him, said to himself, "Now, for once, Wilberforce's temper will give way." He had hardly thought thus, when Wilberforce turned to him, and said, "What a blessing it is to have these dear children—only think what a relief, amidst other hurries, to hear their voices and know they are well."—*From the Christian Keepsake for* 1836.

REVIEW.

Anecdotes of Books and Authors. 18mo. cloth, pp. 282. London: Orr and Smith.

"Books," and consequently "Authors," are prodigiously increasing in the present age of reading and *thinking*. "Anecdotes" of these important "men and things" of past days will not fail to be both amusing and instructive. Such is this volume on our table, and well worthy of being possessed by those, especially young persons, who aspire to be "teachers of the world."

This volume, from its form, size, and arrangement, appears to have been compiled by the same hand which prepared the *twelve* volumes of "Anecdotes" published by the Religious Tract Society; and we have other reasons for believing this to have been the fact: they are less interesting only as being less directly religious. We select a few of the shortest.

Languages.

"There are said to be no less than 3,424 known languages in the world; of which 937 are Asiatic, 587 European, 276 African, and 1,624 American languages and dialects."

Value of Books.

"When books were scarce, they were, of course, esteemed of great value. The bequest of one to a religious house entitled the donor to masses for his soul, and they were commonly chained to their station; which, in some ancient libraries, is still done. As examples of the prices of books, the *Roman de la Rose* was sold for above 30*l.*, and a homily was exchanged for 200 sheep and five quarters of wheat.

Books, indeed, usually fetched double or treble their weight in gold. As they generally belonged to the monasteries, reading was considered an act of religion."

Milton's Reward for Paradise Lost, and the Reward of his Editors.

"Milton did not begin to write 'Paradise Lost' until he was *forty-seven* years of age. He sold it for *five pounds* to Samuel Simmons, April 27, 1667. In two years more, he had five pounds for the *second edition*. In 1680, Mrs. Milton sold all her right for *eight pounds*. Simmons then sold the copyright for *twenty-five* pounds. Dr. Bentley, the first editor of the 'Paradise Lost,' got *one hundred* guineas for his edition. Dr. Newton, the next editor, got *six hundred and thirty pounds* for the 'Paradise Lost,' and *one hundred guineas* for the 'Regained.'"

Newman's "Cambridge Concordance to the Bible."

"In 1643, Newman's Concordance, usually called the *Cambridge Concordance*, was published. He revised this book after he settled at Rehoboth, in America, using pine-knots to light him in the night, instead of candles!"

The Girl's Week Day Book. 12mo. cloth, pp. 244. illustrated with numerous engravings. London: Religious Tract Society.

Girls, from the age of about *nine* to *fourteen* years are distinguished, in a high degree, not only by their sprightliness and cheerfulness, but by their inextinguishable inquisitiveness. They are peculiarly susceptible of impressions of both good and evil, which have the most powerful influence throughout their future condition in life.

Together with their systematic lessons of instruction in grammar, &c., they should therefore be well furnished with books of amusement which are really adapted to their condition and age, inculcating at the same time those sound maxims of truth and duty, religion and prudence, by which they may be permanently and eternally benefited.

Books of this description have very seasonably been prepared and published by the Religious Tract Society; and "Grandfather Gregory"—"Grandmamma Gilbert"—"The Family Book"—"The Boy's Week Day Book"—and "The Girl's Week Day Book" embrace these various excellences. Experience, as parents, has taught us the value of these volumes; and we have the highest satisfaction in recommending them to all Christian families; and for the daughters of such especially the Girl's Week Day Book.

The Fountain of Life opened up; or, a Display of Christ in his Essential and Mediatorial Glory. By John Flavel, a.d. 1671. 12mo. cloth, pp. viii.—458.

Mr. Flavel was a nonconformist minister of the greatest eminence in the seventeenth century; and his writings, which indicate a high order of ministerial talents, and breathe the most elevated spirit of sound evangelical piety, have endeared his name to thousands of the present generation of Christians. His works have ever been esteemed as a treasure of divinity: but none of his treatises, though all truly excellent, appears equal to this work—"*The Fountain of Life.*"

This volume, now reprinted by the Religious Tract Society, "slightly abridged," will be regarded as most valuable and altogether worthy of its significant *title*. It consists of *forty-two* sermons, on some of the choicest passages of Scripture; and the reading of them would lead any one to anticipate the remark of one of the judicious hearers of Mr. Flavel; "I could say much, though not enough, of the excellency of his preaching; and that person must have a very soft head, or a very hard heart, or both, that could sit under his ministry unaffected."

GOD IS LOVE.

'Tis written on the beams so bright,
That issue from the orb of light,
And through the welkin widely stray,
Turning the cheerless night to day,
That God is love, who thus has given
A semblance of his throne in heaven,
The way-worn traveller to bless,
While wandering through life's wilderness.

'Tis written on the earth's green breast,
In grass and smiling herbage drest,
And deck'd with many a gemmy flower,
And fruit tree rich, and greenwood bower,
That God is love, who thus supplies
All living things' necessities,
And from his kind and liberal hand,
Profusion sheds on every land.

'Tis written on the course of time,
The chronicle of human crime,
Where many a deed of blackest dye
Is traced in lines of infamy,
That God is love, who tears the brand
From retribution's lifted hand,
And with long-suffering yet endures
What still his righteousness abjures.

'Tis written on the Christian's heart,
That once has felt sin's venom'd smart,
But now with peace and gladness rife,
Owns the warm throbs of sweeter life,
That God is love, who thus bestows
Such blessings on his rebel foes,
As set their hearts from hatred free,
And conquer all their enmity.

'Tis written in immortal fire
On sin's unwasting fun'ral pyre,
Within the adamantine gates,
Where death his own destruction waits,
That God is love, the God erewhile
Rejected with a scornful smile;
And, oh! it deepens hell's despair
To see that truth recorded there.

But in the realm of glory bright
'Tis seen in plainest, clearest light,
Where God in Christhood veiled appears,
Turning to smiles all this world's tears;
For there it is he's felt and known,
There creatures live in love alone,
And all who in that region move,
Must feel and know that God is love.

Thomas Ragg.

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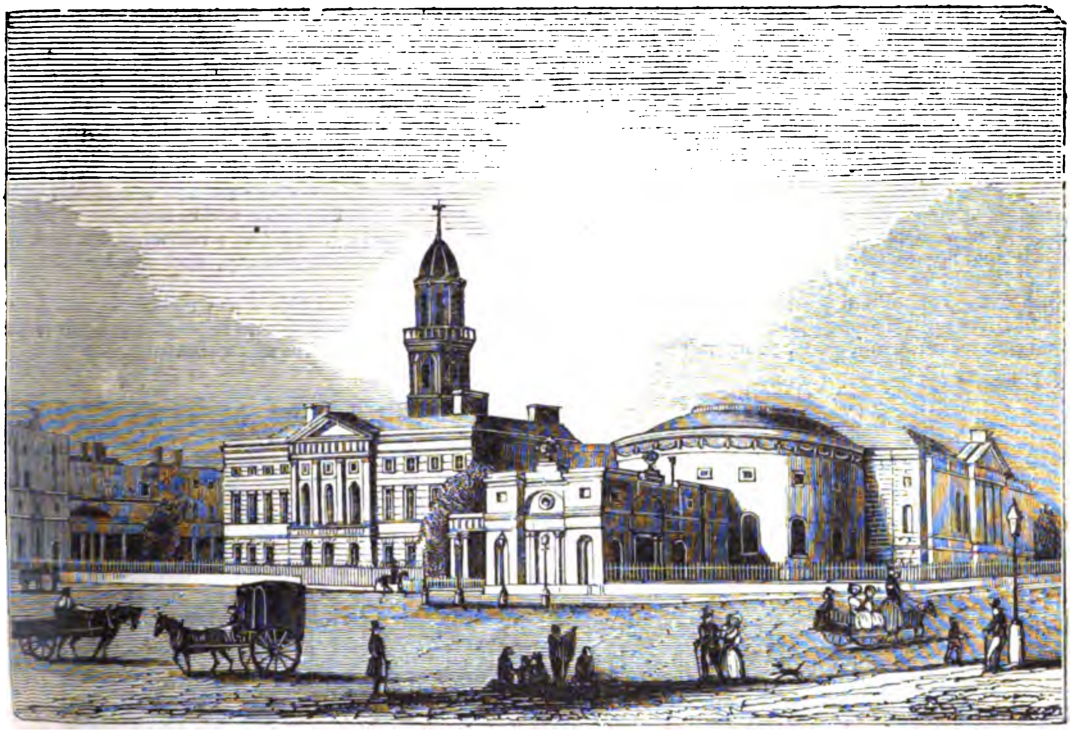
THE

CHRISTIAN'S PENNY MAGAZINE.

Nº. 203. PUBLISHED EVERY SATURDAY. April 23, 1836.



View of the Lying-in Hospital and the Rotunda, Dublin.

DUBLIN LYING-IN HOSPITAL AND THE ROTUNDA.

"Dublin Hospital for the Relief of Poor Lying-in Women, the first of the kind in his majesty's dominions," is a most magnificent institution; and for the relief of suffering humanity, in a country without the existence of "Poor-laws," worthy of the benevolent spirit of our divine Christianity. The magnitude of this charity may in some good degree be estimated by the following statements, that there were delivered in this hospital, from the opening of the establishment Dec. 8, 1757, to Oct. 20, 1819, no less than 97,515 women! From Jan. 1, to Oct. 20, 1819, there were delivered 2,760 women, of 1,390 boys, and 1,370 girls; fifty-one had twins!

Dr. Bartholomew Mosse originated this surprising lying-in hospital. He had previously opened an asylum for poor pregnant women, in George-lane, Dublin; but finding it too small for the reception of the numerous applicants, he conceived the idea of this princely institution.

Dr. Mosse, in prosecuting his benevolent plan, had already risked his whole fortune in the completion of the garden; but, undeterred by this obstacle, he raised money for his favourite purpose by lottery-schemes, and on his own credit; and commenced the building in 1751. The entire failure of one of his schemes in 1754, alone induced him to petition parliament in behalf of his laudable undertaking, when the sum of 12,000*l*. was liberally granted him to finish the edifice, with the addition of 2000*l*. as a personal remuneration. In 1756, the doctor obtained the charter of incorporation; in 1757, the structure was opened for the reception of patients; and, after the lapse of two years only, having much impaired his health by too unremitting attention to his grand object, the philanthropic founder was no more. His bust in the interior surmounts a pedestal, on which appears the pithy and expressive inscription following:

Bart. Mosse, M.D.
Miseris Solamen
Instituit.
MDCCLVII.

The principal front of the building is to Great-Britain-street: its centre, decorated with four Doric columns on a rustic basement, and supporting a beautiful entablature and pediment, the whole crowned with a domed steeple, has a truly elegant effect: ornamental colonnades communicate with the wings, which have also Doric columns, and vases at top—

that to the east serving as an entrance to the Rotunda and new rooms, which buildings are connected with the hospital.

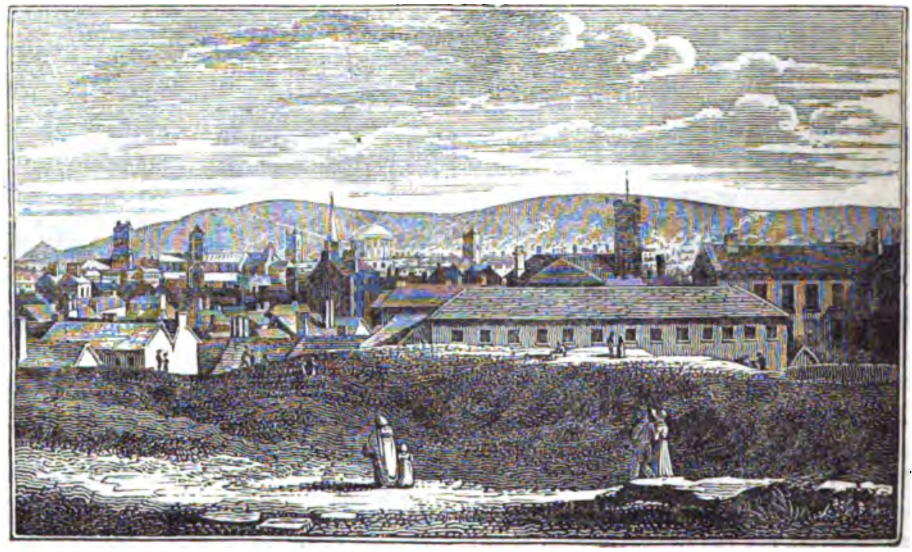
The Rotunda, and new rooms adjoining, now form a very distinguishing feature in the city: this noble circular room was built in the year 1757: the new rooms form a pleasing range of building, 101 feet in extent, parallel with Cavendish-row, the east side of the square. The inside of the Rotunda has a very pleasing appearance; it is eighty feet in diameter, and forty feet in height, without any middle support: it is decorated around with pilasters of the Corinthian order, eighteen in number, and twenty-five feet high, standing on pedestals; above which, between the pilasters, are enriched windows, which appear on the outside: the ceiling is flat, with large and bold compartments: the ornaments of the whole are now somewhat antiquated, but it has, nevertheless, a grand effect on public nights, when illumined, and filled with the native beauty and fashion of the country.

The new rooms are superb; they consist of two principal apartments, one over the other, eighty-six feet long by forty broad; the lower is the ball, the other the supper and tea-room. There is a smaller ball-room on the ground floor, which also serves as a room for refreshments when the larger is occupied. The upper room is very elegantly enriched; between pilasters against the walls are trophies, where shields of cut-glass and other glittering ornaments have a very brilliant appearance.

"Sunday promenades, with tea and coffee in the New Rooms," were formerly productive of a large revenue to the hospital; but these were discontinued, at the instance of the "Society for Discountenancing Vice," and the "Concerts" and other sources of emoluments to the institution, having declined in the public favour, application was made to parliament, in 1803, for its assistance, and the subsequent grants in consequence have amounted to 23,000*l*. The gardens are still open to promenaders on the evenings of week days, with the attraction of a band of music and illuminations; and admittance is obtained at the trifling charge of a *five-penny* coin of Ireland.

Public meetings are commonly held in the Rotunda at Dublin; and our readers will doubtless be of opinion, that this noble and commodious building is never so well occupied as when crowded with the friends of the Bible Society, and similar Christian institutions.

It is highly probable that we shall have another opportunity of calling our readers attention to the condition and statistics of Dublin.



VIEW OF DUBLIN

PERPLEXITY FROM THE EXISTENCE OF MORAL EVIL.

"I KNOW few things of greater importance," says Dr. Wardlaw, "on this mysterious subject [the existence of moral evil], than to bear in mind the distinction between *a matter of fact*, and an *article of faith*. In many minds, I am persuaded, there is more than a tendency to regard the existence of moral evil in the latter of these two lights—as if it were an article of faith, resting the authority, and supported by the evidence, of the revelation in which it is affirmed. This, however, is a manifest illusion. The manner, it is true, in which sin found its entrance into our world, rests exclusively on the authority of the sacred record. But its existence is a fact in Providence, altogether independent of the truth or falsehood of the narrative in Genesis; altogether independent of any human theory, or any divine discovery, of its origin. The Bible assumes the fact of human sinfulness, and proceeds upon it; but it is not the Bible's affirming men sinners that has made them so. It was a fact before revelation existed, and would have continued a fact had no revelation been given. The fact exists, and cannot be reasoned away. The Bible is no more responsible for the entrance of sin, than any history of England is responsible for the gunpowder treason, or for any other plot or deed of wickedness it may record. So far from being at all the occasion or originator of our perplexities, the Bible contains their only mitigation, their only solution."—*Christian Ethics.*

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

Amidst the numberless variety of objects which attract the attention of man, there are but few which are really essential to happiness. The most important knowledge is that of God and of ourselves; and of those things which affect our destinies as immortal beings. An outline of those subjects, which are the most interesting, and certainly the most solemn and necessary, and entitled to our most devoted consideration, may briefly be suggested as those connected with the knowledge of the being and attributes of Almighty God, as inferred from his works: but more plainly set forth in that Revelation which it has pleased God to make. That man is the creature of this Almighty Being, accountable to him, and in moral relation with him—that man has become a fallen being by sin—that God loved the world, and has provided a Mediator who has effected human redemption—the necessity of conversion by repentance and faith—that the Son of God is the Saviour—the Holy Spirit of God is the Sanctifier—that man is thus brough tinto new associations with his Creator—that he has relations whether converted, or unconverted, with the present state of things, and still greater and more solemn ones with the future—that death closes the one, but opens the other to him—that there are different states of future being—heaven, a place of holiness and happiness, in the presence of God—hell, absence from God and happiness, where the consequences of sin will be found in their tremendous results, and eternity, ever during eternity, to close upon either state.

On these subjects, the light of nature can but feebly assist the inquirer, and at the best but with a dim and uncertain ray; the light of revelation has, however, brought "life and immortality to light;" and as every human being is deeply and personally interested in the results of such inquiries, and an individual responsibility to love and serve his Creator attaches on every rational creature, which cannot be transferred or eluded; since it is written, that "every one of us must give account of himself to God;" it will be an interesting and profitable employment to ascertain, though in a limited manner, some part of that view which the Scriptures have revealed on several of the points referred to, a brief abstract of which, for perspicuity, can be arranged under the following heads.

The Being of God.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job xi. 7, 8.)

"God is a Spirit" (John xiv. 24).

"The blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see (1 Tim. vi. 15, 16).

"He is the first and the last, and besides him there is no God" (Isa. xliv. 6).

The Unity of God.

"Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4).

A Plurality of Persons in the Deity.

Jesus said "I and my Father are one" (John x. 30).

"There is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. viii. 6).

"The grace of the *Lord Jesus Christ*, and the *love of God*, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii. 14).

The Attributes of God.

Eternal Existence.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm xc. 2).

Almighty.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. i. 20).

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4).

Every where Present.

"Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. iv. 13).

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3).

"For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves" (Job xxxiv. 21, 22).

Infinitely wise.

"Great is our Lord, and of great power; his understanding is infinite" (Psa. cxlvii. 5).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.)

"The only wise God" (Jude 25).

Holy.

"Who is like unto thee, O Lord, among the gods? who is like thee, *glorious in holiness?*" (Exod. xv. 11.)

"Thou art of purer eyes than to behold evil, and canst not look upon iniquity" (Hab. i. 13).

"*Holy, holy,* Lord God Almighty, which was and is, and is to come" (Rev. iv. 8).

Just.

"A God of truth and without iniquity, *just* and right is he" (Deut. xxxii. 4).

"*Justice* and judgment are the habitation of thy throne" (Psa. lxxxix. 14).

Good.

"O give thanks unto the Lord, for he is good; for his mercy endureth for ever" (1 Chron. xvi. 34).

"The Lord is *good* to all; and his tender mercies are over all his works" (Psa. cxlv. 9).

"There is none *good* but one, that is God" (Matt. xix. 17).

"I will mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the *great goodness* towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses" (Isa. lxiii. 7).

"God is love" (1 John iv. 8).

Merciful.

"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping *mercy* for thousands, forgiving iniquity and transgression and sin" (Exod. xxxiv. 6, 7).

"To the Lord our God belong mercies and forgiveness, though we have rebelled against him" (Dan. ix. 9).

"For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Psa. ciii. 11).

Faithful and true.

"God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numb. xxiii. 19.)

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. vii. 9).

Unchangeably the same.

"For I am the Lord, I change not" (Mal. iii. 6).

"For the gifts and calling of God are without repentance" (Rom. xi. 29).

"Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17).

"Thou art the same, and thy years shall have no end" (Psa. cii. 27).

The Creator, Preserver, and Benefactor of all things.

"By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth" (Psa. xxxiii. 6).

"Let them praise the name of the Lord: for he commanded, and they were created" (Psa. cxlviii. 5).

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all" (Neh. ix. 6).

"Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side" (Psa. lxv. 11, 12).

ADMIRAL LORD NELSON AND HIS COFFIN.

"Bravery in British seamen" is proverbial, and there are thousands of illustrations of their courage, daring, and contempt of death. Probably few ever exhibited a greater degree of coolness and disregard of death, than the famous admiral Nelson: but there seems reason to fear that it arose from a kind of *professional* sense of honour, rather than from intelligent faith in Jesus Christ.

Many, notwithstanding, will read the following, so strikingly characteristic of the mental habits of the several ranks of British seamen, with much interest, and probably derive from it much instruction.

It is a fact, that for some years previous to lord Nelson's death, he had always carried his coffin with him. Captain, since admiral, Hallowell, had it from the wreck of the Orient, the French admiral's ship, which blew up at the battle of Aboukir, and probably in a freak of good humour, presented it to his lordship. Nelson accepted it, and had it conveyed to the Vanguard, then his flag-ship, where the astonishment of the sailors, when they found it was the admiral's coffin, may be well imagined. "Look out for hot work, boys," was the cry, "the admiral has shipped his coffin: we may set about making our wills." He had it placed upright, with the lid on, against the bulkhead of his cabin, just at the back of his seat at dinner; but was at length prevailed on, by the entreaties of an old servant, to suffer it to be carried below. When he removed to the Foudroyant, it was carried with him, and placed on the gratings of the quarter-deck, where it remained several days. One day, on coming out, he found his officers around looking at it. "You may look at it, gentlemen," he said, "as long as you please, but depend on it, none of you shall have it."

MY SCRAP BOOK.

LEAF LXXXVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

ORIGINAL ANECDOTES OF THE REV. ROBERT ROBINSON OF CAMBRIDGE.

Extraordinary instance of the Sagacity of Bees.

Mr. Robinson took great delight in his bees, and being a very early riser, was accustomed daily about sunrise to walk in his garden and watch their operations. One morning, being surprised at not seeing any of his favourites upon the flowers, he proceeded to the hive, and there perceived a toad squatted just at its entrance. Listening attentively, he heard a loud humming, but not a bee was to be seen either entering into or departing from the hive. Anxious to witness the result of this curious incident, he stationed himself quietly at such a distance as would prevent his alarming the toad, but near enough for him to watch all the movements of the bees. In a few minutes they sallied out in a body, flew upon the unhappy toad, and quickly stung him to death. They then all returned into the hive, and there remained some time, when they again issued out and dispersed in all directions. Mr. Robinson continued walking in his garden and meditating on this extraordinary scene, till observing the bees returning, he again advanced to the hive, when, to his amazement, he beheld that they had commenced building a thick wall of wax round the dead body of the toad; nor did they cease working till it was completely incased. Mr. Robinson (whose fertility of thought is well known), when showing this waxen sepulchre to a friend, and telling its history, observed, "When I first saw the poor toad at the door of the hive, I imagine a grand council of my bees was sitting upon what was to be done with this presumptuous intruder. When sentence of death was decreed and executed, and they returned into the hive, then, I suppose, another council was held to consult how they should prevent the effluvia from the dead carcase from becoming an intolerable nuisance to them. The result of their deliberations seem to have been, that it must be closely and strongly entombed. Now, my friend, were all these proceedings prompted by *instinct*, or by *reason*?"

A profane Swearer reproved.

Once, travelling a considerable distance with three fellow-passengers, one of whom was a naval captain, and night having long closed in without either of them being inclined to sleep, it was proposed, to relieve the tedium of the journey, that each should tell a story. Two having complied with the requisition, the captain related several of his adventures with great vivacity and effect; but, alas! interlarding almost every sentence with most profane expressions. Having finished his narrative, he called upon Mr. Robinson, who very gravely began thus:—"About twenty years ago, travelling this road in a tobacco-pipes-and-wine dark night, I met with a tobacco-pipes-and-wine odd incident; and, tobacco-pipes-and-wine, if I do not think it was near this very spot. The coach was going at a tobacco-pipes-and-wine rate, when we were alarmed by the clattering of the hoofs of two horses galloping after us like tobacco-pipes-and-wine. We distinctly heard a shouting of stop! stop! stop! Tobacco-pipes-and-wine, said I, we are pursued by highwaymen. Tobacco-pipes-and-wine! replied my fellow travellers, you don't say so! Tobacco-pipes, said I, but I do. Well, we found they were rapidly gaining upon us, which you may be sure put us all into a tobacco-pipes-and-wine fright. At length up they came, one on each side, and, tobacco-pipes-and-wine, if the coach did not instantly come to a dead stand!" Here the patience of the captain was quite exhausted. "I beg your pardon, sir, for interrupting you, (said he) but for the life and soul of me, I cannot see what the d—l your tobacco-pipes-and-wine have to do with your story." "Sir," replied Mr. Robinson, "I am surprised at this interruption from *you*; because I thought that *you* would at once have perceived that my 'tobacco-pipes-and-wine' were precisely as indispensable to the interest and connexion of my story, as your d—ls and d—ns were to yours." A silence of several minutes ensued. At length, the captain warmly grasping Mr. Robinson's hand, said in a tone of agitation, "I thank you, Sir, from my heart. Your keen, but judicious satire, has shown me the *extreme folly* (independently of its *wickedness*) of profane swearing; and I hope by the grace of God, to be kept from being ever again guilty of that sin."

How to write a Letter.

Mr. Robinson was very fond of children, and used to render himself very familiar with them by adapting his conversation to their capacities, and joining heartily in their little sports; consequently, they were much attached to him. In the midst of his playfulness, however, he never let slip an opportunity of throwing out some hint that might be useful to them in after life. The following anecdote exhibits a specimen of his easy manner upon such occasions.

Among his little favourites were two fine boys, sons of a much esteemed member of his congregation. The eldest, named John, was about ten years old; the youngest, Robert, about eight. Upon one of Mr. Robinson's visits to their father, Robert being told of his arrival, came bounding into the room, and, as usual, jumped upon his knee; when they entered into the following dialogue.

Mr. R. Well, Robert, so you have taken your old seat; but how is it my other knee is unfurnished? Where's John?

Robert. O sir, John is gone to London.

Mr. R. Indeed! how long has he been gone?

Robert. More than a fortnight, sir.

Mr. R. How many letters have you written to him?

Robert. None, sir.

Mr. R. How is that?

Robert. Because I do not know how to write a letter, sir.

Mr. R. But should you like to know how?

Robert. O yes, sir! very much indeed.

Mr. R. Then suppose you and I between us try to cook up a letter to John; shall we?

Robert. O dear yes, sir, if you please; I should *so* like to do that.

Mr. R. Well, then, let us begin. "*Saucy Jack.*" Will that do?

Robert. O dear no, sir! I should not like to say *that* at all.

Mr. R. Why not?

Robert. Because that would be so rude, sir.

Mr. R. Let us try again then. "*My dear brother.*" There, will that do?

Robert. O yes! nicely, sir.

Mr. R. Well, then, now let us go on. "*Last Thursday half Cambridge was burnt down, and*"—

Robert. O no, no, sir! that will never—*never* do.

Mr. R. Why wont it do?

Robert. Because it is not true you know, sir. There has not been *any* fire at Cambridge.

Mr. R. Then suppose we alter it to—"*Last night our tabby had three kittens.*" That's true you know, because you told me so just now.

Robert. [Hesitatingly]. Y—e—s, sir, it is *true*—but yet I should not like to *write* that.

Mr. R. But as you know it to be true, *why* should you not like to *write* it?

Robert. Because I do not think that it is worth putting into a *letter*, sir.

Mr. R. O, ho! then if I properly understand you, friend Robert, you think that when we write letters to our friends, we should, in the first place, *never be rude*. Secondly—*That we must never say what is not true*; and, thirdly—*That we must never tell them what is not worth their knowing.* Am I right?

Robert. Yes, sir; if I was to write a letter, I should try to think of all that.

Mr. R. Then, my dear boy, you must never again tell me you don't know how to write a letter; for I assure you that you have a much better notion of letter-writing than many people have who are five times your age.

The above anecdotes were related to me several years ago, by an aged highly respectable Baptist minister in Hertfordshire; who (unless my memory deceives me) said he heard them from Mr. Robinson himself. S. J. B *****.

SEASONABLE WARNING TO THE WORLDLY.

Life, and health, and peace of mind, are blessings which men universally covet: and the propriety of seeking these is inculcated both by reason and religion. Experience and observation, however, inculcate the necessity of closing our connexion with time and earth, and proclaim the unavoidable certainty of death. To be prepared for its approach—to be furnished against its ravages—and to be enabled to triumph over its fatal sting—require the power of godliness and the Spirit of Christ.

Death is the most solemn and awful event in the history of man; it is an event pregnant with the highest importance—ushered in with circumstances the most awakening and appalling to human nature. It draws a veil of darkness over the things of time; breaks the bands of earthly friendship and of social joy, and consigns the once active body, all dishonoured to the dust, there to lie during the lapse of ages forgotten and unknown. It unveils the solemnities of an eternal world; it is the verge of an untried state, the development of all that is awfully mysterious to the Atheist, the Deist, or the Christian. Death is an event certain; "it is appointed unto all men once to die;" death has triumphed over the skill of the physician, and baffled the ingenuity of the learned; ages have rolled away, science has been progressing, and the most important discoveries have been made to mitigate disease; but, alas! no art has been found, no method devised, to root out from society this dreadful evil. It is an event near; ere long the stream of time will have borne beyond its edge all flesh that now breathes; a century, and what will have become of the inmense multitudes that are now thronging the streets? Our youth, blooming with health and smiling with joy, shall have withered and gone; and our aged men, where shall they be found? The eye that passes over this page, shall have become dim, and the hand that writeth shall have mouldered in the dust.

Son of worldly ambition! reflect on these solemn truths; think how soon your light will be extinguished for ever on this earth; think when the sun of prosperity is shining brightly upon you, that the hour hasteneth in which the dark and tempestuous night of judgment must overtake you; think on the weighty question of him, who "spake as never man spake," whose eye could foresee the utter destruction of all earthly grandeur, and before whom the realities of an eternal world were ever unveiled. "What shall it profit a man if he gain the whole world but lose his own soul?" what, worldling, if riches should be poured out upon thee like rain from heaven? what, if thy pieces of gold should accumulate till they were more in number than the grains of sand upon the sea shore? what, if thou wert elevated upon a throne of gold, high and lifted up, surrounded by the ensigns of honour, title upon title conferred upon thee, the wide world thy dominion, and beneath thy sceptre savage and enlightened nations were trembling, what then? in a few short years the iron hand of death would dash thee from thy lofty eminence, and thy spirit should be compelled to wing its way into the presence of a heart-searching God! Ah! what could riches avail thee then? what would the whole world profit thee, when judgment should be laid to the line, and righteousness to the plumet, and thou shouldst be found wanting? Would thy former mock honour counterbalance the loss of thy soul? Think on these solemn truths; and, as a dying man with a never-dying soul, by faith lay hold on Christ, the hope set before you in the gospel, seek for the pearl of great price, that pearl which lies not hid amidst the ruins of a fallen world, but which brightens the kingdom of God on earth, being the treasures of Christ Jesus, and you shall be rich for ever and ever! A.

LIBERTY RENDERED SACRED BY CHRISTIANITY.

Mr Editor.—A few days ago I met with the following paragraph, and on reading it I could not but reflect, with heartfelt gratitude to God, how liberty had been rendered sacred by Christianity in Great Britain. Liberty, however, is not perfect in our beloved land, nor is the gospel universally believed with the heart unto righteousness; yet in no country, I believe, is personal liberty so great, or Christianity so powerful in its influence to control and regulate the public mind. May the Spirit soon be poured forth from on high, that all may know the Lord from the greatest men unto the least. Observer.

"Rulers in Germany.—The grand duke Constantine, when travelling in the states of the grand duke of Saxe-Weimar, shot a postilion dead, because he did not drive so fast as he wished him to do; but no notice was taken of the matter. A murder has recently been committed by a sovereign prince of Germany, whose name for the present we will not divulge. A mechanic employed about a theatre, having made his appearance on the stage to do some work, at a time when the prince wished no one to be admitted, he drew his sabre and killed him. Though the fact is well known, no German paper dare allude to it."

THE WILDERNESS OF JUDEA.

(From Rae Wilson's Travels in the Holy Land, Egypt, &c.)

The road (from Jerusalem) now led through a rocky and perilous defile, when I came to a frightful desert of mountains, tossed as it were and jumbled together in the wildest possible confusion, by some violent agitation of nature; some of them overhanging and threatening to crush the traveller to atoms,

Irregularly huge, august, and high,
Mass pil'd on mass, and rock on ponderous rock,
In Alpine majesty.

On one of these, which is of great altitude, or in the language of Scripture, "an *exceeding high mountain*," our Lord, after being baptized in Jordan, was led and tempted by the devil. There are various cells or caverns dug in the sides of horrible precipices, the abode of the religious, who inhabit them, particularly *during the period of Lent*, after the example of Christ's self-abasement, preparatory to that sacrifice which was to be offered, and his rigorous fasting in the wilderness, wherein he set a glorious example, repelling the arts of the tempter, triumphing over the vanities of this world, and the most powerful temptations of hell. This affords to his followers the nature of that warfare to which they are called, and the encouragement under similar circumstances, "In that he himself being tempted, he is able to succour those who are tempted" (Heb. ii. 18).

The utter wildness, awful silence, and black sterility of this extensive wilderness, where no house of any description, nor so much as a single tree was visible, nay, a bird of the air, or even an insect were to be seen, and any shelter from the scorching beams of a meridian sun; caused me to sympathize in the wish of the prophet that I might find some place of refuge. Never did my eyes behold a spot more completely secluded from the world, or better suited for the votaries of abstinence, or to form the abode of such anchorites as Peter the hermit, or Simon the misanthrope. This was indeed a fearful path:

——— enthroned
There horrors sat, and scouted with furrow'd brow,
Rocks crushed, and streams roar'd.

STATISTICS AND MORALITY OF PARIS.

Parisian morality may naturally be expected to be deplorably low, when pure Scriptural religion is almost altogether unknown. Every patriotic Briton must deeply regret the present corrupt state of the metropolis of France, while so many of our countrymen visit and reside in Paris.

Lest our readers should imagine that we libel our ingenious neighbours, we give the following from the *Annuaire du Bureau de Longitude* for 1836, which makes the population of France in 1831, to be 32,550,934 souls:—Population of the city of Paris 774,338. The total number of births in 1834 was 29,104, of these 14,886 males (9,807 legitimate and 5,079 illegitimate;) and 14,218 females (9,312 legitimate and 4,906 illegitimate,) being 2,644 more than in 1833, in which year the number of illegitimate children was 638 less. The marriages in the same year were 8,091, being 153 more than in 1833. The deaths amounted to 23,015, being 2,081 less than in 1833, though the latter not the year of the cholera (1832.) Thus the births exceeded the deaths by 6,089. But in 1833, the excess was only 2,364. In 1833, the deaths by the small-pox amounted to 549, but in 1834, they increased to 618.

EXAMPLE OF WICKED PARENTS ILLUSTRATED.

In the year 1788, two desperate characters, named Winter, father and son, were hanged at Morpeth in the county of Northumberland. When they were leaving the jail, to proceed to the place of execution, the father expressed a desire that his son would shake hands with him. But the son positively refused. "No! father," said he, "I shall not shake hands with you: it is all owing to your bad bringing of me up, that I am come to this; it is all your doing; you've been no friend to me, and I shall not shake hands with you." They were soon after carried to the gallows and both hanged together.

Reader, are you a parent? Remember the hour is coming when you and your children must appear before the judgment-seat of Christ to receive the things done in the body. Are you so bringing up your children that they may bless you at that day? Alas! many a wicked child, of careless, worldly parents, will depart to their own place, accusing them as the occasion of their ruin. "Its all your doing," (they will say)—"'tis you who have brought me to this; you have been no friend to me."

DEVOUT MEDITATION ON REV. v. 9, 10.

> "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and we shall reign on the earth."

O Lamb of God, ever to be adored by men and angels! O Lamb of God, whose blood was shed for us! Thyself the centre of all manifested glory, excellence, majesty, and beauty, and far greater than all that are seen surrounding thee in the heavenly places, whether thrones, or dominions, or principalities, or powers! May he be known to us as he was known to his beloved apostle when surrounded by angels in heaven, as he was declared by the forerunner, the Baptist, when standing among men upon earth—the Lamb slain for our salvation; the Lamb which taketh away the sin of the world!

Boys.

ANECDOTE OF TITUS.

Titus, the Roman emperor, one of the greatest men that ever adorned a throne, though he was informed that his brother Domitian had endeavoured to persuade the army to rebel against him, yet always treated him with the utmost tenderness, and, with tears of regret, would often solicit a return of the affection which he felt in so unbounded a degree towards his unworthy relation. What a portrait of a Pagan! how instructive to the Christian!

American Infidel Prediction Relating to Christianity.—A few years ago in Virginia, every man was compelled to pay for the support of the Christian religion. When this law was repealed, and Christianity was thrown upon the affections and resources of its friends for support, an infidel statesman of the first eminence in the land remarked, "the death blow is given to Christianity. In fifty years from this time, there will not be a Bible in the United States." In just fifty years from that time, it was announced by the American Bible Society, that every family in the United States was supplied with the Bible. Such is the onward progress of religion, and such is the fulfilment of infidel prophecy.

Christianity was never advancing with such rapid strides as at the present moment. Arrangements are now in contemplation, which will undoubtedly result in speedily placing the Bible in every family on the globe willing to receive it, and able to read its contents.—*Religious Magazine.*

Tenderness of Conscience.—A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression *small sins* (as they are improperly named) make upon them: if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin—if we are not so much troubled at the vanity of our thoughts and words—at the rising up of sinful motions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened and our consciences are stupifying; for a tender conscience will no more allow of (what are called) small sins, than of great sins.—*Bishop Hopkins.*

Epitaphs.—The epitaph "My Mother," in Trinity church-yard, is, perhaps, the most touching and appropriate in the language. "Pauvre Marie!" in Pere la Chaise, at Paris, is very striking. The "Oh! rare Ben Johnson!" in Westminster Abbey, has been much commended. In the church De Fratri, at Venice, the line on the tomb of the patriarch of the Venetian school, was impressive—"Here lies the great Titian."

REVIEW.

The Earth. By Robert Mudie. *Author of "The Heavens." "The British Naturalist," &c. &c.* 12mo. cloth, pp. viii.—280. London: Thomas Ward and Co.

Mr. Mudie's other ingenious productions are not unknown to our readers; and this beautiful volume will lay them under additional obligations to him for his instructive works. He is worthily entitled to the appellation of "Christian Philosopher," and young persons will prize this volume, abounding with materials for improving reflections.

"The globe which we inhabit, of the dust of which we are formed, and to the dust of which each and all of us shall one day be gathered, is not only an important portion of the material creation, but, to us who dwell upon it, is by far the most important.

"'THE HEAVENS' have much of grandeur and sublimity in them, and inspire not only him who contemplates them with the eye of knowledge, but the most ignorant and untutored of the human race, with feelings of wonder at their magnitude, and of reverence for their Maker, which it is as difficult to describe as it is impossible not to feel. But to our knowledge, the grandeur and the glory of the material heavens is a tale that is soon told: and though it is impossible for us to withhold our admiration of the workmanship, or our adoration of the Mighty Architect, yet the subject does not come home to us as men; we look athwart millions of miles at bodies compared with which, we ourselves are immeasurably less than 'the small dust of the balance.'

"But when we turn our thoughts to the earth which we inhabit, though it also is a portion of this mighty system, and all are the one creation of the One God, yet it comes home to us, and stimulates our inquiry in a thousand different ways. When we turn our attention to the most stubborn rock, to the most ancient granite, we find that it, too, is the result of some operation; and if we speculate downwards upon it, as far as the most powerful microscrope can aid our vision, we never arrive at what we can call the simple and primary particle. Every thing which we behold throughout the whole of this wide and wonderful range of observation, proclaims that it *has been made*, in language more forcible than is expressed by the noblest effort of human art; and as both the number and the perfection of the workmanship are to our contemplation infinite, it is impossible to study them without being impressed with the presence of a Creator infinite in every attribute of wisdom, power, and goodness."

Mr. Mudie's is not a treatise on geology: but it is a very comprehensive survey of the figure, magnitude, surface, distribution of land and water, continents, climates, &c. &c., in a style adapted to edify inquisitive youth, particularly young ladies.

The Christian Companion; Verses on Texts of Scripture, designed to advance the Glory of the Redeemer, and promote the Edification and Comfort of his People. 18mo. cloth, pp. 280. Oxford: J. H. Parker. London: J. G. & F. Rivington.

THESE "Verses on Texts of Scripture," were written by one whose delight is to do good—one, who evidently enjoys the sanctifying power of religion, and the consoling delights of the gospel of Christ. They are not intended to challenge the unsparing severity of the critic, but "designed," as the title expresses it, "to advance the glory of the Redeemer, and promote the edification of his people."

The readers of these pieces will probably perceive some resemblance in them to the style of Sternhold and Hopkins. "Orthdoxy and charity united," as Dr. Johnson said of the writings of Dr. Watts, may safely be said to pervade the sentiments of this volume; for it inculcates the essential and saving doctrines of the gospel of Jesus Christ.

ON THE DEATH OF THE REV. C. B——E.

O! not as those deprived of hope we mourn,
When nature claims the fond regretful tear
For worth departed; we are well assured
That when this frail and feverish being fails,
God has prepared a mansion in the heavens
For all his faithful followers below.
Thus faith ecstatic lifts the dark'ning veil
Which heaven's mysterious purposes conceals,
And hails "*another and a better world.*"
Our brother is not dead. The star that sets
Behind the western wave, is not extinct;
It brightens in another hemisphere,
And gilds another evening with its rays.
Our brother is not dead—the mortal part
Of man's compounded nature moulders back
To dust, from whence it sprung. The conscious soul,
Allied to angels, hails the glorious change,
And joins the blest societies above
In all the freshness of immortal youth.
O! might the muse with daring flights presume
To trace his progress in that world of bliss;
To paint the glories that unfold to view
Where LOVE and WISDOM in full lustre shine,
How would the theme transcend all human thought!
But, ah! 'tis vain—to me is only given
Humbly to emulate his holy zeal,
And be, like him, obedient to the call
Of sacred truth. Then, when the fleeting dream
Of life is past, and I, like him, shall rest
My weary head beneath the sheltering sod,
Like him sustain'd, my faint, expiring voice,
With its last efforts, shall attest the peace
Of inward virtue. Happy soul, farewell!
E'en with the tears that fall upon the grave,
Love, joy, and hope shall mingle. Though thy flock
May mourn their leader—though the tender ties
Of kindred and affection bind to earth,
The LORD shall be the shepherd of thy flock—
Shall pour the balm of holy consolation
Into the wounded bosom that laments
Thy early flight.
O! while the muses' fading wreath I twine,
To bind thy dear remembrance to my heart,
Heaven grant the prayer my ardent spirit breathes,
That I may cherish, to my latest hour,
The *precious faith*, which thus defies the shaft
Of woe and death, and triumphs in the hour
Of nature's dissolution.

ON A REDBREAST IN WINTER SINGING DURING THE PLAYING OF THE ORGAN.

BY duty and desire, as late we trod,
With willing steps the temple of our God,
And prostrate fell before the throne of heaven,
Confess'd our sins, and begg'd to be forgiven;
With hearts and voice united, we did rise;
Our thanks and praises pierc'd remotest skies.
A social warbler, pleasing to our ears,
Who oft beneath that sacred roof appears,
With sprightly notes attun'd melodious lays,
And join'd the chorus in Jehovah's praise;
In joyous strains his gratitude exprest,
For more than rapture seem'd t' inspire his breast.
If such devotion catch the feather'd choir,
Whose all of bliss must with their lives expire,
May man, immortal man, the hint improve,
And never cease to sing redeeming love!

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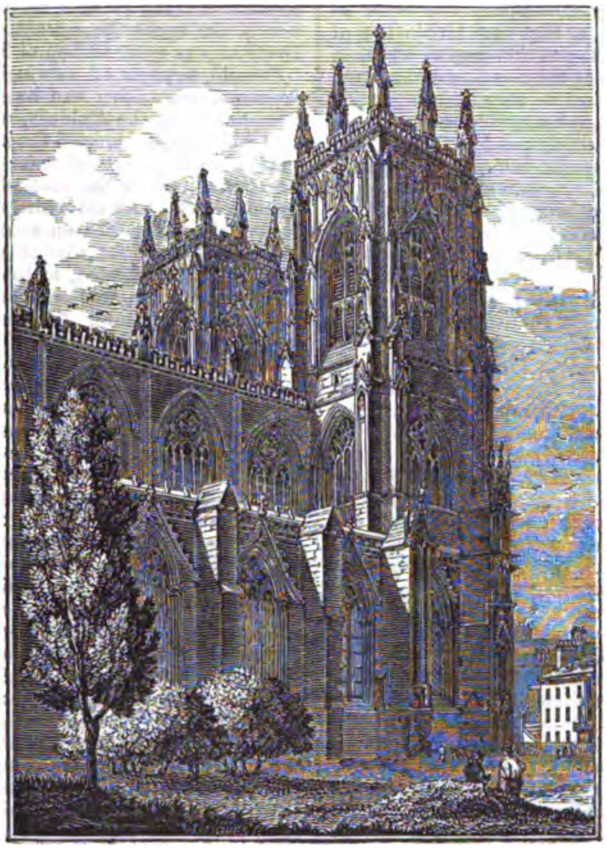

View of York Cathedral.

HISTORICAL NOTICES OF YORK CATHEDRAL.

York Cathedral, or Minster, a monastery, as this and the cathedral at Lichfield are called, from their having formerly had a monastic fraternity established in connexion with this building, is one of the most celebrated ecclesiastical edifices in England.

York, in the most flourishing period of its history under the Roman Catholic denomination, is said to have had *sixty-one* parish churches, and *seventeen* chapels; but the parishes have been reduced to *eighteen* with so many churches including the cathedral, which is of very great antiquity.

Christianity was certainly known and professed at York in the time of the Romans; but what religious edifices were erected is unknown. Constantine the Great, the first Christian emperor of Rome, had been instructed in the faith of Christ, by his mother Helena, at York, where his father, Constantine Chlorus, died A.D. 307. The emperor Severus died at York in 212, and the emperor Adrian resided here in 124, and it is with good reason concluded that some of their soldiers and servants were Christians.

York, after the Romans had abandoned Britain, about A.D. 411, and the Anglo Saxons had conquered the country, became the metropolis of their kingdom of Northumbria; and the first edifice which is mentioned in the history of this city, for Christian worship, was a little wooden building, erected by Edwin, king of the Northumbrians, after his conversion by the Roman Catholic missionary Paulinus, about A.D. 626. This church, according to the Romish custom, was dedicated to a saint, and called after St. Peter; Paulinus was recognised by this monarch as archbishop of York, according to the policy of Rome.

Some notices of the origin of Christianity among the Anglo Saxons or Northumbrians we shall give here, as they will best illustrate the origin of the cathedral of York.

Edwin, after many difficulties, succeeded as king of Northumberland; and desiring Ethelburga, sister of Edbald, king of Kent, in marriage, was unable to obtain that Christian lady, except on condition of allowing her the free exercise of her religion. To these terms Edwin gladly consented, that he might gain such a prize, and secure so desirable an alliance; and Ethelburga, after the example of her excellent mother Bertha, who had come from France to be the consort of Ethelbert, king of Kent, on such conditions, was prevailed on to be married, A.D. 625. Paulinus was appointed to accompany the bride as her chaplain; and Justus, at that time archbishop of Canterbury, consecrated him archbishop of York.

Paulinus passed a year at the Northumbrian court without many converts; but an attempt being made to assassinate king Edwin, by a wretch whom Quicelm, a prince of Wessex, had hired, and Ethelburga giving birth to a daughter at the same time, Paulinus offered solemn thanks for both deliverances, and Edwin gave the infant to be baptized. The young princess was called Anfleda, and twelve others of the court were baptized with her at York, on Whit Monday, A.D. 626.

Edwin was soon avenged on the perfidious Quicelm; and, after the victory, his queen and the archbishop solicited him to embrace Christianity, agreeably to his promise before the battle. The king hesitated, desiring first to prevail on his influential barons. Coifi, the chief of the idol priests, perceiving the inclination of the king, was soon found willing to relinquish his superstitions. In an assembly of the nobles, like a true courtly priest, he acknowledged that he had long served the gods in vain, for they had given him no preferment; and appealed to the king, whether there were any man in his court who was not better promoted. An aged nobleman was then emboldened to declare, that they "knew no more of the previous or future state of the soul, than of the wandering sparrow which had just at that moment flitted through the council-room; and that as Paulinus pretended to superior knowledge, they ought to hear his instructions." Paulinus, as the king required, explained to him the nature of his religion; and Coifi, with whom gain seemed to be godliness, professed himself convinced of the truth of Christianity. The king called a parliament, by which it was resolved that the faith of Christ should be received; and asking the priest who would commence profaning the idolatrous places, Coifi is said to have replied, "I, who worshipped them in folly, will give an example in destroying them by the wisdom given to me by the true God." At the head of a company of priests, Coifi mounted the horse which he borrowed of the king, and hastened to the temple, and was the first to strike the idol with the javelin. The monstrous deity was immediately broken—the temple burnt to ashes—and the same day the king and his niece, the celebrated lady Hilda, were baptized. Offrid and Eadfrid, his two sons by a former wife, with several nobles, submitted to that holy ordinance a few days afterwards; and multitudes followed the royal example: so that, according to Bede, "Paulinus spent *thirty-three* days from morning to evening baptizing the crowds!"

Cambden says, that "the archbishop, after he had consecrated the river Swale, commanded, by the crier and principal men, that they should with faith go in two by two, and, in the name of the Holy Trinity, baptize each other."

York cathedral now commenced by a church of timber being erected in that city, and the foundation of another was laid with stone. Pope Honorius, hearing of the success of Paulinus, sent him a *pall* as archbishop of York, with a letter of congratulation to king Edwin; and thus encouraged, Paulinus continued in his dignified station for seven years, preaching the faith of Christ according to the degenerated system of the Romish Church.

Edwin was, however, killed in battle with Penda, king of Mercia, A.D. 633: his son Offrid fell with him; and Eadfrid, his younger son, was murdered by the savage conqueror. The Northumbrians returned to idolatry; and Ethelburga, with Paulinus, fled by sea to her brother, king of Kent. From him she obtained a grant of land to found a monastery, in which she spent the remainder of her days; and Paulinus was made bishop of Rochester.

Oswald, nephew of Edwin, by arms obtained the throne of his uncle; and having been instructed in Christianity by the Culdees, while an exile in Scotland, he became esteemed the most intelligent, pious, and virtuous prince of that age. He, therefore, laboured to restore the profession of Christ in Northumberland. Oswald entertained an aversion to the papal missionaries on account of their different ceremonies; and for this reason he applied to the monastery of Columba, at Iona, for some Christian ministers. Aidan was commissioned for the work, and ordained bishop. This missionary appears to have been a true disciple of Christ; and, until he knew the language of the people, king Oswald frequently acted as his interpreter in preaching. To further the work of God, Aidan invited a number of his brethren to come and assist him in giving instruction to the people. He settled at Lindisfarn, now called Holy Island, four miles from Berwick, where he built a church and founded a monastery. There Aidan acted as bishop, abbot, and theological tutor; and from his seminary many preachers were sent forth as missionaries into several of the neighbouring provinces. Aidan died A.D. 652, having exercised his ministry *seventeen* years in Northumberland. According to Milner, "Aidan was a shining example of godliness, who laboured to convert infidels and to strengthen the faithful, giving to the poor whatever presents he received from the great, and employing himself and his associates in the study of the Scriptures.

"Encouraged by Oswald, more Irish missionaries came into the north of England, and churches were erected; the gospel was preached, and Northumberland, by the zeal and piety of the new missionaries, recovered the ground which it had lost by the expulsion of Paulinus. Even to the year 716, the principles of evangelical piety flourished in the Irish school; at which time this people were reduced to the Roman communion."

Archbishop Wilfrid, a prelate of unbounded ambition, finished the cathedral, and carried on a contest for the dignity of primate of the whole kingdom, with Theodore, archbishop of Canterbury. Wilfrid was deprived by Theodore, but on an appeal to the pope he recovered his episcopal authority: the dispute was, however, continued by successive archbishops of York and Canterbury, but it was at length terminated in favour of the latter, who acquired the title which is still retained, of "*Primate of all England*," while the archbishop of York was permitted to assume, as at present, "*Primate of England*."

Wilfrid's cathedral was burnt down in 741; but it was afterwards rebuilt. It was again burnt down in 1069, and rebuilt by archbishop Thomas, who constituted the several dignitaries, and made it a regular chapter. In 1187, this cathedral was a third time destroyed by fire, after which the more ancient part of the present structure was erected. The principal part of the existing edifice was built in the reign of Edward I., the nave being begun at that period, but it was finished about 1330, by archbishop Melton, who also erected the west front and angular towers. Archbishop Thoresby rebuilt the choir in 1361, and in 1370, the central tower was also rebuilt.

York cathedral is esteemed one of the noblest Gothic structures in Europe, and in it are said to be five different tastes of Gothic architecture; the south cross, being about 560 years old, and the most modern, which is at the east end, is about 400 years. The arrangement of this building is cruciform, having besides the principal transept, a smaller transept between the great tower and the eastern extremity. The western front forms three compartments, separated by panelled buttresses, surmounted by crocketed pinnacles, and the whole is richly ornamented with statues and sculptures of various kinds. In the centre is the grand entrance, through a Gothic archway, ornamented with clustered pillars, mouldings, and canopied niches, with statues. Over the entrance is a noble west window, decorated with rich tracery, and surmounted by a canopy and parapet characteristically ornamented. There are lateral entrances to the aisles, over which are handsome windows with canopies. At the sides are square towers of uniform architecture, having double angular buttresses finely ornamented, and being crowned with an embattled parapet with crocketed pinnacles. The north and south sides of the cathedral are likewise ornamented with buttresses and pinnacles, and an open parapet. The transepts exhibit the early pointed style of architecture, and the entrance to the south transept is by a handsome porch, over which are three lancet-shaped windows and a large circular one, adorned with rich mouldings. The central tower is a massive square structure, with buttresses and windows on the sides, and battlements on its summit. At the east end of the edifice, which is decorated with buttresses, pinnacles, niches, and statues, is a noble window of nine lights, displaying beautiful tracery. In the interior, the nave, which is divided from the aisles by lofty clustered pillars supporting pointed arches, has a plain groined roof; in the clerestory is a range of windows of five lights, with handsome tracery; and in the aisles are corresponding windows of three lights. Between the nave and choir stands the lantern-tower, supported by four pointed arches springing from clustered pillars, the light from the windows above producing a fine effect. A richly-ornamented stone screen separates the nave from the choir, which last-mentioned beautiful portion of the building narrowly escaped entire destruction, in consequence of its being set on fire, February 2, 1829.

Jonathan Martin was the author of this dreadful outrage; but he being arrested, a judicial investigation of the affair took place, when it appeared that he was insane, and he was consequently consigned for life to Bedlam. Every part of the timber-work of the choir, and the more delicate portions of the masonry were either injured or destroyed; but towards its repair the sum of 50,000*l*. was subscribed, chiefly in the county of York.

This splendid edifice contains many interesting monuments, erected in the middle ages in commemoration of the archbishops and other distinguished persons, and also some fine monumental sepulchres of a modern date. The front of the choir is adorned with the statues of all the kings of England, from William the Conqueror to Henry VI.; and many of the windows are exquisitely painted with subjects of the Holy Scriptures.

York cathedral is 524 feet in the entire length; the principal transept from north to south is 222 feet; the length of the nave from the western door to the organ-screen is 261 feet, the breadth of the nave and aisles 109 feet; that of the west front 140 feet; the height of the central tower 213 feet, and that of the western towers 196 feet.

In the times of Popery, there was in York cathedral a vast mass of wealth; especially in jewels, silver crosses, images of gold and silver, a silver table gilt with the figure of the Virgin Mary enamelled upon it, rich shrines, vessels of gold and silver, with rich vestments and other ornaments.

ECCLESIASTICAL ESTABLISHMENT AT YORK CATHEDRAL.

Little alteration has taken place in the Roman Catholic ecclesiastical establishment of York cathedral by the Protestant Reformation: and their various ranks are as follows, besides several minor lay officers:—one archbishop, one dean, one chancellor of the church, one precentor, one sub-dean, one succentor, four archdeacons, four canons residentiary, twenty-four prebendaries, one chancellor of the diocese, five vicars choral.

ON THE INEFFICACY OF MIRACLES TO PRODUCE A CHANGE OF HEART.

No. IV.—THE DESIGN OF MIRACLES.

It will form no part of my present investigations to set before you the nature or degree of *evidence* that is requisite to establish the fact of a miracle having been wrought. I shall take it for granted that the veracity of the Holy Scriptures is cordially and fully admitted and believed, and shall consider that when I have explained the motives which induced the Deity to perform, or cause to be performed, the various and stupendous miracles there recorded, I have accomplished all that I now propose to set before you.

Acting upon this view of my duty, I fearlessly proclaim that the *only* design of miracles has ever been "*to attest a divine revelation*"—to prove that the doctrines and precepts proclaimed by those who style themselves the messengers of God, are *indeed* the testimony of the living and true God. The adaptation of miracles to accomplish such a design is derived from the fact, that no power inferior to that of the Creator, can alter any of the constituted laws of the creation. And, therefore, that if events occur which are *opposed* to these laws, they must so occur with the knowledge, concurrence, and approbation of the Deity. It needs not be maintained that the blessed God would never exert his power to support falsehood and fraud, or to deceive and mislead his creatures. If, therefore, men arise claiming connexion with, and authority from the Almighty—and if at the prayer of these men mighty works are shown forth—the inference is irresistible, that the claims of these men are *founded in truth*, and that the whole world is bound to submit to the *express declarations of God himself*.

I must further be permitted entirely to deny that the devil possesses the power of working miracles. This is an opinion which has been frequently asserted without due care, and one which it is of supreme importance to correct and disprove. Some have indeed supposed that there are expressions in the scriptures which seem to imply (if not to assert), that the evil spirit possesses this privilege; but while I am willing to concede to the prince of the power of the air the possession of a mighty intellect, and an almost infinitely diversified power of deception and allurement, I shall never so far forget the supremacy of Jehovah, as to say that the *royal signet, the seal of a divine mission*, has ever been *for a* *moment* placed in the hands of one who would infallibly employ it for the worst of purposes.

It is not within my present purpose to enter largely on the explanation of this topic; but as I believe the most important and most striking evidence that was ever pretended to be adduced in favour of the opposite opinion is that which is furnished by the magicians of Egypt, it may not be improper to advert particularly to the evidence by which it is capable of proof, that the wonders wrought by their means were *cheats, and not miracles at all.* And first of all, it is worthy of notice, that Moses never says that they effected their enchantments by the power of the devil, which he would certainly have done had it been the case. Nor is there any thing in the few acts performed by them, at all inexplicable by the possession of a knowledge of experimental philosophy. Above all, we may refer to the language of St. Paul as a clear proof that he did not regard their wonders as at all connected with infernal agency, and looked upon their ultimate failure and exposure, as nothing more than a display of the *folly and weakness* of those, who attempted, by *means of chicanery*, to overthrow the truth of a message from heaven (2 Tim. iii. 8, 9). The apostle is referring to the numerous heresies which are rising up in our own times, and have ever been too abundant in the church. Various as are the descriptions he gives of them, they come to this—that many persons would in the latter days prefer *any thing* to practical and humble piety. He predicts for them an ultimate overthrow similar to that of the Egyptian sorcerors. "Now as Jannes and Jambres (two of the most celebrated of these magicians) withstood Moses by producing effects similar to the miracles which he had wrought by the power of God, so do those persons resist the truths of the Gospel by the introduction of spurious and unworthy imitations of that love which must be genuine to be worth any thing at all. But their power shall be limited and restrained; and *as the folly, the impotence, the crafty deceit* of the famous magicians were in ancient times made manifest to all men, so shall this also be." Now here is not a word about *Satanic power*. Here is a *mere* and most palpable reference to the *failure of a humanly devised scheme.* I submit these considerations to the candid mind, in the hope that they will excite further investigation, because I shall not wander from the literal declarations of the Son of God himself, if I venture to maintain, that if the devil possesses the power of working miracles, we have no satisfactory evidence of the truth of Christianity, and *are not called upon to believe it.* Our Saviour based his claims, not on his doctrines only, *but on his miracles,* as proving those doctrines, and went so far as to affirm a really startling proposition, considering the spotless purity and glorious character of his religion. "If I had not come and *done among* them *the works* that *none other* man has done, *they would not have had sin* in rejecting me."

A brief and cursory reference to the recorded interpositions of Divine Providence, will abundantly confirm my view of the design for which they come to pass. There was very little indeed that was miraculous in the first ages of the world, since the Deity was then wont to appear in person to the teachers of his religion (which was indeed a miracle), whose protracted existence of many hundred years, answered all the purposes for which the records of Scripture are now indispensable. This observation refers also to the days of the patriarchs up to the time of the establishment of Judaism. The first founders of the Jewish nation, Abraham, Isaac, and Jacob, were evidently prepared for the important station they fill in the history of the world, by astonishing displays of the watchfulness of God over their concerns; but these were *at the time* rather *personal* than *universal* blessings, and cannot be placed upon the same footing exactly with those public and stupendous miracles that ushered in the Jewish religion. When we look at these latter,—at the marvellous things in the land of Egypt, and the fearful things by the Red Sea, at the special protection which shielded the Israelites in the wilderness, and the circumstances under which their law was proclaimed, we shall be struck with the astonishing *adaptation* of these miracles to *confirm the faith* of the individuals who were the witnesses of them, and whose children in after years were to exercise confidence in that God by whom they were wrought. Precisely the same observation applies to every other instance of divine interposition throughout the whole history of the chosen people; nor can a more convincing proof of their efficacy be expected, than that which is recorded in the song of the captive Jews in Babylon, whose reliance on Jehovah was unshaken, *because* "they had heard with their ears and their fathers had told them what he had *done in the times of old.*" Passing on from Judaism to the Gospel, we find the Saviour maintaining the same truth concerning his miracles, and appealing to them as the *evidences* of his *having come forth from God.* And the promises which he gave to his apostles, and the abundant outpouring of the Holy Spirit after his resurrection, were designed *for no other purpose* than to qualify these disciples to be *his witnesses,* and *his apostles in all the world.* Miracles, therefore, are the *seal of God to the truth of Revelation.*

If further proof of this assertion is required, it will be found in the fact, that the power of working miracles *ceased* with the *necessity for it;* and that as the church became more firmly established, the extraordinary influences of the Holy Spirit were withdrawn. Much obscurity hangs over the history of past ages; but I believe the most diligent searchers into these matters, bid us believe that after the death of the apostles and those who had received the Holy Ghost at their hands, there is no satisfactory evidence of any authentic miracles having been wrought. At all events centuries have passed, and neither the prayers of enthusiasts nor their protestations, have been able to produce such a miracle as men of sense and discrimination will believe or admit. The explanation of this is plain; they have *no new doctrine* to establish, and the Gospel is *firmly based* upon the miracles of *past ages.*

While, however, I have no hesitation in affirming that the time of miracles has passed away with the design of them, I am quite willing to believe that providential occurrences in the destinies of nations, are daily declaring to the universe that God is the friend of the Gospel and of virtue; nor would I for one moment be bold enough to say that miracles will *never again* be wrought in our world. On such a theme silent humility best befits creatures whose ignorance has ever been most manifest, in the pertinacity with which they have maintained, that the consummation of the divine plans centered in their own generation. Let the obstinacy of the Jews be a salutary warning to the believers in Jesus Christ; and let common sense operate to tell us that *much yet remains to be done,* ere the accomplishment of that dispensation in the fullness of time, when God shall gather together in one, ALL THINGS in Christ, whose kingdom is an everlasting kingdom.

Behold the goodness of God! how he is willing to adopt any plans, and to call forth any powers that can promote the welfare of his creatures. Certainly for myself I may affirm, that I never desire more durable grounds for my faith and hope in God, than when I am tracing the long course of exertions by which he has prepared for and established the Gospel. Then, indeed, do I enter somewhat into the meaning of the apostle, when he said that *all things* were made not only *by* Jesus Christ but *for him*. Let not, then, this hasty glance at the purposes of the Deity fail of producing a solid effect upon every heart, while it banishes all the excitement of expecting miracles to be performed for *us*, let it cultivate the growth of that firm reliance on the Deity which is so essential to our happiness. Henceforth, in the hour of trial, temptation, pain, and sickness, let us reflect on the stupendous miracles upon which the evidence of our religion rests, and learn from thence to be unmoved and unshaken in the midst of every storm, since "our faith and our hope do not stand in the wisdom of man but in the POWER OF GOD." B. Z.

CHRISTIAN LADY'S FRIEND.

PIOUS RESIGNATION AND CONFIDENCE OF MISS MARIANNE BEUZEVILLE, UNDER A SURGICAL OPERATION.

MRS. COPLEY, in her memoir of her sister, Miss Marianne Beuzeville, relates the following example of her pious resignation and confidence in God. "In April, 1825, she first mentioned to me, that she had observed a small tumour on her breast. I immediately mentioned it to our nephew in the medical profession, in London. Early in May she appeared exceedingly ill and in considerable pain, though not, as she conceived, in immediate connexion with the tumour. I, however, apprized our nephew of the circumstance, who came down on the 9th of May, and on inspecting it, at once perceived its alarming character, and informed me that the only possibility of her life being prolonged, in any tolerable degree of ease, remained in her submitting to an operation, and that the earlier it could take place the greater the hope of success. In this opinion, Mr. H., who was immediately called in, fully concurred; and on me devolved the painful task of intimating to my dear sister, as gently as I could, the opinion and advice of the surgeons. She received it with wonderful calmness; and replied, 'Yes, I quite thought so. Why need Mr. H. say he would call again to-morrow? Why could he not tell me the truth at once? Well—it is all right—all right. The path is safe though rough—I do not shrink from whatever is before me.' After this noble effort of Christian fortitude and resignation, she experienced for a few hours a considerable perturbation of feeling; she was, however, enabled to say, 'When my heart is overwhelmed within me, lead me to the Rock that is higher than I.'

"This was May 10th. On the 11th, Mr. H. called again, to know whether I had been able to mention the matter to her, and how she had borne it. She gently, and even smilingly, rebuked him for hesitating to acquaint her with the truth. Mr. H. said, 'I rejoice to find that you receive it so calmly; and now the earlier time on which you can fix, the better on all accounts. Do you think you can make up your mind by next week?' 'Oh, yes; certainly—if it is my duty, that is enough—but why cannot it as well be done to-morrow?' 'Certainly it can if you desire it, but should you not wish a little more time to prepare?' 'There is no preparation necessary, I am in the Lord's hands, whether for life or death.'

"In the morning she arose in unusually good spirits, and, to our surprise, went about domestic concerns as usual. 'Do,' she said, when I intreated her to spare herself, 'do let me do every thing as usual till the time comes; it is much better that it should be so; perhaps I may never engage in these things again; but they are quite lawful and right in themselves; and you know good Dr. Doddridge said to the tanner, who was ashamed of being found busy at work, 'When my Master comes, may he find me so doing.' At one o'clock she sat down with the family to dinner as usual, and herself partook of some slight refreshment. She then retired to seek strength from on high. In this trying season we both received much consolation from the sympathy and kindness of Christian friends, especially the Rev. J. Clark, and Mrs. C., who were visiting in the house. Mr. C. continued with us in earnest supplication to the last moment.

"At two, the surgeons arrived. My sister heard them enter, not without emotion, but in a moment recovered her calmness, and said 'The cup that my Father hath given me, shall I not drink it?' She then took an affectionate farewell of Mr. C., and unhesitatingly proceeded to the room, attended by Mrs. C. and myself. With every direction of the surgeons she minutely complied, but when they proposed to confine her hands, she said, 'No, no, let me hold dear Esther's hand, that will be quite enough; God will support me.' She even declined having a handkerchief thrown over her face, saying, 'I am not afraid to see what you do;' but on its being recommended, she complied, and said, 'Well, it is of no use for me to see, you know what you are about, God will direct you.' During the operation, she spoke only once, and affectionately asked, 'Is Esther here?' I pressed her hand, and assured her it would soon be over; but one small part which had a suspicious appearance it was judged right to remove; this caused a few moments of additional suffering. I explained it to her, and she firmly replied, 'By all means do all that is necessary, I *can* bear it,—not of myself.' The dressings were applied, and she was placed comfortably in bed within half an hour from her entering the room. She was scarcely at all faint, but a cordial was administered to her; immediately after receiving it, she said, 'Bless the Lord, O my soul, and all that is within me, bless his holy name. He has been better to me than my fears, better than *your* fears, for though you said nothing, I know you feared.'"

FEMALE ACADEMIES IN AMERICA.

TO THE EDITOR OF THE CHRISTIAN'S PENNY MAGAZINE.

HAVING met with the following in an American newspaper, I should be gratified by your giving it insertion in your widely circulated periodical, assured that it will furnish some profitable hints on female education in Great Britain. PATER.

THE NASHVILLE FEMALE ACADEMY.

The regular half-yearly examination of the pupils of this flourishing institution of science, closed on Thursday last. The examination was particular, and appeared to be as protracted as time would permit. The pupils generally acquitted themselves well—in some cases extremely well.

The interest excited on Thursday, the fourth and last day of the occasion, was of no ordinary character.

The young ladies in the lower division of the fourth class, were examined in the morning on several highly interesting and important branches of polite education. After which, the three young ladies of the senior division of this class, who were candidates for the honours of the institution, each read an essay on the Evidences of Christianity. Miss M'Ewen, of this city, read a lucid and solid argument founded on miracles and prophecy. Miss Rhea, of Columbia, favoured us with a striking contrast between the Mahomedan and Christian religions, especially the manner in which these systems were originally propagated; and thence drew a collateral argument in proof of the divine origin of the religion of Christ. Miss Tindal, of Maury county, closed the series by pleading the internal evidence of the sacred volume. She presented, in a beautiful and impressive manner, the character of the Deity, the condition of man, the morality of the sacred Scriptures, and the irresistible power of gospel truth.

At the close of this argument, the certificate of approbation was awarded to the above named young ladies, respectively, by the faculty and trustees of the institution. After which, the audience were addressed in a handsome and appropriate style, by the Rev. Mr. Green, of this city. The exercises then closed with prayer and thanksgiving by the president. The scene went off delightfully.

An Eye Witness.

A LADY'S INQUIRY ANSWERED.

Popery in the United States, especially in Baltimore, has assumed considerable splendour and magnificence; but its arrogant claims have led to an intelligent investigation of the basis on which they rest. The following will illustrate the state of the public mind in that once chiefly popish city.

Question by a Lady.

"*At what period did the church of Rome apostatize?*"

Answer by one of the conductors of the Baltimore Literary and Religious Magazine:

"If you will read the Bible and then the history of Eusebius, lately translated into English, and now for sale in this city (Baltimore), you will find, dear madam, that for 322 years after the birth of Jesus, not a single distinguishing tenet of the Romish church existed in the world. *Transubstantiation*, the *Mass Sacrifice*, the *adoration of Mary* and the *worship of saints*, the *veneration of images and relics*, the *seven sacraments*, *auricular confession*, &c. &c. not one existed in our *true Christian church*. The apostacy of Rome commenced with the *exercise of persecution*, and was complete when she became *drunk with the blood of the saints*. In 532, or about that year, the emperor of Rome conferred on the bishop of Rome, power to produce conformity in doctrine by temporal punishment; here the apostacy began. About 1198, this power was more completely organized by the erection of the Inquisition, at the end of 666 years after the apostacy began as scriptures had foretold. In 1545, the *council of Trent* commenced its session, and at the end of eighteen years broke up in 1563. The cardinal Du Ferrier, who was ambassador of the king of France at that famous council, entered his protests against every thing it had done! *When that council rose the Papal apostacy was complete*, after a regular and downward career of folly and crime for more than a thousand years! from that time God's command is most express that his people should come out of her, lest they be partakers of her sins! Oh! that they would all obey the hallowed command and flee from a church, to which in all the Bible there is not one promise, nor even one exhortation to repentance; but only wrath, and denunciation, and woe!"

EXTRAORDINARY WOMEN.

Mr. Editor.—The following I have copied from the newspapers within the last week; and though they do not inculcate any peculiar doctrine of Christianity, they afford a remarkable illustration of Divine Providence, and perhaps they will be found to illustrate some portions of Holy Scripture. It is worthy of remark, that the venerable American woman was *thirty-five* years older than Sarah, the wife of the patriarch Abraham. Benevolus.

Death of the Oldest Woman in the World.

Yesterday departed this life, at the great age of 162 years, Joice Heth, stated to have been the nurse of George Washington.—*New York Paper.*

Life of the most Fruitful Woman in the World.

The lady of John Kent, esq., of Paddington-green, was delivered, on Friday morning, of *four* fine children, three girls and a boy, who, with the mother, are doing extremely well.

REVIEW.

The History of the Condition of Women, in various Ages and Nations. By Mrs. D. L. Child. *Author of "Mother's Book," "Frugal Housewife," &c.* Two Vols. 18mo. cloth, pp. 300, 300. London: Simpkin, Marshall, and Co.

Human depravity has been visible in a thousand forms in every age and nation; but chiefly, as many suppose, in the horrid and bloody wars, which have hurried millions of hapless beings into an untimely grave under circumstances of the most agonizing misery. Dreadful as have been these scenes of carnage, and demonstrative as they doubtless have been of an infernal influence upon the human mind—these deeds of cruelty have been committed by parties assuming and sustaining the character of enemies. Many have, on that account, therefore, hesitated to admit the correctness of the conclusion, that those shocking outrages upon humanity afford the strongest proof of the fallen condition of mankind: they have regarded the worse than brutal treatment of women, by the boasted "*lords of creation*," in savage and in civilized nations, as the strongest and most affecting illustration of the fallen and corrupt condition of our nature. And considering the relation in which woman stands, the nearest and most endearing that can possibly exist among our species, it would, perhaps, be difficult to disprove the justness of this decision. When we contemplate the systematic oppressions under which the more lovely portion of our race have been doomed to groan and suffer under the jealousy—caprice—and tyranny of men, their natural protectors, especially in Pagan and Mohammedan nations, both ancient and modern, we cannot but perceive the correctness of the testimony of Holy Scripture, "The heart is deceitful above all things, and desperately wicked."

Mrs. Child's volumes will be read with the deepest interest by many; as they give an instructive mass of curious information and anecdote relating to "the condition of women in all ages and nations," according to its title. They are adapted to lead their readers to adore that sovereign mercy, which has declared in the Scriptures the original equality of both sexes, the divine institution of marriage recognizing that equality, and the delightful lessons of the Redeemer and his inspired apostles, who require that "husbands love their wives as their own selves, and treat them as co-heirs with them of eternal life and glory."

Volume I. relates to the condition of women in Asia and Africa; and volume II. to their condition in Europe, America, and the South Sea islands.

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

(Continued from p. 132.)

Of Man, that he is the creature of this great God.

"So God created man in his own image; in the image of God created he him; male and female created he them" (Gen. i. 27).

"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. i. 16).

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding" (Job xxxii. 8).

"For in him we live, and move, and have our being" (Acts xvii. 28).

Accountable to God.

"So then every one of us shall give account of himself to God" (Rom. xiv. 12).

"Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37).

That God has moral relations to his Creature.

"Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isaiah xlviii. 17).

"For this God is our God for ever and ever: he will be our guide even unto death" (Psa. xlviii. 14).

"For the eyes of the LORD are over the righteous, and his ears are open to their prayers: but the face of the LORD is against them that do evil" (1 Pet. iii. 12).

"And his mercy is on them that fear him, from generation to generation" (Luke i. 50).

"When a man's ways please the LORD, he maketh even his enemies to be at peace with him" (Prov. xvi. 7).

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa. xxxiv. 18).

"My son despise not thou the chastening of the LORD, nor faint when thou art rebuked of him: for whom the LORD loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 5, 6).

"Like as a father pitieth his children, so the LORD pitieth them that fear him" (Psa. ciii. 13).

"A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Psa. lxviii. 5).

That Man is a fallen Creature.

"The LORD looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Psa. xiv. 2, 3).

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9.)

"For all have sinned, and come short of the glory of God" (Rom. iii. 23).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8).

That Sin is the cause.

"Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. lix. 2).

"By one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned" (Rom. v. 12).

"By the offence of one judgment came upon all men to condemnation" (Rom. v. 18).

The way of Reconciliation.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, 22).

"God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved" (John iii. 16, 17).

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

"Being justified freely by his grace, through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. iii. 24, 25).

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace" (Eph. i. 7).

"Blessed be the God and Father of our Lord Jesus Christ; which according to his abundant mercy hath begotten us again, unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away" (1 Pet. i. 3, 4).

"Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

Of the Saviour.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. ix. 6).

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth" (John i. 1, 14).

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 1, 2, 3).

" Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

" For in him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

" I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 8).

" I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 18).

His Character, Offices, and Authority.

" He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

" For to this end Christ both died, and rose, and revived: that he might be Lord both of the dead and living" (Rom. xiv. 9).

" For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

" The son of God abideth a priest continually" (Heb. vii. 3).

" Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 25, 26).

" He shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke i. 33).

" If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John ii. 1, 2).

" Christ is the head of the church: and he is the saviour of the body" (Eph. v. 23).

" It is he which was ordained of God to be the Judge of quick and dead" (Acts x. 42).

REVIEW.

The Christian World Unmasked. By the Rev. JOHN BERRIDGE, A.M. Vicar of Everton. Abridged, cloth, 18mo. pp. 176. London: Religious Tract Society.

MR. BERRIDGE was one of the very few evangelical clergymen, in the middle of the last century, by whose devoted labours thousands of souls were converted to God, and the seed sown, which has produced so rich a harvest in the church of England. Berridge's writings, though regarded as strictly in accordance with the doctrinal articles of the church of England, have a style peculiar to themselves: they abound with an innocent quaintness and humour, but are adapted to promote the edification of plain Christians.

Cephas, or an Account of a Shipwrecked and Converted Sailor; intended as a warning to Youth, and as an Incentive to the Faith of Pious but Discouraged Parents. By his Father. Second Edition, 18mo. cloth, pp. 102. London: Ward and Co.

" YOUNG men exhort to be sober minded;" an injunction of divine inspiration: but such is the waywardness of youth in our present fallen state, that with many, all admonitions, entreaties, and restraints, are insufficient to preserve them in the paths of duty and happiness. Many, and not a few even from inland towns, impatient of the wholesome restraints of home, determine on entering the service of the sea, ignorant in most instances of its perils and privations. On each of these subjects, this affecting Memoir affords much instruction; and few publications of the kind are to be found equally adapted to its professed design, on which account it has our cordial recommendation.

THE CHRISTIAN WARFARE.

CHRISTIAN soldier—up! be doing!
  Mark what foes around thee stand;
See, the crown of glory glitt'ring,
  Lo! 'tis held in Jesu's hand.

Shall the Christian soldier only,
  'Midst the battle sleeping be,
While his enemies are watching,
  Constant, unremittingly?

Soldier, rise! and take thine armour,
  Gird on quick the shield of faith;
Take the weapons which thy Saviour,
  Has provided as he saith.
But one moment pause—awaken,
  Lo! thine enemies around,
Lest by courage thou'rt forsaken
  On the very battle ground.
Courage! gird thy weapons on,
They who conquer win the crown.

Now joyfully unto the field,
  Glory! be th' inspiring word;
Thy sword never think to yield,
  'Till the note of triumph's heard.
Though thy foes are great in number,
  Thou but one must them engage;
Yet be strong; and, oh! remember,
  There is One can calm their rage.
See, thy Captain leads the way,
Never linger, never stay.

When on thy enraptur'd sight,
  Heav'n, and all its glories rise;
Then, then only, cease to fight,
  Join the conquerors in the skies.
The battle's fought! the race is run!
The victor's prize at last is won!

ISABELLA.

HUMAN PRIDE.

OF all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules
Is pride, the never-failing vice of fools.
Whatever nature has in worth denied,
She gives in large recruits of needful pride;
Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense.

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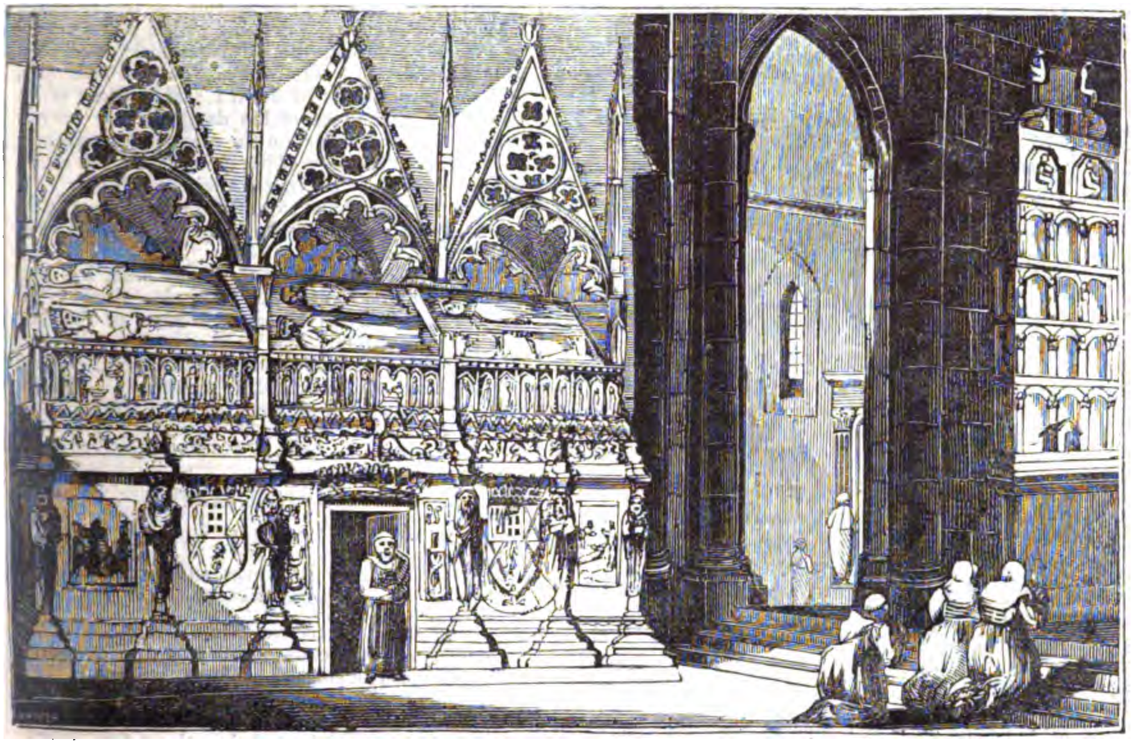

View of the Tombs of the Kings of Aragon.

TOMBS OF THE KINGS OF ARAGON.

Spain has been variously divided under the Carthaginians, the Romans, the Goths, the Saracens, and the Christians. Those several divisions, however, it will not be necessary to notice in this place, except so far as to mention, that *Aragon*, which is estimated to be 190 miles in length, and 105 in breadth (some reckon it 180 by 149), is one of the most important of its present fourteen provinces.

Spain was overrun by the Moors, as the Saracens were called in this country, from the year A.D. 712, and by their Mohammedan bigotry, the wretched forms of Christianity there professed were almost destroyed. Leon and Castile, notwithstanding, became independent kingdoms under princes professing Christianity, about the close of the *tenth* century, and Aragon was formed into a third Christian kingdom about the beginning of the *eleventh*: but until the year 1492, the Moors retained a footing in Spain; a few years before which, in 1481, the marriage of Ferdinand, the hereditary monarch of Aragon, with Isabella, the queen of Castile, united all the petty crowns of Spain into one monarchy.

Aragon, as a part of Spain, is distinguished by the prevalence of Popery in its most intolerant forms; and, according to the best information, it contains one archbishop, six bishoprics, eight collegiate churches, 1,396 parishes, 228 convents of both sexes, 29 military commanderies, 23 hospitals, 2 universities, 12 cities, 239 villages, 688 hamlets, and a population, in 1803, of 657,376.

Saragossa, or Zaragoza (a corruption of Cæsar Augusta) is the name of the capital of Aragon; by the census of 1787, its population was stated at 42,000, but later accounts make it 60,000. This city had, before the French war, forty-four convents, and seventy-seven churches: but in that dreadful state it appears to have suffered more than any other city in Spain.

Saragossa has two cathedrals, which are described by Mr. Henry Hawke Locker, in his "Views in Spain," in the following terms:—"The Cathedral del Seu is an ancient Gothic structure, except its portal, which is of modern design, and it is remarkable for the magnificence of its interior: it is the metropolitan cathedral. The archiepiscopal palace stands near it, and connected by a covered gallery thrown across the street, through which the archbishop passes unobserved from his own apartments into the church when mass is celebrated. This cathedral, though too short for its width, is a noble structure, having that air of solemn magnificence which is peculiar to the Roman Catholic churches.

Much of this fine effect is produced by the artificial gloom in which they are generally enveloped, and this seldom fails to increase, in minds disposed to serious thoughts, that sense of reverence which the Gothic style of architecture is so well calculated to inspire, while it conceals from the eye of the stranger the deformity of those trumpery ornaments which mistaken zeal has heaped together upon every altar. The choir is placed nearly in the centre of the building. It is adorned with statues and other sculpture, among which is the tomb of an ancient inquisitor, adorned with superb columns from which six Moors are suspended.

"Surrounding the choir are four aisles crowded with chapels, each of which was enriched with precious contributions of gold, silver, and curious relics. These were suddenly removed on the irruption of the French troops, and many were stolen or destroyed. The tombs of several archbishops of Zaragoza are to be found within these walls, some of which are executed in a sumptuous style. There are also several monuments in honour of members of the royal house of Aragon, and other illustrious names.

"The dignitaries and canons perform their functions for six months alternately, *at each of these cathedrals;* the whole body of ecclesiastics belonging to them amounting to no less than 350 persons. The jurisdiction of the archbishop extends over six of his suffragans."

CATHEDRAL DEL PILAR.

The foundation of this cathedral, of Grecian architecture, is thus related. "St. James the Elder (Santiago), after our Lord's ascension, proceeded to preach the Gospel in Spain; and having landed in Galicia, penetrated as far as Cæsarea Augusta (Zaragoza), where he made eight converts. Here the Romish legend declares that the Virgin appeared to him standing on a pillar, and commanded him to erect a church to her honour upon that spot. In obedience to this injunction the original fabric was completed, which afterwards gave place to the present noble structure, built about the middle of the fifteenth century, and greatly augmented since that period. The dimensions of the church are of great size, being no less than 500 feet in length. It was enriched with many precious gifts by various sovereigns, and other distinguished benefactors, who vied with each other in their munificence. The figure of Our Lady is contained in a beautiful chapel, open on three sides, which stands beneath the great dome. This image was formerly shown only to crowned heads, and to cardinals, and it is still regarded with the utmost veneration. The smaller oratorios are filled with an amazing quantity of ex-votos, most of which, as usual, are but trumpery. There are some good pictures, but none of the highest class. The exterior is not the purest architecture. The central dome is lofty, and smaller domes crown the principal chapels. The interior is ornamented in the most lavish manner.

"It was in this famous church that cardinal Retz saw the man (described in his Memoirs) who, having lost a leg, was believed to have recovered it through the efficacy of his prayers to Nuestra Senora del Pilar." Hume has employed this story to oppose the miracles of our Lord, and which occasioned the production of those two most able Dissertations of Miracles, by Dr. Campbell and bishop Douglas.

Our engraving contains a representation of one mass of the royal monuments in the cathedral del Seu at Saragossa. A French writer says, "the tombs of the kings of Aragon are the most remarkable things in that church. They are placed on the right and on the left in the part which joins the presbytery, to the number of six, three on each side, and elevated above a rich basement of white marble, erected by the counts of Cordova, and which enclose the tombs of members of that family.

"These tombs are adorned with sculptures which represent the victories of the kings which are interred there, and their funeral pomps. Below are placed the effigies in white marble, of the monarchs which they enclose. The tomb which is the nearest to the sanctuary on the left-hand side, is that of king Alphonso II. The second, on the same side, encloses the remains of John I.; also those of his two wives, and those of his daughter are interred there. The third, also on the same side, belongs to John II. and the body of his queen Jane, his second wife, and of Mary of Aragon their daughter.

"On the right hand side, the tomb nearest to the morning altar, encloses the body of king James I., called the Conqueror.

"In the second tomb on the same side, has been deposited the body of Peter IV.; also those of his three wives, Mary of Navarre, Eleanor of Portugal, and Eleanor of Sicily.

"The other, the third on the same side, contains the remains of Ferdinand I. and those of twelve children, the sons of different kings of Aragon."

ON MAHOMETANISM.

No. III.

CAUSES OF THE PROGRESS AND SUCCESS OF MAHOMETANISM.

AT the close of my second essay, I proposed selecting some of THE CAUSES WHICH MIGHT BE JUSTLY ASSIGNED FOR THE SUCCESS OF MAHOMETANISM. This engagement I now proceed to fulfil.

I. The primary cause of the success of Mahometanism, may be found in its being *the fulfilment of a divine prediction.* The basis of this argument rests in the existence of prophetic promises to Abraham, in behalf of his sons Isaac and Ishmael. By the terms of which, a blessing was annexed to the posterity of each, as characteristic of the Divine favour. The promise concerning Isaac, had first a temporal fulfilment in the establishment of his race in Canaan; and secondly, a spiritual fulfilment in the advent of the Messiah and universal establishment of Christianity. In the promise to Ishmael, the parallel is exact in the appearance of Mahomet, and in the establishment by him and the Arabs (the descendants of Ishmael) of a temporal as well as a spiritual dominion over a great portion of the world. "The Arabs," says Dr. Paley "deduced their descent from Abraham through the line of Ishmael." And their present existence and condition confirm to a demonstration the veracity of the prediction concerning Ishmael, their ancestor; "He shall be a wild man: his hand shall be against every man and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. xvi. 12). In addition to this somewhat novel principle of interpretation, it may be considered as remarkable, that Rabbi Saadiah Gaou, a learned Jew of the 10th century, in his interpretation of Daniel's emblematical vision recorded in the eighth chapter of his prophecies, personates Mahomet under the title of Ishmael, and applies the prophecies therein to the Mahometan empire. The paraphrase is in Buxtorff's Hebrew Bible, folio, Basle, 1620; the translation of part of which is as follows: Daniel viii. 19. "For at the time appointed the end shall be. *For the*

Tamid (daily worship) *of the Gentiles* (the Romans in Jerusalem) *shall continue some time in the latter days of wrath*, viz. *of the captivity; and then Ishmael, that is the host* (dominion) *of the house* (adherents) *of Mahomet, shall stand up to the end of the vision.* Ver. 23. In the latter time of their kingdom, *after the death of these four sinners*, shall stand up a king of fierce countenance, *severe himself and strong in his kingdom; this is Ishmael*, understanding dark sentences; *the dark sentences of the former kings, Greek, Roman, and Persian.* Ver. 24. And his power shall be mighty, but not by his own power. *Not because of his own power, but because of the sins of Israel.* And he shall destroy wonderfully (or the wonderful things); *that is, the holy temple.* And shall destroy the mighty and the holy people. *That is, Israel.* Ver. 25. And by peace he shall destroy many. *He shall destroy them after he has caused them to depart from their own cities.* He shall also stand up against the Prince of princes. *The governor of Jerusalem. For Titus appointed a person taken from the lowest station to be king over it; when, for our sins he destroyed the city, and such continued for 625 years, till Ishmael took the land from one of these despicable princes over a people of princes* (the Jews), *and oppressed them more than three monarchies.*" I shall make no comment on this paraphrase, since I shall have to deal somewhat fully with the prophetic scriptures in my next essay, in which I hope to investigate *the predicted termination of Mahometanism.* I shall, therefore, only generally observe, that the existence of Mahometanism in its object and effects, was sanctioned by an ancient scripture prediction. For, in the facts we have before noticed, as well as in the principles by which Mahomet as a public head established his religion, we have many undesigned coincidences between the prophetic annunciation and its fulfilment, and in connexion with the Mahometan empire, the present existence and condition of the Arabian nations are full proof of the veracity of the Divine oracles.

II. Another cause to be assigned for the success of Mahometanism, is found in the fact *that it was an event permitted in subordination to the moral government of God.* The opinion of the Rev. Mr. Foster on this subject in his "Mahometanism Unveiled" is to the following effect:—"In its mental character and effects, the providential office of the Koran, however subordinate, seems to have been essential for the accomplishment of the ends to be attained by the Divine dispensation of the Gospel. The two systems, emanating from the one patriarchal source, appear continually to converge towards one great consummation—the glorious fulfilment of the twofold covenant of God with Abraham, in its social and intellectual aspect, by the eventful re-union of his sons Isaac and Ishmael as joint civilizers of the world. The counsel of God, as declared in the providential history of the two religions, unequivocally teaches us, that the rise and progress of the adulterated system was essential to the recovery and ultimate perfection of the pure belief. In comparison with the Christian revelation and its happy influences, Mahometanism is indeed as the feet to the head, or as the footstool to the throne. But as the head cannot say to the feet, 'I have no need of you,' neither can the legitimate creed reject or deny the providential aids and advantages derived to it from the spurious. In the joint operation of Christianity and Mahometanism, there exists a twofold instrumentality acting on the civil and social relations of mankind, and on their moral and spiritual interests and affections, and apparently tending, in an eminent degree, to bring about that consummation spoken of in scripture prophecy, when the knowledge of the Lord shall cover the earth."

The mission of the impostor of Mecca may, therefore, be regarded as at least the means of a blessing to the world. There was a convergence of events permitted which facilitated his progress and consolidated his powers; and the Providence of God, in its inscrutable working, successively removed such obstacles as obtruded his success. Over the form of Christianity which prevailed in the East, it allowed Mahometanism to triumph, and in its triumph, permitted its subjection to the present time. For true, indeed, is the fact, however startling, that the religion which was the object of Mahometan subversion, was but a vile parody of Christianity, an apostacy from the primitive faith, discipline, and practice. And therefore we may maintain that eastern Christendom justly deserved that infliction, which the sword of a conquering heresiarch was permitted to bestow. To aid his purpose, the once formidable empires of Rome and Persia were allowed, on the eve of his approach, to crumble in the last stages of decay, and become mutually exhausted by internal convulsions and external hostilities. In this success of invasion, "Islamism," as Mr. Mills has observed, "became the established religion of the Asiatic world. Jurisprudence, morals, and all the minute decencies of life, were regulated by the Koran, or by the received expositions of it. Every thing in Asia is a matter of regulation; and freedom of opinion being but little permitted or encouraged in the despotic governments of the East, *Mahometanism once received, became stationary.*"

III. The last cause of the success of Mahometanism which I shall now assign, is, *the peculiar connexion of the doctrines Mahomet propounded with then existing circumstances.* "The inhabitants of Mecca," says Dr. Paley, "in common probably with the other Arabian tribes, acknowledged, as, I think, may clearly be collected from the Koran, one supreme deity, but had associated with him many objects of idolatrous worship. The great doctrine with which Mahomet set out, was the strict and exclusive unity of God. Abraham, he told them, their illustrious ancestor; Ishmael, the father of their nation; Moses, the lawgiver of the Jews; and Jesus, the author of Christianity; had all asserted the same thing; but that their followers had universally corrupted the truth, and he was now commissioned to restore it to the world." "We believe in God," said Mahomet, "and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses and Jesus, and that which was delivered unto the prophets from their Lord; we make no distinction between any of them." In addition to these principles of belief, he admitted that Jesus was the Son of Mary by a miraculous birth, that he was the Messiah of the Jews, and would be the final judge of all. "He even acknowledged," says the learned translator and expositor of the Koran, Mr. Sale, "the divine authority of the Pentateuch, the Psalms, and the Gospels; and often appealed to the consonancy of the Koran with these writings, and to the prophecies which he pretended were therein concerning himself, as proofs of his mission." His comprehensive scheme was evidently contrived, and probably well studied, in the cave of Hera, with a view to attach to his interests, Jews, Christians, and Pagans; especially as he maintained his leading article to be that eternal verity which was held by Ishmael, and therefore originally their own, and not a truth newly revealed.

To facilitate the effects of his contrivance, he endeavoured to conciliate the favour of the Jews by professing high regard to Abraham, Moses, and the prophets; and that of the Christians, by asserting his commission to introduce a more perfect form of that religion of which Jesus had been a distinguished teacher. But, on the contrary, the Pagan and the Musselman were conciliated by an artful compromise between vice and virtue. While he enforced the semblance of an elevated morality, he compensated the Arabian warrior for the unwelcome restraint imposed upon his inclinations, by granting indulgences to his most impetuous passions. And therefore we may easily conceive, that the idolaters of Mecca and Medina, were reconciled to the creed and moral proverbs of Mahomet, when associated with the licence of polygamy and concubinage. "God is minded," said Mahomet, speaking of this very subject, "to make his religion light unto you; for man was created weak." The irresistible bribe of four wives, with the liberty of changing them at pleasure, together with the persons of all his captives, gained proselytes to his standard, and, in the estimation of Mahomet, solved the problem of which the Koran exhibits the solution, How shall the demands of conscience, requiring a certain standard of morals, be reconciled with the indulgence of the passions and appetites? Ralph.

ACTIVE BENEVOLENCE AND CHRISTIAN ENJOYMENT.

We cannot agree with Dr. Young, that "it is impious in a good man to be sad," though we are satisfied that much of his sadness might often be easily banished.

One mode of doing this, is active benevolence. "Assurance," says president Edwards, "is not to be obtained so much by self-examination, as by *action;*" and the assertion is equally true of Christian enjoyment, which flows from this assurance.

This was the course adopted by Howard the philanthropist. His rule for shaking off trouble was, "Set about doing good. Put on your hat, and go and visit the sick and the poor in your neighbourhood;—inquire into their wants, and minister to them;—seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method," he adds, "and have always found it the best medicine for a heavy heart."

The prescription is a good one; and others, as well as Howard, may find a remedy for trouble *in active benevolence—in going about doing good.* This will dissipate that sickly and morbid sensibility, which broods in secret sadness over real or imaginary sorrows,—which so often obscures the brightness of the good man's days, and shuts out from his soul the cheering light of heaven. This, if in vigorous exercise, will leave us no time for the indulgence of gloomy reveries, or desponding forebodings. This will call forth those sympathies of our nature, which are most conducive to our enjoyment as social beings. This will show us the reality and extent of our own blessings, by their contrast with the woes of others. This will multiply our positive pleasures, and will sweeten them all with that joy, which flows from the thought that we have rendered others happy. This too, by its very exercise, will afford more and more of that evidence of piety which is found in the zealous and faithful discharge of duty, and thus also will increase our enjoyments. This, in short, if performed in a right spirit, *is active holiness,* with which, in the economy of Providence, happiness is ever connected.

So it has ever been found, in every age of the world. Howard, to whom allusion has been made, in the early part of his manhood, was very much disposed to gloom and despondency; and *he* did not gain habitual cheerfulness, *but by doing good.* Paul did not win the full assurance of *his* title to a bright inheritance in the skies, by musing in sadness upon his secret sorrows. It was when occupied with *active usefulness,* that he attained to a clear and cloudless hope of his acceptance with Christ. And many a desponding, mourning child of God, by imitating the apostle's active benevolence, might realise, in his own experience, much of the apostle's exalted Christian enjoyments.

"Wouldst thou from sorrow find a sweet relief?
Or is thy heart oppressed by woes untold?
Balm wouldst thou gather for corroding grief?
Pour blessings round thee, like a shower of gold
'Tis when the rose is wrapt in many a fold,
Close to its heart, the worm is wasting there
Its life and beauty; not, when all unrolled,
Leaf after leaf, its bosom rich and fair
Breathes freely its perfumes, throughout the ambient air.

"Rouse to some work of high and holy love;
And thou an angel's happiness shalt know,
Shalt bless the earth—while, in the world above,
The good begun by thee shall onward flow,
In many a branching stream, and wider grow.
The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine, in heaven's immortal bowers."

Abbott's Religious Magazine.

SANCTITY OF THE SABBATH-DAY.

"The happiness of heaven," says Henry, "is the constant keeping of a Sabbath. Heaven is called a *Sabbath,* to make those that love Sabbaths long for heaven; and to make those that long for heaven love Sabbaths." The Sabbath was anciently called *Dies Lucis,* the Day of Light. Also *Regina Dierum,* the Queen of Days. The primitive church had this day in great veneration, it was a great badge in religion; for when the question was asked, "Keepest thou the Sabbath?" The answer was made, "I am a Christian, and dare not omit the celebration of the Lord's Day."

MORALITY AND RELIGION IDENTICAL.

"This is the love of God, that we keep his commandments" (1 John v. 3). The keeping of God's commandments" is a comprehensive definition of morality:—"the love of God" is the sum of religious principle:—and the text affirms—"this is the love of God, that we keep his commandments." The meaning is, that there is no love of God without the keeping of his commandments; and that there is no keeping of his commandments without love to God; a statement which amounts to the same thing as this other,—that there is no religion without morality, and that there is no morality without religion. He who loves God keeps the commandments in principle; he who keeps the commandments loves God in the action. Love is obedience in the heart; obedience is love in the life. Morality, then, is religion in practice; religion is morality in principle.—*Dr. Wardlaw.*

MY SCRAP BOOK.

LEAF LXXXVII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

THE REV. ROBERT HALL AND HIS PULPIT CUSHION.

THE following original *jeu d'esprit*, from being connected with the early life of so eminent a man as the late lamented Rev. Robert Hall, derives an interest to which otherwise, perhaps, it could have laid no claim. The circumstances that elicited it (for the authenticity of which I can personally vouch), were briefly these. It was written in 1790, soon after Mr. Hall, then quite a young man, had been chosen colleague with Dr. Caleb Evans at Broadmead, Bristol. The chapel being very large, and Mr. Hall's voice weak, he fancied the sounding-board of the pulpit obstructed, and the velvet cushion absorbed it, so as to prevent his being distinctly heard by the majority of the crowded audience. In consequence of which, the former was taken down, and the latter, when he preached, which was in the afternoon, was carried into the vestry. A facetious member of the congregation [*], not liking the dismantled appearance of the pulpit, took up the cause of the poor *ejected* cushion, and sent an "Humble Remonstrance" from it to Mr. Hall enclosed in an anonymous note, as under.

"Rev. Sir,

"I have for a considerable time been an eye-witness to a disrespect paid by you to a particular member of our religious community; and as it appears to me not only *manly*, but *christian*, to take the part of the distressed, I thought the following might be a means of restoring to your good graces one, whom without any valid reason you seem to have entirely discarded."

"*The Humble Remonstrance of the Pulpit Cushion at Broadmead Meeting.*

"Honoured and Reverend Sir,

"However common minds may be liable to be prejudiced by appearances, I am truly sensible a gentleman who soars so far above the vulgar, cannot be thus influenced: *ergo*, my appearance, though strictly decent, can have no charms for you. Your acquaintance with the members who compose the society at Broadmead is of so very recent a date, that it is not to be wondered at, if from ignorance of their merits, you should pass some slights even on your best friends. Though I cannot do more than lay a *silent claim* to your esteem, yet, after a proper investigation of that claim, your kind feeling, perhaps, may induce you to allow me some trifling share in your good liking. To men of understanding, the good or bad conduct of a long line of ancestors must have considerable weight in determining either in favour of, or against, those who sue for their friendship. Nothing is more common than to say, 'such an one came of a very good family.' If such a circumstance can in the least prejudice you in my favour, I flatter myself entering a little into the relation of my family connexions will produce the desired end. You must know, sir, my grandfather, of sacred memory, had the honour to be pulpit cushion in Broadmead Meeting at the time when the hot dispute about the three brothers, *Peter*, *Martin*, and *Jack*, was at its greatest height. As the good people at Broadmead warmly espoused the cause of the youngest brother, *Jack*, you may suppose my grandfather appeared in a plain dress; not a bit of lace or fringe,—no—not for the world. The good old gentleman, though exalted above the whole congregation, continued with the utmost humility to fill up his situation with credit to himself and satisfaction to the church, for many years; till ruthless Time impaired his faculties, and so a way was made for my father to succeed him. About this time, an honest, harmless brewer [*], who much better understood the price of malt and hops, than the difference between the three brothers, proposed that my father's coat should be *fringed with gold*; and as the *expense was to be defrayed by the honest brewer*, it passed *nem. con.* So my father was fringed, and thus bedizened, he made his appearance to the great satisfaction of both minister and people; but this gay dress had not the least influence on his deportment, he was equally humble and meek as the plainest saint in the congregation. '*We all take our turn*:' so it was with my poor father, his lace became tarnished, he grew old in the service, and so made way for your humble servant. I equally partake of humility with my ancestors, and therefore would not wish to say more of myself than is absolutely necessary; but, slighted as I am, your goodness will forgive me, if by mentioning those virtues which I am sure I possess, I endeavour to prevail upon you to treat me with a little more kindness that I have yet experienced at your hands.

I can with the strictest truth aver that no one has been more *deeply impressed* with the discourses delivered from the pulpit in Broadmead than I have: if but *one* sentence has been delivered with *energy*, it has been sure to fall with due *weight* upon *me*: let the doctrine be what it might, a proper sense of the preacher's reasoning never failed to be *imprinted* on me; if very powerful, to be sure, it has reached me with GREATER *force*; and there have been few preachers besides yourself, that I have not received considerable *impressions* from. Ah, poor me! hard fate! I must be cast off whenever your honour mounts the pulpit. Do but consider, dear sir, I am naturally *deaf*, and cannot hear from the vestry-table one word you say [†]; and if you continue to treat me in this manner, I shall be reduced to as deplorable a condition as my father and grandfather were, who, after many years faithful services, were so hurt by the usage they had endured, that they were both sent to a madhouse [‡]; and thus all the recompence they received for those services was, to be gazed at by a pack of poor creatures that could not distinguish an *orthodox* from a *heteredox* cushion. I hope, worthy sir, this simple narrative will have a proper influence on your honour's feelings; but, alas! what can I expect after having seen my old and excellent friend sounding-board, condemned to banishment and oblivion? If you will not allow me a place in the church, I beseech you to permit me to occupy a situation in your house; fill your pillow with my bowels, and if you will not rest your *arms*, rest your

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[*] Mr. Stephens.

[*] Mr. Chandler.

[†] Poor cushion's auditory nerves must have been acute indeed to have heard Mr. Hall or any other preacher from that location, for independently of this vestry being much the largest I ever saw either in a church or a chapel, it is situated across a lobby at the extreme end of the meeting opposite the pulpit.

[‡] The old cushions were afterwards used in the pulpit of Dr. Mason's chapel at the Fish-Pond Asylum for lunatics, near Bristol.

head **upon me; who knows what fine ideas I may be able to furnish you with?**

"I remain yours,
"From Broadmead Table-pew."

Should any sympathizing reader wish to know the result of the above "Humble Remonstrance," I inform him with as much grief as the occasion demands, that Mr. Hall remained inexorable, and never reinstated the unhappy petitioner in his "place in the church." But if I am further questioned, whether Mr. Hall granted the other part of his petition and admitted him into his service as a confidential domestic? *That*, I must beg to say is a "family secret," which I do not feel myself at liberty to divulge.

S. J. B *****.

CHURCH GOING SLEEPERS IN THE REIGN OF QUEEN ELIZABETH.

Some have supposed that it is a fortunate circumstance that queen Elizabeth was not born a little later; as her method of correcting the evil of sleeping in the sanctuary would have found ample scope for its exercise in our times.

The following was the form of confession which every man who slept in time of divine service was expected to make. Some such regulation would be an excellent thing at the present day.

Decimo Martii } A confession to be made by Jno.
1595. } Aspland, of Witcham.

The said party shall upon Sunday, being the 4th day of June next commencing, come forth of his seate in the parish church of Witcham, aforesaid, into the middle alleye there, ymmediately after the reading the gospel, and there shall stand, and with a loud voyce shall say and confesse as followeth, viz:—

"Good neighbours, I acknowledge and confesse that I have offended Almighty God, and by my evill example you all, for that I have use to sleepe in the churche, for which I am most heartily sorry, and I aske God and you all, most heartily, forgiveness for the same, promising, by God's help, never to offend hereafter in the like againe."

And at the doing hereof hee shall under the hands of the minister and churchwardens, there personally certifie, together with these presents, upon Munday, being the 22nd day of July next, at Trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed.

John Aspland hath done the penance described, within the church, the date and year above written. Signed by us,

William Gill.
John Allen, } *Churchwardens.*
George Wright, }

XERXES AND ARTABANUS.

"Sitting in darkness and the shadow of death," and "without God and without hope in the world," are strikingly illustrated by the following fragment of ancient history:—

When Xerxes wept at the sight of his fleet and army, which he reviewed on the shores of the Hellespont, and the adjacent coast, Artabanus expressing his wonder, the king spoke thus to him: "When I consider the shortness of human life, I could not restrain the effects of my compassion; for of all these numbers of men, not one shall survive a hundred years." "But," replied Artabanus "are we not exposed during our lives, to other things much more to be lamented? Is any man so happy, either among those, or other men, who, even in the short course of life, would not often choose rather to die than to live? The frequent calamities and diseases incident to all, disturb the best of our days, that life, though really short, seems of a tedious length; and death remains the only desirable refuge of unhappy mortals!"

BISHOP JEREMY TAYLOR ON SICK-BED REPENTANCE.

He that washes in the morning, when his bath is seasonable and healthful, is not only made clean but sprightly, and the blood is brisk, and coloured like the first springing of the morning; but they that wash their dead, cleanse the skin, and leave paleness upon the cheek, and stiffness in all the joints. A repentance upon our death-bed, is like washing the corpse; it is cleanly and civil; but makes no change deeper than the skin. But God knows it is a custom so to wash them that are going to dwell with dust, and to be buried in the lap of their kindred earth, but all their life-time wallow in pollutions, without any washing at all.

WHO IS THE HAPPY MAN?

"He is the happy man, whose life ev'n now
Shows somewhat of that happier life to come:
Who doom'd to an obscure, but tranquil state
Is pleas'd with it, and were he free to choose
Would make his state his choice."

There are many periods in the history of human life, when the power of religious principles over the mind, commands the respect and excites the admiration of the most inveterate infidel. Go, and see the poor Christian contented amidst his privations—the suffering Christian, patient under his protracted affliction—the dying Christian resigned and happy in prospect of approaching dissolution—and if you can return from such a scene without admiring the influence of those principles which have such a fine effect in elevating and supporting the soul of man, when visited by such direful calamities, it must be referred either to a want of taste, or want of a capacity for right feeling.

E. R.

ANECDOTE OF SULLY.

Sully, the great statesman and minister of Henry IV. king of France, always retained at his table, in his most prosperous days, the same frugality to which he had been accustomed in early life. He was frequently reproached by his courtiers for this simplicity, but he used to reply to them in the words of an ancient philosopher: "If the guests be men of sense, there is sufficient for them; if not, I can very well dispense with their company."

MORALITY IS NOT PIETY—THOUGH IT IS THE CERTAIN FRUIT OF GRACE.

Morality is not grace, because it doth not change nature; if it did, many of the heathen were as near to God as the best of Christians. Whatever may be done by the strength of nature, cannot alter it; for no nature can change itself. Poison may be great within the skin, like a viper's. But freedom from gross sins argues not a friendship for God. None were ever so great enemies to Christ as the Pharisees, to whom Christ gave no other title than that of the devil's children, and charges them with hatred both of himself and Father (John viii. 44).—*Charnock.*

"**My Mother told me this!**"—The Christian will look back throughout eternity, with interest and delight, on the steps and means of conversation. "My father told me this! My mother told me that! Such an event was sanctified to me! In such a place God visited my soul." These recollections will never grow dull or wearisome.—*Cecil.*

Christian Diligence.—Let every man that hath a calling be diligent in the pursuance of its employment; yet ever remembering so to work in his calling as not to neglect the work of his higher calling, but to begin and end the day with God.—*Dr. Jeremy Taylor.*

EXPLANATION OF ECCLESIASTES VII. 16—18.

In reply to the inquiry of a Wesleyan Sunday-school Teacher of Southwark.

> "Be not righteous over much; neither make thyself overwise: why shouldest thou die before thy time? Be not over-much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all."

Difficulties in the interpretation of various passages of Holy Scripture may reasonably be expected. Readers of the Bible should remember how large a book the sacred volume is—written originally in an oriental language—in the early ages of the world—and by a people whose national customs were agricultural, and very different from those of the inhabitants in Great Britain.

Solomon's style was remarkably sententious; and the language of Ecclesiastes is similar to that of the Book of Proverbs. In explaining this somewhat difficult passage, therefore, we will take it up in its several clauses, the more easily to simplify their meaning.

Ver. 16. "*Be not righteous over-much.*" This cannot be meant of true, real, personal, moral righteousness: because the thing is impossible. A man cannot be too holy: and while the grand design of the Divine revelation is to promote the glory of God in the holiness of mankind, agreeably to the tenor of all its precepts; and God specifically commands, "Be ye holy; for I am holy" (1 Pet. i. 26; Lev. ix. 44).

Ostentatious righteousness is supposed by some commentators to be intended: such as that which distinguished the Pharisees. These pretended to observe the institutions of religion with the most scrupulous exactness; while they were extremely censorious of all who differed from them, or were inferior in station: they "trusted in themselves that they were righteous, and despised others:" (Luke xviii. 9) but hypocritically neglected the holy commandments of God.

Our Saviour thus addressed them:—"Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. xxiii. 14, 23).

Political righteousness, or the administration of justice is, by many believed to be principally intended; and that the design is to prevent the too strict and rigorous exercise of justice in the punishment of offenders. There is a well known maxim which declares *extreme justice is oftentimes the extreme of injury;* and this is the case of many of our old laws; the administration of which is a violation of the clearest principles of justice. We need only refer to the enormities which were permitted till within the last two years in relation to the *buying and selling* of our fellow-men, the negroes of the West Indies; and much of this iniquity still remains in the present modified state of negro slavery now called apprenticeship, the rigours of which many unfeeling masters and managers exercise, beyond the possibility of *legal relief* to the injured sufferers.

We may further mention, in illustration of this point, that our English laws allow our magistrates to mitigate penalties for offences, according to their discretion in various cases, when the extreme of the law would be manifestly unjust. Some judges and magistrates, however, have been notorious for their severity and cruelty, in punishing individuals according to the utmost penalty allowed by law: thus being *righteous* or *rigorous* overmuch. The history of religious persecution affords many most painful examples of this policy, especially when pious men were *burnt to death, according to law,* for the alleged crime of reading the Scriptures in English; and imprisoned, *according to law,* for assembling to read the Scriptures and prayer, under queen Elizabeth, James I., Charles I., Charles II., and James II.

Neither make thyself overwise. Really to be too wise is impossible: but many pretend to be wiser than their neighbours, and to know more than others. These are generally the most uncandid persons in society; the most addicted to find fault with others, setting up themselves as infallible critics and judges.

Why shouldest thou destroy thyself? Happiness, influence, and even life, have frequently been sacrificed *by rigorous, censorious,* and vindictive persons, both in public and private conditions, by their meriting and bringing upon themselves the ill will of the whole community.

Ver. 17. *Be not over much wicked.* No man should be wicked at all: and some commentators render the Hebrew words *do not fright thyself much.* No man should be wicked at all; but some, observing that wicked men prolong their days in wickedness, are encouraged to go into greater lengths in sin than they had previously done, and give up themselves to all iniquity, running into excesses of riot, and the grossest and most scandalous enormities. This exhortation, therefore, is intended to prevent sinful behaviour, and the aggravation of sins, by making them greater and more heinous than they really are, and a man's case worse than it is, and so sink into despair: thus it stands opposed to an ostentatious show of pretended righteousness.

Neither be thou foolish: that is, do not give up thyself to a profligate life, to go on in a course of sin, which will issue in the ruin of body and soul.

Why shouldest thou die before thy time? Why shouldest thou bring diseases on thy body by a wicked course of life? which will issue in premature death; or fall into the hands of the civil magistrate for capital offences, for which sentence of death must be executed, before a man comes to the ordinary term of human life.

Ver. 19. *It is good that thou shouldest take hold of this* seasonable and wholesome counsel, *yea, also from this withdraw not thine hand.* Do not be remiss in profiting by this advice and making it practically useful by diligent personal application. *For he that feareth God shall come forth of them all:* he shall escape the guilt, misery, and premature death, which are the necessary fruits of hypocrisy, folly, and sin.

Genuine experimental godliness is the most elevating and purifying possession which can be enjoyed by him; for while it leads him to "joy in God through our Lord Jesus Christ, by whom we have received the atonement, it forms the soul to kindness, charity, and modesty. Having the Spirit of Christ, by which believers are sealed to the day of redemption; being made free from sin, and become servants to God, they have their fruit unto holiness, and the end everlasting life" (Rom. vi. 22).

Our inquiring "Sunday-school Teacher," will find an exposition of the other passage to which he refers (Heb. vi. 4, 5, 6), in the Christian's Penny Magazine for last year, pp. 108, 109, No. 148. We shall feel pleasure in endeavouring to satisfy the pious enquiries of any Sunday-school Teacher.

REVIEW.

The Elysium of Animals: A Dream. By Egerton Smith. 8vo. stitched, pp. 110. London: Nisbet.

Cruelty to animals is cowardly and inhuman, and indicates a mind more than ordinarily depraved. Divine inspiration declares, "a righteous man regardeth the life of his beast;" Christianity confirms this sentiment in its most extensive import, and no man deserves the appellation of Christian, who does not endeavour to counteract the operations of wanton cruelty towards animals to the full extent of his influence.

Cowper's well known lines convey the elevated sentiments of every Christian, and they should be cherished and recommended by every one who appreciates the dignity of his professed character as a disciple of the Saviour, or even as a native of Britain:—

"I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."

Mr. Egerton Smith's "Dream" is worthy of his head and his heart; its remarkable *ingenuity* will afford uncommon delight to those who have pleasure in works of the imagination—and its *illustrations* of the wanton cruelty of many in Great Britain, and even in the polished metropolis of England, cannot fail to secure the support of its readers as friends of the "Association for Promoting Rational Humanity towards the Animal Creation."

Numerous anecdotes are given in this publication, which afford a most affecting illustration of the depravity of the human heart, especially among those who have not been favoured with the advantage of education, or education on the sanctifying principles of Christianity.

A History of Slavery, and its Abolition. By Esther Copley. 18mo. cloth, pp. ix—634. London: Sunday School Union.

Negro slavery, the foulest blot on the character of nations professing the holy religion of Jesus Christ, is happily abolished legally in the dominions of Great Britain! and though interested and corrupt planters, attorneys, and managers, may grievously impede the operations of the late benevolent act of the imperial parliament, the death-blow to the whole system has been struck; and the period is not, as we trust, far distant, when the liberty of the negro will be completed, and by the regenerating means of scriptural knowledge, each will be invested with civil and religious liberty, equally with the most favoured Briton.

Slavery, however, should not be forgotten, by any member of the community; and some record of the degradation, miseries, and murderous system, under which our unhappy dark coloured fellow-men groaned, ought to be possessed by every family, and every village, vestry, and Sunday-school library.

Mrs. Copley's comprehensive and instructive volume is peculiarly appropriate for such a purpose, and most worthy of a place in every popular and religious library. For small or juvenile libraries, probably the Rev. T. Timpson's Negro Jubilee, would be more suitable, as it includes most of the same branches of information in a more condensed and cheaper form.

LINES ON THE SUDDEN DEATH OF THE REV. ISAAC SAUNDERS, M.A.

Blest servant of Christ, distinguished by grace,
Thy victory's won, thy labours are o'er;
Thy spirit dismantled, in Jesu's embrace,
Cross'd Jordan's dark flood and reach'd heaven's shore.

Long here didst thou stand and point to the cross,
To Calvary's work, as the sinner's great plea;
To Jesus directed the sinful and lost,
And bid them for grace unto Jesus to flee.

Thy voice has proclaim'd salvation by grace
To myriads of mortals who hung on thy tongue;
That voice is now hush'd, but in nobler praise,
Thou bearest thy part in salvation's grand song.

The message of truth proclaimed by thy tongue,
Shall ripen on earth, and redound to the praise
Of Immanuel's great name, who led thee safe on,
To tell of his matchless, his infinite grace.

In the master's own time, in the master's own work,
He came for his own, for thee he had bled;
He came—and he took thee proclaiming his name,
He came—and we find thy blest spirit has fled.

Whilst leading thy flock to look on the Lamb,
He suddenly took thee to mansions above;
Yet grace led thee on, by grace ye o'ercame,
And through grace ye are treading the temple of love.

Thy purposes bent, thy intentions denied,
The destroyer of life has cut short thy days;
To thy spirit 'tis gain—to thy people 'tis loss—
Thou'rt join'd in the anthem of blessing and praise.

Thy death has a voice—that voice is severe—
That voice tells us all that death is at hand;
On Christ may he live, though death be so near,
And shout at the last, that "Worthy's the Lamb!"

Ralph.

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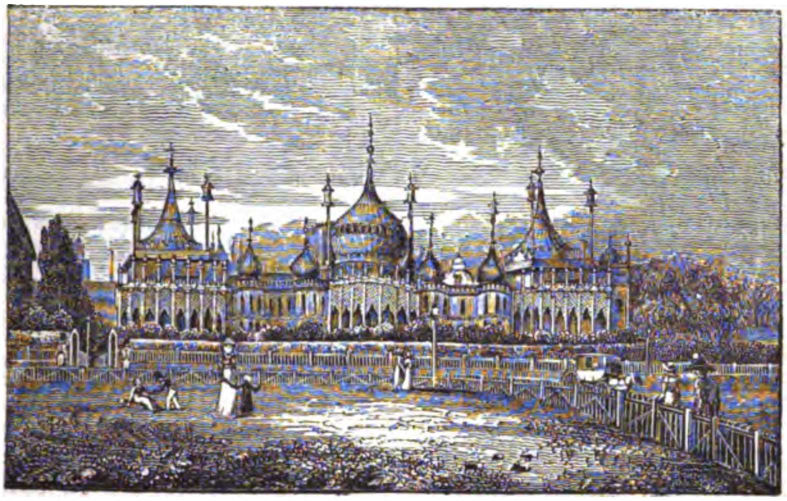


View of the Royal Pavilion, Brighton.

STATISTICAL NOTICES OF BRIGHTON, AND ITS ROYAL PAVILION.

BRIGHTON, properly BRIGHTHELMSTONE, derives its name from *Brighthelm*, a famous Saxon bishop, who lived in this vicinity more than a *thousand* years ago. Until within the last century Brighton was only a poor fishing-town, chiefly noted for its being exposed to the attacks of the French, and for the encroachments made upon it by the mighty element of the sea, which at different periods has made fearful inroads upon the dwellings of its inhabitants. In the year 1665, a violent tempest swept away twenty-two houses, besides a considerable extent of land; and in the memorable storms of 1703 and 1705, there were washed away no less than 113 houses, including an entire street, called South-street, besides part of the block-house and gates. Human ingenuity, however, has contrived means to prevent the further encroachment of the stormy ocean.

Brighton was brought into notice principally by Dr. Russell, about the middle of the last century, when that physician published his treatise on sea-bathing, recommending that part of the south coast as peculiarly beneficial to those afflicted with glandular and scrophulous complaints; and he caused the valuable chalybeate springs at the west end of the town to be enclosed. Dr. Rhellan, his successor, still further added to the reputation of this town, by publishing a Natural History of Brighton. His majesty, George IV., however, while prince of Wales, made this beautifully situated town to become so popular; for, after his first visit in 1782, he was so delighted with its delightful scenery and salubrious air, that he usually made it his summer and autumn residence, and at length purchased a noble mansion from the lord of the manor, in 1814, and shortly after built the present royal palace, denominated the "*Pavilion*."

Brighton being the favourite residence of the prince of Wales—the prince regent—attracted crowds of the fashionable and the great, and it has now become one of the most populous and elegant towns in England. Brighton, according to the census of 1831, had a population of 40,634; but in the most frequented season of the year, the number of its inhabitants is estimated at little short of 80,000. Kemp-town, at the eastern extremity, and Brunswick-terrace, in the west, with several new squares, contain some of the most magnificent mansions of the nobility, by no means inferior in grandeur to the most splendid edifices in Regent's-park near London.

Brighton being the resort of the fashionable, wealthy, and dissipated, must necessarily be distinguished by much that is offensive and distressing to the mind of every Christian; and vice in every form, both vulgar and refined, powerfully prevail in this elegant town. Still there is much to excite a spirit of gratitude to God on the subject of religion in Brighton; and no small degree of that progress which the Gospel has made in this place of fashionable resort, ought justly to be ascribed to the opening of a chapel above *fifty* years ago, by that eminent disciple of Christ, the countess of Huntingdon. That may justly be regarded as one of the principal means of creating, under the Divine blessing, a spirit of pious zeal in many to extend the knowledge of evangelical truth in Brighton.

Episcopal Places of Worship in Brighton.

Brighton contains, including the Chapel Royal, *nine* episcopal places of worship; all of which, except the "Old Church," are of recent erection, as will be seen by the following brief notices of them; but most of them, having been built by the voluntary contributions of the people, are occupied by clergymen who are reputedly evangelical in their doctrine, and therefore zealous for the salvation of their hearers, and supporters of our noble Christian institutions.

1. St. Nicholas's Church, the "old" or parish church, is very ancient, part of it at least, having been built little short of a *thousand* years. There is nothing striking in the appearance of this venerable edifice, it being externally rather mean; and perhaps the most remarkable thing connected with its monumental records is the following inscription, which epitomizes the curious history of *Phœbe Hessel.*

In memory of
Phœbe Hessel,
who was born at Stepney, in the year 1713.
She served, for many years
as a private soldier, in the 5th regiment of foot,
in different parts of Europe;
and in the year 1746, fought under the command
of the duke of Cumberland,
at the battle of Fontenoy,
Where she received a bayonet wound
in her arm.
Her long life, which commenced in the
reign of queen Anne, extended to George the Fourth,
by whose munificence she received
comfort and support in her latter years.
She died at Brighton, where she had long resided,
December 12, 1821,
aged 108 years,
And lies buried here.

2. St. Peter's. This very elegant building, situated on the London-road, at the entrance of Brighton, was erected in 1827; it is of Portland stone, embellished with various decorations of Gothic architecture, the cost of the whole being about 15,000*l.*

3. Chapel Royal. This elegant place of worship was erected in 1793, in Prince's-place, North-street.

4. St. James's Chapel, in St. James's-street, was opened in 1810, under the Toleration Act, and therefore was regarded as a Dissenting place of worship; but it has for many years been an Episcopal chapel.

5. St. Margaret's Chapel, Cannon-place, was erected in the year 1827.

6. St. George's Chapel, near Kemp-town, was completed in the year 1827.

7. Trinity Chapel, Ship-street, was a Dissenting place of worship; but in 1827, it was enlarged and connected with the church of England.

8. St. Mary's Chapel, St. James's-street, was erected in 1827.

9. St. Andrew's Chapel, Brunswick-terrace, was completed in 1828.

Dissenting Places of Worship in Brighton.

1. Union-street Independent Chapel. This is the oldest Dissenting place of worship in Brighton; it having been erected in 1698; but considerably enlarged in 1818, and 1825.

2. Lady Huntingdon's Chapel, North-street. This was originally built with the produce of the jewels of that pious and devoted countess.

3. Salem Chapel, Bond-street. This belongs to the Baptist denomination.

4. Wesleyan Chapel. This was erected in 1808, in Dorset-gardens.

5. Providence Chapel, Church-street, was built by the followers of the late William Huntingdon.

6. Hanover Chapel, Church-street. This was erected in 1825, belonging to the Independent denomination.

7. Ebenezer Chapel, Richmond-street; this belongs to the Baptists.

8. Church-street Chapel was built in 1827.

9. Zion Chapel, Upper Bedford-street, is in the Independent connexion.

10. Bethel Chapel, West-street; this was built for the fishermen and seamen, by the Independents at Brighton.

11. London-road Chapel is in the countess of Huntingdon's connexion; it was built in 1830.

12. Unitarian Chapel.

13. Friends' Meeting-house in Ship-street.

14. Roman Catholic Chapel in High-street.

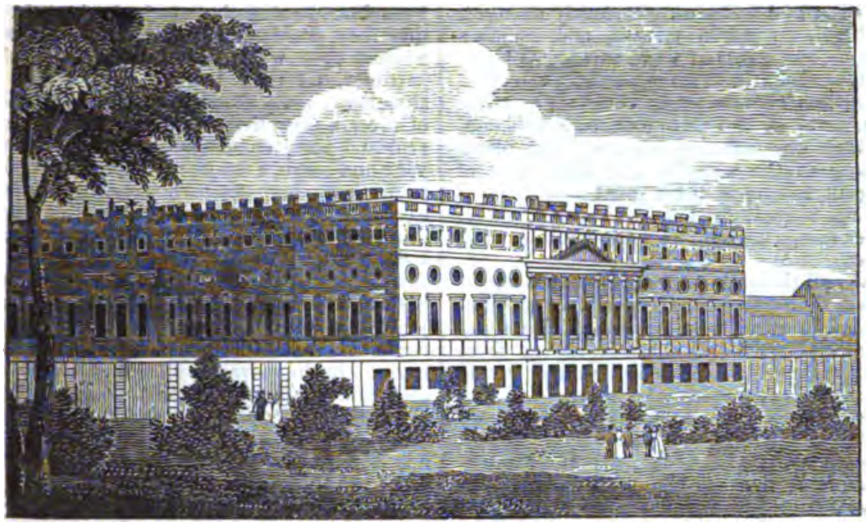
15. Jews' Synagogue in Devonshire-place.

Besides the above, the Evangelical Dissenters have several preaching stations in and near Brighton.

Royal Pavilion, Brighton.

"Brighton Pavilion" is a unique and splendid edifice, there being no mansion resembling it in the whole of Great Britain. It is said to have been modelled after a Chinese plan brought over to England by lord Amherst; while others think the design was suggested by the Kremlin at Moscow; and others again believe it to have originally emanated from the genius of Mr. Nash the architect. Probably, however, it was modelled and improved by that ingenious architect from sketches originally brought both from China and Russia.

The principal entrance to this palace is through a vestibule and hall on the western or garden side; our engraving exhibits the front or eastern side facing the Steyne. The square building on the left hand contains the banquetting room, *sixty* feet long and *forty-two* wide. It rises *forty* feet to the dome, which is *thirty* feet in diameter and *eighty-five* in height, having minarets of Bath stone at the four corners of its base. Corresponding to this on the right hand is another square looking division which contains the music-room, a most splendid apartment, *forty-two* feet square, with two recesses of *ten* feet each, in one of which is a superb organ of prodigious powers. Centrally between these is the rotunda or saloon, which forms an oblong of *fifty-five* feet, having a cornice supported by columns and pilasters. Between the rotunda and the larger divisions are the yellow room, *fifty-six* feet long and *twenty* wide; and the withdrawing room of similar dimensions. The royal bed-room is admirably arranged, having a dressing-room attached, which opens into a delightful bath, furnished with pipes for conveying hot and cold sea water. The Chinese gallery is behind all these, together with various other apartments, whose magnificence it is scarcely possible to describe; *the furniture and decorations of the whole being the workmanship of our own country*, and presenting a noble display of native talent. The royal stables attached are built in a similar style of magnificence, to contain *sixty* horses, with carriages, offices, &c.



VIEW OF HAMPTON COURT PALACE.

LUXURY OF CARDINAL WOLSEY.

This magnificent palace is described at considerable length in the *second* volume of the Christian's Penny Magazine, No. 80, and a memoir of its founder is given in No. 81. In gratifying the wishes of a friend by accompanying the account of the Royal Pavilion, with a view of the southern and western fronts of Hampton-court Palace, the former of which is *three hundred and twenty-eight* feet in length, the following account of an entertainment, given by cardinal Wolsey to the French ambassadors, in 1527, will be interesting; as it conveys a just idea of the ambition, luxury, and riches, of that haughty "cardinal archbishop" in the flourishing days of Popery in England.

Wolsey had, the year before, presented his royal master, Henry VIII., with this magnificent palace, to arrest the progress of his rising jealousy, but the king permitted him to grant this entertainment to these illustrious foreigners, to impress upon the mind of the French king an idea of the resources of England. Cavendish, in his Life of the Cardinal, says,

"Then was there made great preparation of all things for this great assembly at Hampton Court; the cardinall called before him his principal officers, as steward, treasurer, controller, and clerk of his kitchen, to whom he declared his mind touching the entertainment of the Frenchmen at Hampton Court, commanding them neither to spare for any cost, expense, or travayle, to make such a triumphant banquet as they might not only wonder at it here, but also make a glorious report of it in their country, to the great honour of the king and his realm; to accomplish his commandment they sent out caters, purveiors, and divers other persons, my lord's friends, to make preparation; also they sent for all the expert cookes and cunnyng persons in the art of cookerie which were within London or elsewhere, that might be gotten to beautify this noble feast; the purveiors provided, and my lord's friends sent in such provision as one would wonder to have seen. The cookes wrought both day and night with suttleties and many crafty devices, where lacked neither gold, silver, nor other costly thing meet for their purpose: the yeomen and groomes of the wardrobe were busied in hanging of the chambers, and furnishing the same with beds of silk and other furniture in every degree: then my lord cardinall sent me (Mr. Cavendish) being his gentleman usher, with two other of my fellows thither, to foresee all thing touching our rooms to be nobly garnyshed: accordingly our pains were not small nor light, but daily travelling up and down from chamber to chambers—then wrought the carpenters, joiners, masons, and all other artificers necessary to be had to glorify this noble feast. There was carriage and recarriage of plate, stuff, and other rich implements, so that there was nothing lacking that could be imagined or devised for the purpose. There was also provided *two hundred and eighty* beds furnished with all manner of furniture to them belonging, too long particularly to be rehearsed, but all wise men do sufficiently know what belongeth to the furniture thereof, and that is sufficient at this time to be said.

"The day was come to the Frenchmen assigned, and they ready assembled before the hour of their appointment, whereof the officers caused them to ride to Hanworth, a place and parke of the kinges, within three miles, there to hunt and spend the day untill night, at which time they returned againe to Hampton Court, and every one of them was conveyed to their severall chambers, having in them great fires, and wine to their comfort and relief, remaining there untill their supper was ready. The chambers where they supped and banquetted were ordered in this sort: first the great wayting chamber was hanged with rich arras, as all other were, and furnished with tall yeomen to serve. There were set tables round about the chamber, banquetwise covered; a cupboard was there garnished with white plate, having also in the same chamber to give the more light, four great plates of silver set with great lights, and a great fire of wood and coales. The next chamber, being the chamber of presence, was hanged with very rich arras, and a sumptuous cloth of estate furnished with many goodly gentlemen to serve the tables, ordered in manner as the other chamber was, saving that the high table was removed beneath the cloth of estate toward the middest of the chamber covered. Then there was a cupboord, being as long as the chamber was in breadth, with six deskes of height, garnyshed with guilt plate, and the nethermost desk was garnyshed all with gold plate, having with lights one paire of candlestickes of silver and guilt, being curiously wrought, which cost three hundred markes, and standing upon the same, two lights of waxe burning as bigge as torches to set it forth. This cupboord was barred round about, that no man could come nigh it, for there was none of all this plate touched in this banquet, for there was sufficient besides. The plates that did hang on the walls to give light were of silver and guilt, having in them great pearchers of waxe burning, a great fire burning in the chimney, and all other things necessary for the furniture of so noble a feast.

"Now was all things in a readiness, and supper tyme at hand, the principal officers caused the trumpetters to blow to warne to supper: the officers discreetly went and conducted these noblemen from their chambers into the chambers where they should suppe, and caused them there to sit downe, and that done their service came up in such abundance both costly and full of suttleties, and with such a pleasant noyse of instruments of musicke, that the Frenchmen (as it seemed) were rapt into a heavenly paradise. You must understand that my lord cardinall was not yet comen thither, but they were merry and pleasant with their fare and devised suttleties. Before the second course my lord came in, booted and spurred, all sodainely amongst them, and bade them *proface**; at whose coming there was great joy, with rising every man from his place, whom my lord caused to sit still and keep their roomes, and being in his apparell as he rode, called for a chayre and sat down in the middest of the high paradise, laughing and being as merry as ever I saw hym in all my lyff. Anone came up the second course, with so many dishes, suttleties and devises, above a hundred in number, which were of so goodly proportion and so costly, that I thinke the Frenchmen never saw the like, the wonder was no less than it was worthy indeed. There were castles with images, in the same Paul's church, for the quantity as well counterfeited as the painter should have painted it on a cloth or wall. There were beasts, birds, foules, and personages, most lykely made and counterfeited, some fighting with swords, some with guns and cross-bows, some vaughting and leaping, some dauncing with ladies, some on horses in complete harnesse, justing with long and sharpe speares, with many more devises. Among all, one I noted was a chesse-boord, made of spiced plate, with men there of the same, and for the good proportion, and because the Frenchmen be very cunning and expert in that play, my lord cardinall gave the same to a gentleman of France, commanding there should be made a goodly case for the preservation thereof in all hast, that he might convey the same safe into his countrey. Then tooke my lord a bole of golde filled with Ipocrasse, and putting off his cap, said, I drinke to the king, my soveraigne lord, and next unto the king your master, and therewith did dryncke a good draught; and when he had done, he desired the *graund maistre* to pledge him, cup and all, the which was well worth 500 markes, and so caused all the boords to pledge these two royal princes: then went the cups so merrily about, that many of the Frenchmen were faine to be led to their beds. Then rose up my lord, and went into his privy chamber to pull off his bootes, and to shift him, and then went he to supper, and making a very short supper, or rather a repast, returned into the chamber of presence to the Frenchmen, using them so lovingly and familiarly, that they could not commend him too much; and whilest they were in communication, and other pastimes, all their liveries were served to their chambers; every chamber had a bason and an ewer of silver, a great liverey pot of silver, and some guilt; yea, and some chambers had two liverey pots, with wine and beere, a boule, a goblet, and a pot of silver to drink in, both for their wine and beere; a silver candlesticke both white and plaine, having in it two sizes, and a staff torche of waxe, a fine manchet, and a cheat loaf. Thus was every chamber furnished through the house; and yet the cupboords in the two banqueting chambers were not touched. Thus when it was more than time convenient, they were conveyed to their lodgings, where they rested that night. In the morning, after they had heard mass, they dined with the cardinall, and so departed to Windsor."

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

(Continued from p. 144.)

Of the Holy Spirit and his Operations.

"The Spirit searcheth all things, yea the deep things of God" (1 Cor. ii. 10).

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26, 27).

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5).

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26).

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

"When he the Spirit of truth is come, he will guide you unto all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I that he shall take of mine, and shall shew it unto you" (John xvi. 13—15).

"For through him we both have access by one Spirit unto the Father" (Eph. ii. 18).

Necessity of Conversion to God.

"Except a man be born again, he cannot see the kingdom of God" (John iii. 3).

"God commandeth all men every where to repent" (Acts xvii. 30).

Repentance.

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts ii. 38).

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts iii. 19).

"See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb. xii. 25).

---

* An obsolete French term of salutation, abridged from *Bon prou vous face*, i. e. much good may it do you.

Faith.

"Without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6).

"The just shall live by faith" (Heb. x. 38).

"A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. ii. 16).

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24).

The Fruits of Faith.

"For the grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus ii. 11).

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

"Every man that hath this hope in him, purifieth himself" (1 John iii. 3).

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. xxxvi. 26, 27).

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God" (Rom. xii. 1, 2).

A Good Conscience.—As a ship lives in the rough seas, and floats above the waters, so a virtuous mind rides out all storms, and is preserved from sinking, because the fury of worldly troubles cannot reach beyond his outward man: the conscience, which is the man's strength, remains firm and unshaken; and, as those roses are usually sweetest which grow near offensive weeds, so the peace, joy, and glory, of a good conscience are then most sensible, when a man is otherwise in the most afflicted and oppressed state. Conscience is God's spy in our bosoms, which mixes itself with all our thoughts and actions.—*Bates.*

Aspirations of Faith.—Owing not her origin to earth, faith never seeks her consummation here. Conscious of her celestial birth, she springs always forward to her native heavens. Surrounded by the fading elements of a material nature, she exults in conscious immortality. All spirit, she tramples matter under foot.—*Dr. Collyer.*

CHRISTIAN LADY'S FRIEND.

A MOTHER'S PRAYERS ANSWERED IN THE CONVERSION OF HER SON, AFTERWARDS A MINISTER OF THE GOSPEL.

Mr. Innes, in his work on "Domestic Religion," mentions "an interesting account of the early history of one, who was afterwards honoured to preach that faith which he once despised: it stands connected with a not less interesting sketch of the character of a pious mother continuing instant in prayer for a dissolute son."

The writer, alluding to his exertions in preaching the Gospel, remarks, "As to my labours, to a spectator I may appear to do much; to myself it appears scarcely any thing. Ah, sir, you know but little of my obligations to Almighty grace and redeeming love. I look back with dismay and horror to the time when I led the van in wickedness;

'Dared to attempt th' infernal gate,
And force my passage to the flames.'

"Regardless of the prayers, and tears, and groans, of a pious mother, I rushed upon the thick bosses of God's buckler; and in the worst parts of the kingdom of darkness, invented new schemes of wickedness, and dared the Almighty to do his worst. Even now my heart bleeds at the thought of the nights, when, mad with intoxication, I have returned to my tender mother, between two and three o'clock, burst open the window, poured out a torrent of abuse, and sunk upon the bed as a monster of iniquity. Next morning I have been aroused at seven by a mourning voice, smothered with heavy sobs and tears. I have listened, and, to my inexpressible astonishment, found it was my mother pouring out her soul in this language: 'O Lord—oh! mercy—mercy upon my poor child—Lord, I will not—cannot give him up. Lord, he is still my child. Surely he is not yet out of the reach of mercy! O Lord, hear; hear, I beseech thee, a mother's prayers! Spare, O spare, for Christ's sake, the son of her old age! O Absalom, my son; O Absalom, my son, my son!' Yes, precious mother, thy prayers are now answered, and thy child, thy worthless, guilty child, still lives, a monument of boundless grace and incomprehensible mercy!"

HANNAH MURRAY, AN EXCELLENT WIFE FOR *FIFTY-NINE* YEARS.

Hannah, widow of the "English grammarian," Lindley Murray, died Sept. 1834, at the age of eighty-six years. She had been a widow *eight* years, after living with "her beloved and valued husband, in bonds of the tenderest affection, for *fifty-nine* years." They were members of the "Society of Friends." Hannah was selected for him by the "elders and elderesses" of the society, as his partner in life; both natives of North America, but residents in England from the year 1784.

Mrs. Murray "was a striking example of conjugal affection and duty. Her constant attention to her husband confined her, during the last ten or fifteen years of his life, to two apartments, to which the state of his health almost exclusively limited him."

On every anniversary of their marriage, the 22nd of June, which was also the birth-day of his wife, he never failed to congratulate her on the return of that auspicious day; in the later years of their life, this congratulation was offered not only verbally but in writing. In these written testimonials, he assures her, that during the whole of their union, she had been, by far, his greatest earthly treasure; that, in health and sickness, in prosperous and adverse situations, in all the varied events of their lives, he has ever found her the same uniform, kind, and faithful friend, the sweetener and improver of every allotment of Divine Providence. The following are extracts of these beautiful effusions of devotional, as well as pious feeling:—

1808. "This, my beloved Hannah, is the *forty-second* anniversary of that happy period, when we were joined together in the tender and sacred bond of wedlock. To me this event has ever proved most auspicious; and I am persuaded that my choice could not have been happier. I have never seen a single moment, that I could have wished my choice had been different. But a few more, at the most, can be the returns of this happy day. When the time comes, whether sooner or later, that we must part, may the survivor be blessed with the hope and faith, that a little time will reunite us in the blessed abodes; where we shall have, with purified affections and enlarged minds, to sing the praises of our God and Saviour, through the endless ages of eternity."

1812. "This day, my beloved Hannah, it is *forty-five* years since we were joined together in the pleasant bonds of marriage. I feel grateful to my heavenly Father, for the blessing of so kind, and faithful, and so very suitable a partner. It is an inexpressible satisfaction to reflect, that our latter days have been our best days; and that a desire for each other's welfare, has increased as we advanced in life. May our prayers and labours for each other's future felicity, grow more and more ardent, during the remainder of our short time; and may the survivor rather be thankful for the mercies that are past, than dwell mournfully on those which are taken away. A little time after the separation, will, I humbly hope, reunite our spirits in a better world; where we shall glorify, praise, and serve our heavenly Father, Redeemer, and Sanctifier, for endless ages, with enlarged understandings and purified affections, as the greatest happiness, and highest perfection, of which our nature is capable."

1817. "This day, my beloved Hannah, we have been united in the sacred bonds of wedlock for *fifty years*, half a century! How very few have lived together so many years in this happy connexion! Many are the dangers we have escaped, and the preservations we have experienced during this length of time, which have been seen and observed by us: but innumerable, perhaps, have been the deliverances and protections that were unseen and unknown, which a gracious and merciful Providence has extended towards us! For these, and all his mercies and blessings with which we have been favoured, we are bound to praise and glorify him, to adore, love, and serve him, most gratefully, during the short remaining period of our lives here; and in his holy and happy kingdom hereafter, if we should be blessed, as I humbly hope we shall, to be partakers of that heavenly inheritance.

"May we, my dear Hannah, be very diligent to improve the remaining portion of time, whether it be longer or shorter, so that we may, at last, when the hour of parting comes, have a well-founded hope that the season of separation will be short; and take leave of each other, as companions who have been dearly united, and who, through infinite love and mercy, will be joined again in the mansions of eternal peace; where we shall for ever rejoice together, in praising, adoring, and serving our God and Redeemer, with the highest gratitude and love, of which our enlarged minds shall then be made capable."

1821. "This day, my beloved Hannah, is the *fifty-fourth* anniversary of our marriage. Perhaps we may not be permitted to see another anniversary of our union. If this should be the case, or whenever we may be removed from this transient scene, may the God of love and mercy be graciously pleased, through the blessed Redeemer, to give us an inheritance in his holy and happy kingdom, there to be reunited in our spirits, and joyfully employed in thanksgivings and praises, and the most devout and zealous services to our heavenly Father and Redeemer, for endless ages! May we both, my dear Hannah, now when the curtains of the night are soon, or before long, to be drawn around us, be more and more diligent to make our calling and election sure; to be prepared for striking our tents, and removing to a better world; where, sinful and unworthy as I am, I hope, through the infinite mercy of God in Jesus Christ, to be admitted, and where, if admitted, we shall be finally delivered from all sickness and sorrow, from all sin, temptation, and imperfection."

1825. Divine goodness continued Mr. Murray's rational powers vigorous, but increasingly matured, by the sanctifying influences of the Holy Spirit, as will be manifest from the *last* of his anniversary addresses to his wife, written in his *eighty-first* year, and the *fifty-ninth* year of their marriage. He says, "For the mercies of preservation, and the continuance of the many blessings we have had together, we have abundant cause to be thankful to our heavenly Protector and Father. May He be pleased to prepare us for his holy and happy kingdom; where we shall then have to rejoice for ever, in rendering continual thanksgivings and praises, and the most devout and zealous services to our heavenly Father, Redeemer, and Sanctifier, one God, blessed for ever!"

MRS. HANNAH MORE'S CHRISTIAN EXPERIENCE IN DEATH.

Miss Frowd, the excellent companion of Mrs. Hannah More, was with her during her last illness and death; and has preserved many of her wise and pious sayings, which indicate her joyful hope in the Divine Redeemer, and her triumph over death. Among others, she said to those who surrounded her bed,—

"Grow in grace, and in the knowledge of our Lord Jesus Christ. Jesus is all in all. God of grace, God of light, God of love, whom have I in heaven but thee?" When very sick she said, "What can I do? what can I *not* do with Christ? I know that my Redeemer liveth. Happy, happy are those who are expecting to be together in a better world. The thought of that world lifts the mind above itself. My God, my God, I bless thy holy name. Oh! the love of Christ, the love of Christ. Mercy, Lord, is all I ask! I am never tired of prayer. Pray, pray that the dear mistress of this house may be supported in her last hours. I pray to God to forgive my many offences, to make me humble, and looking unto Jesus, the author and finisher of our faith. Lord, stablish, strengthen us! 'The heavens declare the glory of God,'—how I love that Psalm! Oh! eternal, immortal Lord, I prostrate myself before thee, utterly unworthy of thy mercy! Holy Lord, into thy hands I commend my spirit! into thy hands I commend my unworthy self—unworthy but penitent!" Upon being asked if any thing could be done to make her more comfortable, she said " Nothing, but love me and forgive me when I am impatient." Upon her servant's proposing to read a chapter to her, she said, 'What are you going to read;' and upon being told the resurrection of Christ, she said, 'If we meet at his feet we shall be equal!' She said to her attendant, who had been repeating some psalms and hymns, 'You cannot have your mind too much stored with these things; when you get old, or are in solitude, they will supply you with comfort.'

" She often exclaimed, 'Lord have mercy upon me, Christ have mercy upon me, and make me patient under my sufferings. Take away my perverse and selfish spirit, and give me a conformity to thy will. May thy will be done in me, and by me, to thy praise and glory: I desire only to be found at the foot of the cross. Lord, I am thine, I am not my own, I am bought with a price, a precious price, even the death of the Lord Jesus Christ. Lord have mercy upon me, grant me an abundant entrance into thy kingdom! Jesus my Saviour, and my friend.' She talked much of the many mercies of God to her, through her very long life. To an intimate friend she said, she hoped they should meet in glory; for herself she had but one object in view, and that was to wait the Lord's time. 'Lord, strengthen my resignation to thy holy will. Lord, have mercy upon me a miserable sinner. Thou hast not left me comfortless. Oh! Lord, strengthen me in the knowledge of my Saviour Jesus Christ, whom I love and honour. How many parts of Scripture speak of the necessity of being born again! Raise my desires, purify my affections, sanctify my soul. To go to heaven—think what *that* is! To go to my Saviour who died that I might live. Lord, humble me, subdue every evil temper in me. May we meet in a robe of glory; through Christ's merits we can alone be saved! Look down, O Lord, upon thy unworthy servant with eyes of compassion.' "

Miss Frowd adds, " during this illness of ten months, the time was passed in a series of alternations between restlessness and composure, long sleeps, and long wakefulness, with occasional great excitement, elevated, and sunken spirits. At, length, nature seemed to shrink from further conflict, and the time of her deliverance drew near. On Friday, the 6th of September, 1833, we offered up the morning family devotion by her bed-side, she was silent, and apparently attentive, with her hands lifted up. From eight in the evening of this day till nearly nine, I sat watching her. Her face was smooth and glowing. There was an unusual brightness in its expression. She smiled, and endeavouring to raise herself a little from her pillow, she reached out her arms as if catching at something, and while making this effort, she once called, 'Patty,' the name of her last and dearest sister, very plainly, and exclaimed, 'Joy!' In this state of quietness and inward peace, she remained for about an hour. At half-past nine o'clock, Dr. Carrick came. The pulse had become extremely quick and weak. At about ten, the symptoms of speedy departure could not be doubted. She fell into a dozing sleep, and slight convulsions succeeded, which seemed to be attended with no pain. She breathed softly and looked serene. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very serene. With the exception of a sigh or a groan, there was nothing but the gentle breathing of infant sleep. Contrary to expectation, she survived the night. At six o'clock on Saturday morning, I sent in for Miss Roberts. She lasted out till ten minutes after one, when I saw the last gentle breath escape; and one more was added to that 'multitude which no man can number,' who sing the praises of God and of the Lamb for ever and ever!"

EPITAPH ON MISS G—— AGED EIGHTEEN.

By Mrs. Hannah More.

So fair, so young, so gentle, so sincere,
So lov'd, so early lost, may claim a tear.
Yet mourn not if the life resum'd by heaven
Was spent to every end for which 'twas given.
The part assigned, if she essay'd to fill,
If she obeyed her heavenly Father's will,
If humble trust in her Redeemer's love
Matured her early for the courts above,
Could she too soon escape a world of sin?
Or could eternal bliss too soon begin?
Then cease her death too fondly to deplore,
What could the longest life have added more?

MR. STEPHENS'S CHARACTER OF HIS WIFE.

Mrs. Stephens was a sister of the excellent Mr. Wilberforce, and was very highly esteemed by Mrs. Hannah More. She was called to her eternal rest, Feb. 1, 1815; and Oct. 22, 1816, in a letter to Mrs. M., Mr. Stephen thus portrays the character of his lamented pious lady:—

" To doubt that she is happy, knowing her life and heart as I have done these *seventeen years*, would be with me to doubt, not whether there be few, but *any* that shall be saved; and to reject entirely the promises of the Gospel: for if she was not a true Christian, and of the highest class, the character is no where to be found, and I believe will never be seen on earth. You, my dear madam, thought highly of her; and who can better judge what woman ought to be? But rely on it, that with all you saw of her worth, much more remained unseen, even by penetration like yours. It is in the daily and hourly conduct of domestic life, and in the privacy of the family circle, and by long observation there, that a character like her's can alone be thoroughly studied, and sufficiently admired. For my part, I can most conscientiously affirm, that every year, and every month since I first had the high honour and happiness to possess her, added to my admiration of her virtues. Such perfect disinterestedness, such generous self-denial, such spotless truth and integrity, such unaffected humility, and tenderness of conscience, such vigilance, watchfulness against sin, above all, such a devotedness to God and zeal for his service—devotedness, rational and enlightened, though, alas, from the body's maladies, not always cheerful; zeal always gentle, always candid, yet overflowing in works of love—have, I believe, very rarely been found to indicate with equal clearness the source from which they flowed, a true and living faith. I know not whether to add to the rest the exquisite sensibility of her affectionate heart, which, however endearing to me and all she loved, was too natural to her, perhaps, to be reckoned among her Christian graces. Yet, like the charms of her understanding and wit, it gave to the abundant clusters which proved her a genuine branch of the true vine, a higher bloom and flavour.

" Yes, my dear madam, the present, the eternal felicity of such a spirit is not less certain than the truth of those sacred Scriptures which are the foundation of all our hopes, the record of our immortality, and our redemption.

"I admit, therefore, that my grief is purely selfish. But the love of *spiritual* self, is what even her generous heart allowed, and I may therefore justly grieve at having lost my faithful monitress, the vigilant and enlightened friend of my soul, who never deserted the duty of pointing out to me what she saw to be wrong in my conversation and conduct, or opinions, on sacred subjects: of confirming me in what she thought to be right, and animating me to the Christian combat. Here is a loss which no human friend can supply. But God can make up to me even this loss by the guidance of his Holy Spirit."

Evangelical Repentance.—Evangelical repentance is the beginning of moral health in the soul. The Divine Physician then first achieves the victory over the moral diseases, which were before incurable; and the balm of Gilead begins to restore its decayed and ruined faculties.—*Dr. Dwight.*

REVIEW.

Scripture Biography; comprehending all the Names in the Old and New Testaments. By Esther Copley. One Vol. 8vo. cloth, pp. iv.—636. London: H. Fisher, R. Fisher, and P. Jackson.

Biography, next to history, is the most instructive species of writing; and it is worthily demonstrated "Philosophy teaching by example." Well written biography cannot ever fail to be popular, as it cannot be otherwise than edifying to all classes and to every age.

Scripture biography has employed the eloquent pens of Dr. Hunter and Mr. Robinson, and their valuable works will praise them to the latest generations. These great divines, however, have treated of the lives and characters of only a select number of the more distinguished characters recorded in the Bible.

Mrs. Copley, in her useful volume, has embraced the whole of those of whom the names are recorded in the Scripture; but of course the various articles are much shorter than the chapters of Mr. Robinson.

Mrs. Copley's own words will best explain the object of this work; and she says, "It is the design of this volume to present to the mind of the reader all the leading characters of the sacred history, and to point out such hints of instruction as they appear calculated to suggest. As it is desirable also to acquire a general knowledge of those individuals who occupy a less prominent place on the sacred page, an alphabetical arrangement has been adopted, with a view to facility of reference. A chronological table is also given, to display at one view the leading contemporary characters of each successive period."

Mrs. Copley's views of Christian theology are sound and evangelical, and her style is perspicuous: her discrimination of character is judicious, and her practical improvements are calculated to reach the conscience and improve the heart of every reasonable being. As a specimen of this work we give the following, as it relates to a remarkable character and is conveniently short.

"Diotrephes. Nourished of Jupiter, *or,* The Foster-son of Jupiter. We know very little of this person, of the place where he resided, or the office he sustained in the Christian church; but what little we know is greatly to his disadvantage, namely, that he was a man of a proud overbearing spirit, one 'who loved to have the pre-eminence,' one who resisted the appeals of the apostle to his brethren to exercise their hospitality towards the poor persecuted Christians by whom they were visited; or, perhaps, being a Jewish convert, obstinately refused to hold communion with Gentile brethren. The apostle John cautioned his friend Gaius against this *proud Christian,* (what a contradiction in terms!) and declared his intention of severely rebuking him. Oh! how unlovely is a spirit of pride, and how unlike the spirit of the meek and lowly Saviour, who said, 'he that will be chief among you, let him be head of all, and servant of all.' Diotrephes is mentioned, John iii. 9, 10."

THE FALL THROUGH ADAM, AND RESTORATION BY CHRIST.

Can the thick gloom that hangs o'er sable night,
Where whirlwinds roar, and raging tempests fight,
Where mighty forests in the conflict bend
And ocean's billows all their fury spend;—
Can deeper gloom that veils satanic reign,
Where dark despair in anguish gnaws his chain,
Where withering, sweeping blasts of judgment howl,
And hell-born spirits fierce as tigers prowl,
Portray the horrors of that fearful night
When the bright blaze of uncreated light,
Ceased to illumine Eden's sacred ground,
And sin's dark shadows gathered all around.
Yes! 'tis an emblem of the direful hour,
When our first parents bow'd to Satan's power;
When the glad light that cheered their opening day,
Sunk on their eyes, and died in shades away.
Where the lone traveller on his wild career,
Outstripp'd by night in some vast desert drear,
Hears the fierce lion's distant thundering roar,
And tells his footsteps as they nearer draw.
There hope may dart its animating ray,
Since the long night is but the step of day,
And prowling beasts may miss their deadly aim,
And death's devouring jaws may yawn in vain;
But lost on the wide howling waste of hell,
Fast bound in chains by Satan's magic spell,
There to hear chariot-wheels of God draw nigh,
And seek in vain their coming speed to fly;
Tremendous state! could Hope that gloom dispel?
Ye spirits speak, who, chained in Tophet yell;
Whose dark rebellion hurl'd you from your thrones,
And racks your breast with unexpiring groans.
Behold a wonder! O ye depths of hell,
See a bright light the midnight gloom dispel,
Lo! joy comes sparkling on despairing eyes,
And the sweet song of praise again shall rise.
Mercy speaks!—rebels, guilty as ye are,
In yonder east glows the bright Morning Star,
Whose beams shall spread again enlivening day,
And the dark night of guilt shall chase away.
Saviour! thy seed while time its course shall run,
Shall to thy rising light with triumph come;
Successive ages shall their numbers pour,
Till countless as the sand on ocean's shore.

C.

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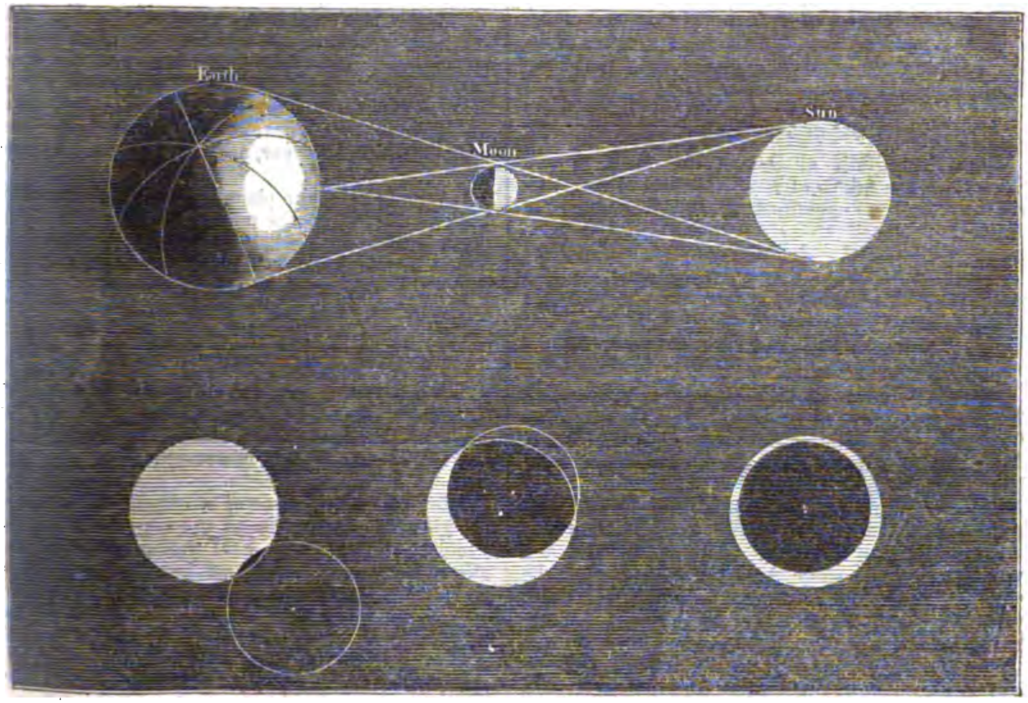
THE

CHRISTIAN'S PENNY MAGAZINE.

N°. 207. PUBLISHED EVERY SATURDAY. May 21, 1836.

Appearances of the Eclipse, May 15, 1836.



At the Commencement. At half-past 3 o'clock. In the Northern Counties.

THE ANNULAR ECLIPSE OF MAY 15, 1836.

Astronomers cannot be atheists: yet, strange as it may seem, many who study the most sublime science, write *atheistically*, indicating minds destitute of the fear and love of God, while describing the wonderful monuments of his eternal power and Godhead. And such are to be found even in Christian Britain—judging from the manner in which they express themselves concerning the celestial bodies—those mightiest visible works of the Almighty Creator.

Astronomy, the noblest science which the human mind can contemplate, ought ever to be regarded as immediately related to religion, and studied with the most profound veneration for the character and perfections of God. Moses, in describing the creation of all things, and the other sacred writers in referring to the works of the Creator, afford us bright examples of the manner in which they should be treated; and the most sober reason cannot but approve the language of the devout Psalmist—"The heavens *declare* the glory of God: and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world. In them hath he set a tabernacle for the sun; which is a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Astronomy presents to our view objects the most sublime and wonderful; whether we consider the *vast magnitude* of the bodies about which it is conversant—their *immense number*—the *surprising velocity* of their motions—the *prodigious forces* requisite to impel them in their rapid career through the regions of the sky—the *inconceivable spaces* which surround them, and in which they perform revolutions—the *magnificent circles* which they describe—the *majestic splendour* of their appearance—or the *important ends* they are appointed to serve in the grand system of the universe of their sovereign Lord.

Great and glorious as are the visible works of God, the order, revolutions, and harmony of the heavenly bodies appear most wonderful; and the most enlarged and powerful intellects, in the present improved state of astronomical science, can grasp but a small portion of this infinite machinery. Still comparatively large advances have been made since Sir Isaac Newton gave to the world the rich fruits of his patient, laborious, and successful investigations and demonstrations. The accuracy with which astronomers calculate and describe the various changes and appearances of the celestial luminaries, is altogether astonishing to the mass of mankind, and nothing seems more extraordinary than the manner in which they foretel the eclipses of the sun and moon.

Readers of the Christian's Penny Magazine, might naturally expect some remarks on the recent eclipse of the sun, and we have waited until after that instructive illustration of the wisdom and power of God, to be able to give some brief account of its actual appearance, with an explanation of the cause of eclipses of the sun and moon.

CAUSES OF THE ECLIPSES.

Milton beautifully alludes to the consternation which filled the minds of nations by an eclipse, before the cause was explained by the advancement of science :

" —— As when the sun, new risen,
Looks through the horizontal misty air
Shorn of his beams, or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs."—*Paradise Lost.*

Mr. W. Martin, in his instructive " Christian Philosopher," gives the following lucid explanation of the cause of eclipses, and it is given as better adapted for its purpose, than others which generally abound with technicalities.

" As the earth is an opaque body enlightened only by the sun, it must cast a shadow towards that side which is furthest from the sun. If the sun and earth were of the same size, this shadow would be cylindrical, and would extend to an infinite distance; but as the sun is much larger than the earth, the shadow of the latter must be conical, ending in a point. On the sides of this conical shadow, there is a diverging shadow, the density of which decreases in proportion as it recedes from the sides of the former conical shadow ; this is called the penumbra. As the moon revolves round the earth, sufficiently near to pass through the shadow of the earth, an eclipse must always take place when the earth, the moon, and the sun, are all in one straight line. An eclipse of the moon can never happen but at the time of full moon : but on account of the inclination of the moon's orbit to that of the earth, an eclipse does not take place every full moon. When the moon passes entirely through the earth's shadow, the eclipse is total; but when only a part of it passes through the shadow, the eclipse is partial. The quantity of the moon's disk which is eclipsed (and the same thing is to be understood of that of the sun, in a solar eclipse) is expressed in the number of digits, that is, the disk is supposed to be divided into 12 equi-distant parallel lines ; then if half the disk is eclipsed, the quantity of the eclipse is said to be six digits.

" The eclipses of the sun are owing to a different cause to those of the moon. They are occasioned by the moon coming directly between us and the sun, and therefore obstructing our view of it. When the moon happens to be in conjunction with the sun, or between the sun and the earth, viz. at the time of the new moon, the shadow of the moon falls upon the surface of the earth, hence, properly speaking, such eclipses should be called eclipses of the earth. But the whole disk of the earth cannot be involved in the shadow of the moon, because the moon is much smaller than the earth ; and besides the shadow of the moon is conical. As the moon is not always at the same distance from the earth, it sometimes happens, that the conical dense shadow does not reach the earth ; and only the penumbral shadow falls upon it ; the eclipse consequently is partial to every part of the earth : those who are at the centre of the penumbra will lose sight of the centre of the sun, by the interposition of the moon's body, which subtending a smaller angle than the sun, will not entirely cover its surface, so that there will be a ring of light : the eclipse is then said to be annular.

" Seven is the greatest number of eclipses that can happen in the year, and two the least : if there be seven, five must be of the sun, and two of the moon : if there be only two, both must be of the sun, for in every year there are at least two eclipses of the sun. There can never be more than three eclipses of the moon in the year, and in some years there are none.

" When any of the planetary bodies disappear behind another or by the moon's passing before it, the event is called an occultation. The eclipse of Jupiter's moons are of great use in determining the longitude ; the occultation of the fixed stars by the moon are made use of by mariners for the same purpose."

THE GREAT ANNULAR ECLIPSE.

The following interesting communication was given from a correspondent, in the *Times* on Monday, the day after that grand phenomenon.

" The streets and park of Greenwich were yesterday crowded by an immense concourse of visitors from London and many towns at a considerable distance, thinking, in consequence of the report that had been circulated by the agents of the steam-packets employed between the stations on the river, that the precincts of Greenwich Observatory would be thrown open to the public for the purpose of viewing the progress of the eclipse through the apparatus of that institution. In this idea it is needless to say they were, however, disappointed. The public were freely admitted into the park, but only a favoured few scientific individuals were permitted to pass within the gates of the Observatory, which were actually besieged by a crowd of applicants for admittance, several of whom said that they had letters to Mr. May and his colleagues. So anxious were many to gain an entrance, that it was necessary to call in the aid of the police to save the gates from being actually borne down by the rush of the united hundreds, and a few mathematical ladies were more clamorous than the men. Except a few astronomical amateurs, who were particularly enthusiastic, the public were, however, pretty well consoled by the preparations of the Greenwich pensioners, who had arranged around the Observatory, and at the gate of the park, an imposing array of telescopes, diagrams, mathematical pamphlets, and philosophical dissertations on the relation between the moon and the tide, from the hire and sale of which the veterans reaped a plentiful harvest. At five minutes past one, the first obscuration of the sun, in the form of a segment of a circle, was visible. At about two o'clock the moon had encroached to the extent of several digits on the diameter of the great luminary. At this period, when viewed through a telescope of about 80 degrees magnifying power, the apertures or black spots in the body of the sun seemed to be within a digit and a half of the nearest point of the circular edge of the moon. The planet then in a compound orbicular path, describing an ellipsis between south, north, and west, continued to intercept the rays of the sun until twenty minutes past three, when the eclipse reached its extent, leaving an annular segment of the sun from south to east, which was equal in depth to about one-fourth of the entire solar diameter. The darkness, probably owing to the extraordinary clearness of the atmosphere, was not so great as had been anticipated, and consequently, to ordinary telescopes the stars that had been marked out in the diagrams as visible were not to be seen. The moon had passed at about a quarter to four, and the sun re-illumining the horizon, as if with increased effulgence, the visitors were favoured with the best opportunity of examining the unrivalled prospect of shipping and country which the elevated parts of Greenwich afford. The interest of the observation of the phenomenon was, even more than the picturesque beauty, enhanced by the circumstance of its being high water during the gloom of the eclipse. Some persons, whose ideas seem rather to have been formed from lingering superstition than astronomical calculation, thought that the opposition of the sun and moon would have inundated the banks on both sides of the river, and they accordingly congregated on the heights until the moon had completed its transit. As the professional calculations of the gentlemen engaged at the Observatory must be before the public in a few days, we shall not anticipate them by any observations on the probable effect of the state of the tide yesterday on the theory of the moon's influence on the waters."

The eclipse began at Greenwich 51 minutes, 12 seconds after 1.

Bristol	37 minutes after	1
Dublin	18	1
Edinburgh	32	1
Ipswich	56	1
Oxford	45	1
Portsmouth	46	1
Liverpool	34	1

MISSIONARY FAREWELL MEETING.

American Missionary Farewell Meeting.

American missionary zeal appears far more vigorous and ardent than the same spirit even in England. Whatever may be thought of the American character —politics—or prejudices—their activity in the cause of the evangelization of the heathen is remarkable. This will be strikingly illustrated by the following account of the designation of *seven* missionaries with their wives, on Sabbath evening, Nov. 15, 1835, at Philadelphia, which cannot fail to be read with delight:—

"A very impressive and highly interesting farewell Missionary Meeting was held on Sabbath evening last, in the second Presbyterian church of this city, of which the Rev. Dr. Cuyler is pastor, at which time the Rev. Messrs. James McEwen, and James R. Campbell, Messrs. Wm. S. Rogers, Jesse S. Jamieson, and Joseph Porter, with their wives, viz. Mrs. Sarah McEwen, Mary Campbell, Julia Ann Rogers, Rebecca Jamieson, and Harriet J. Porter, the Missionary reinforcement for Northern India, under the direction of the Western Board of Foreign Missions, received their final instructions from the Rev. Mr. Swift, Corresponding Secretary of the Society.

"At the same time and place, the Rev. Messrs. Winslow and Dwight, and their wives, destined for the Ceylon Mission, under the direction of the American Board of Commissioners for Foreign Missions, also received their instructions from the Rev. Mr. Anderson, one of the Secretaries of that Board.

"The following was the order of the exercises: 1. Invocation by the Rev. Dr. Alexander, and singing; 2. Address by the Rev. Mr. Anderson; 3. Organization of the Mission Family by the Rev. Mr Swift; 4. Consecrating prayer by the Rev. Dr. Cuyler; 5. Instructions by the Rev. Mr. Smith; 6. Singing (Farewell Missionary Hymn), by the Missionaries; 7. Address by the Rev. Mr. Winslow; 8. Address by the Rev. Dr. Alexander (in behalf of the Missionaries); 9. Prayer by the Rev. Mr. Tate, singing and benediction.

"The Missionaries left the city on Monday at noon to proceed to the ship Charles Wharton, Capt. Dolby, bound to Calcutta. The following stanzas, written after the departure of the Missionaries, were sent down to the ship on Tuesday morning."

THE CHARLES WHARTON MISSION SHIP.

That ship! that ship! why on her way
  Doth thought so fondly linger still?
High o'er her bows the surges play,
  Her sails the urging breezes fill—

She pushes nobly through the foam;
  That ship! that ship! why cluster there
Remembrances of love and home,
  And early joys and hours of prayer?

That ship! that ship! she hath with her
  Hearts strongly link'd within our heart;
Names that awake its kindly stir—
  God speed them!—yet 'twas hard to part.

She hath with her our cherished child—
  A brother, sister, treads her deck;
Part of ourselves are on the wild
  Wide waves, the field of many a wreck.

Their gaze! their gaze! we see it yet—
  What years were in that earnest look!
The expression we may not forget
  As eye from eye the farewell took.

'Twas something of earth's love, but much
  Of heaven lit up each beaming face;
'Twas sweetly solemn—only such
  As speaks unwonted, inward grace.

That ship she left us yesterday,—
  Our words were few, but tears were given;—
Last sobs, last looks,—she's on her way,
  And we have left them all with heaven!

The sea reflects her silver track,
  Our steps to silent home are bent;
We would not, dare not beckon back
  The messengers that God hath sent.

That ship! that ship! what teeming clouds
  Of blessings wrap her as she sails!
What suppliance follows as she crowds
  Her canvass to propitious gales!

That beautifully may be found
  Glad feet on many an idol hill;
'Till Sharon's roses cheer that ground,
  And streams of Life those valleys fill.

W. B. Tappan.

WEST-KENT YOUNG MEN'S SOCIETY.

"Young Men's Societies," it is feared, are not prospering in every part of the country in a degree corresponding with their importance. They are manifestly adapted to promote the intellectual and spiritual improvement of their members; and therefore they deserve the patronage of matured intelligent Christians, especially of Christian ministers. How far they have been established through our favoured land, and carried on with vigour and prudence we shall be happy to learn; and any suggestions by which they may be improved, it will be our happiness to publish for the benefit of our young friends. In the meantime we have pleasure in noticing the proceedings of the last anniversary meeting of the West-Kent Young Men's Society.

This meeting was held on Tuesday evening, March 15th, in the commodious Sunday-school room, Deptford. The Rev. T. Timpson presided on the occasion; when, after singing and prayer, the report of the past year's proceedings was read to a very numerous assembly, chiefly of young persons.

An extract from the report will give some idea of the character of the Society, and may afford profitable hints to others. It says, "During the past year, essays have been read on the following subjects *Preparation for Death—Hope—Society—Prejudice—Immortality of the Soul—Mercy—Freedom—Happiness—Superstition—Self-denial—Candour—Time—Christian Perfection*,—and also conversations upon the following subjects without essays, *Truth—The Object for which Man was created—The Utility of Temperance Societies—The Last Judgment—Education.* Besides, numbers of our evenings have been spent in reading and conversation upon the truths of the sacred volume."

Several animated speeches were delivered on the inestimable benefits arising from the possession of sound, scriptural knowledge; and the excellent and devoted president, Mr. Rudhale, was presented with John Mason Goode's Book of Nature, in three volumes, as an expression of the esteem in which the members of the Society hold their president; and in gratitude for the advantages derived from his diligent and kind direction of the Association.

ON MAHOMETANISM.

No. IV.

Predicted Termination of the Mahometan Imposture.

In attempting to trace the aspect of the prophetic Scriptures concerning the termination of the Mahometan power, I feel the need of hesitancy in forming, and caution in expressing an opinion, since, in comparing the various elements of compilation which subsist relative thereto, many difficulties are to be encountered, and much discordancy of opinion prevails. With due deference, however, to the general principles of prophetic interpretation, and of the attention demanded to unfulfilled prophecy, I shall select such of the principles as appear most obvious.

The emblematical vision of the prophet Daniel contained in the eighth chapter of his prophecies, and the interpretation of the angel Gabriel, has by most commentators been referred to Mahomet, and I may say, that there is such a minute and circumstantial coincidence between the prediction and its accomplishment, in the history of the East, as is amply sufficient of itself to attest the inspiration of the book. The points of resemblance may be traced in the following particulars. "*The king of fierce countenance*" *was to set himself against the south, and the east, and the north.* Mahomet's first conquests were to the south and east in Arabia, and then in Syria on the north. *He was to stand up at a time of universal transgression.* In the time of Mahomet, every error in doctrine, discipline, or practice that has injured Christianity and insulted revelation, heresies of every possible kind, superstition even to folly, persecutions most cruel, and forced conversions, contributed to dishonour the very name of Christian. Beside these facts, the Mahometan imposture commenced immediately after the maturity of the papal power; and therefore it is not surprising that the completion of that great apostacy should have opened a wide door for the successful propagation of that system, which speciously founded itself on the eternal truth, that God alone is the proper object of religious worship, and boasted of exposing and rejecting the idolatry of the Roman church. *The king was to succeed but not by his own power, craft and policy were to prosper in his hand, and by peace he was to destroy many.* Accordingly, Mahometanism did not prevail by the strength of its own theological system, but by the extraneous power of the sword, which was no less crafty than warlike, and equally skilled in employing the policy of a delusive peace, and the arts of most destructive wars. It is further predicted, that *a host was given against the daily sacrifice by reason of transgression.* Accordingly, a rival priesthood, the Imams of Mahomet, were permitted to subvert the priesthood of the degenerate church, and mosques were erected on the ruins of once Christian sanctuaries. The last words of the interpreting angel, "But he shall be broken without hand" are apparently unfulfilled. In the consultation, however, which is reported to have been held by some holy beings, the period is computed for the termination of the Mahometan empire. With the assigned date I shall not meddle, nor seek the aid of those who have applied much of skill to its investigation. Sufficient is it for us to know that a false faith must eventually bow to the authority of the true, and that our Redeemer will "reign till he shall have put down all rule and all authority and power."

The other equally remarkable coincidences are found in the ninth chapter of the book of Revelation. "Our best commentators are agreed," says Mr. Faber, "in the leading proposition, that the woe of the locusts relates to the rise of Mahometanism, and to the flourishing period of the Saracenic caliphate." The chief points of resemblance are the following:—*The appearing of the locusts is preceded by a dense smoke.* The military power of Mahomet was preceded by the dense and noxious exhalations of his corrupt theology. *They had on their heads as it were crowns like gold.* The Arabs have constantly worn turbans, and boasted in wearing as common attire, those ornaments which among other people are the peculiar badges of royalty. *They had faces like men and hair like women.* The Arabs wore their beards as men, while their hair like that of women was flowing or braided. *They had a king over them, whose name was Abaddon, or Apollyon, or the Destroyer.* Mahomet, as a secular conqueror and propagator of a false religion, stood to his allies in the double relation of a temporal and a spiritual chief, and therefore his official denomination, The Commander of the Faithful, was aptly expressed. *Command was given them not to hurt the grass of the earth, nor any green thing, nor any tree.* It is not a little remarkable that when Yezid was marching to invade Syria, the caliph, Abu-Beker, laid upon him this injunction, "Destroy no palm-trees, nor burn any fields of corn; and cut down no fruit-trees." *Their commission extended only to hurt those men who had not the seal of God in their foreheads.* It is a striking fact, that while the Saracens conquered the greater part of the Greek empire, the South of Italy, and nearly the whole of Spain, the parts which remained the freest from the general infection were Savoy, Piedmont, and the southern parts of France, which were afterwards the nurseries of the Waldenses and Albigenses, nor is it less memorable, that on every approach of the Saracens thereunto they were defeated by the famous Charles Martel. *They were not allowed to kill men.* It has been justly observed, " The Saracens were not able to kill the Christian empire."

In the successive woes of the trumpet related in this chapter, the successive periods of the Saracenic empire have been computed by Mr. Faber and Mr. Foster, and the dates chronologically ascertained. As regards the ultimate termination of Mahometanism, Mr. Faber has also remarked, that " since the middle of the 17th century, the empire of the crescent has been every where on the wane." Among the greater number of those Asiatic territories over which it once boasted of an absolute sway, the secular power is declining in vigour and influence, and a correspondent relaxation in the strength and spirit of its religion is perceptible. The city of Mecca is represented in some recent accounts to be fast sinking into ruin. The annual decrease in the number of its pilgrims is peculiar, and the population once of 100,000, is now estimated at only 18,000 souls. The Mahometans in general, have relaxed in their zeal for proselytism; and the Bedoueens are said to be "as licentious in their religion as in their politics." In Persia, where Mahometanism is practised, its influence is less powerful over the mass of the population than in Turkey. In India it is in a declining state; its energies are impaired; its enthusiastic ambition nearly extinct; and its ceremonies gradually falling into disuse.

In this assemblage of facts I see the portentous demolition of the Arabian imposture decreed. The present history and fate of the Mahometan power, offer an exact counterpart of the hereinbefore recited professedly prophetic delineation. And therefore, while in the actual state of the world, there is not wanting subsisting evidence of the germinating fulfilment of prophecy, let us take heed unto that sure Word which shineth as a lamp in a dark place; and in our supplications for others, let us beseech the God of mercy, that those of our fellow-creatures who in life and death are blending an eternal truth with an imposing delusion, perpetually exclaiming, "There is one God, and Mahomet is his prophet," may learn the grace and spirit of the Gospel, and realize to their eternal salvation, that " There is one God and one Mediator between God and man, the man Christ Jesus."

RALPH.

PUBLIC MEETINGS IN LONDON.

APRIL—MAY.

GREAT Britain is pre-eminently distinguished for every thing which can dignify, adorn, and bless its Christian population. Science, art, commerce, and improvement are sanctified by Divine revelation, and its glorious and blessed light inculcates the importance, the necessity, and the holiness of civil and religious liberty. Under the venerable shade of the British constitution, whose deep and lasting foundations have been laid and cemented by the labours of patriots, the prayers of Christians, the fortitude of confessors, and the blood of martyrs, Institutions, whose benevolent agency embraces the whole human family have been formed and flourished—and their sacred and inspiring anniversaries have, for nearly half a century, added interest and loveliness to the delightful month of May.

Christian zeal at this lovely season of the year exhibits its most astonishing power: and every return of this sacred festival seems to surpass the previous anniversary, demonstrating that its beautiful fruits have arisen from the seed of the Spirit of God. A brief notice of the principal institutions, as the custom has been in previous years, shall now enrich the pages of the Christian's Penny Magazine; and while we are thus led to contemplate the active zeal —the increasing liberality—the deepening piety—and increasing charity of Christians of different denominations—every serious reader must be constrained to pray for as he anticipates the fulfilment of all the gracious predictions of the Holy Scriptures, and to desire more ardently that " the kingdoms of this world may soon become the kingdoms of our Lord and of his Christ."

SUNDAY SCHOOL SOCIETY.

The jubilee of this Society, being its fiftieth anniversary, was held April 27, in Exeter Hall. Thomas Wilson, Esq. in the absence of the Marquis of Cholmondeley, who was prevented by indisposition, took the chair.

The secretary having read a pleasing report of the past year, the meeting was addressed by Rev. J. Haselgrove, of St. Peter's, Manchester, Rev. N. M. Harry, of London, —— Gutteridge, Esq., one of the founders of the institution, W. Lloyd, Esq., Professor Hoppus of the London University, Rev. Mr. Thompson, Mr. Wilson, travelling agent of the Sunday-school Union, T. Thompson, Esq. treasurer of the Home Missionary Society, and Mr. Slattery.

Mr. Gutteridge gave an interesting statement of the origin and progress of this good institution.

LORD'S DAY SOCIETY.

The Society for Promoting the Better Observance of the Lord's Day, held its general meeting on Friday, April 29, in Exeter Hall. The Bishop of London in the chair.

The Rev. Mr. Sims read prayers; and after some observations from the right reverend chairman, that gentleman read an interesting report, from which we give the following: it stated that last year, of 3000 coaches, 1,633 were licensed to run on the Lord's day; and this year, of 2,950, 1,521 were licensed to run on Sunday, which would show that 8,294 journeys took place by stage coaches, exclusive of those made by cabriolets and coaches. The pestilence of newspapers was spreading considerably on the Lord's day; but it was grateful to have to state, that Sabbath Observance Societies were much on the increase. In France, great activity prevailed; and to the Wesleyan Methodists, and the Calvinist Methodists in Wales, the Society owed a debt of gratitude. They had circulated 113,250 of their own tracts, and 15,000 copies of the evidence given before the Sabbath committee. In the last year they had received 812*l*. 14*s*. 9½*d*., and expended 740*l*. 2*s*. 3½*d*., leaving a balance in hand of 72*l*. 12*s*. 6*d*.; but the Society was under engagements for 363*l*. The report recommended the appointment of a salaried agent to reside in London.

Sir O. Mosley, Bart, M.P., Rev. Dr. Dealtry, W. Roberts, Esq., Rev. G. Cubitt, Bishop of Chester, Rev. C. Benson, J. Hardy, Esq., M.P., Rev. Mr. Stewart, and Sir A. Agnew, Bart, M.P., severally addressed the meeting.

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

This useful institution held its annual meeting on Friday, April 29, in the large room, Freemason's Hall, Great Queen-street. Sir G. Chetwynd, Bart.

in the absence of the Earl of Carnarvon, took the chair on the occasion. The chairman, Lord Dudley Stuart, Rev. Dr. Styles, Rev. Mr. Hatch, G. Raymond, Esq., T. Bulty, Esq., J. G. Meymott, Esq., and M. Goldsmid, Esq., severally addressed the meeting; and a liberal subscription was made in aid of the objects of the institution.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this great Society was held in Exeter Hall, on Monday, May 2. Sir Oswald Mosley, Bart., M.P. in the chair. Prayer was offered by the Rev. R. Newton. The Rev. Dr. Bunting read an abstract of the report of proceedings during the past year, furnishing an encouraging view of the Society's missions in various parts of the world. The stations occupied were 173; the number of missionaries employed about 290, thirty of whom had been sent out since the last anniversary, and seven had returned to foreign labour after a temporary visit to this country. Of this number, about eighty were in the West Indian colonies. The total number of communicants was 54,226, being an increase during the past year of 5,922. This total did not include the recent increase in Jamaica, nor yet the number in society on the missions in Ireland. The return of children and adults in the mission schools was 43,692, being an increase of 5,727 during the year. The total receipts were about 65,000*l*., the expenditure exceeded the income by about 3000*l*.

Sir A. Agnew, Bart. M.P., J. Hardy, Esq. M.P., E. Baines, Esq., M.P., Col. Conolly, M.P., the Rev T. Waugh of Belfast, A. Johnston, Esq., M.P., Capt. Pakenham, the Rev. W. Shaw from Caffraria, the Rev. Dr. J. Pye Smith, the Rev. W. Thompson of St. Barnabas church, J. Heald, Esq. of Stockport, the Rev. R. Newton, J. Farmer, Esq., the Rev. T. Lessey, the Rev. E. Ryerson of Upper Canada, Mr. Wood of Manchester, Sir W. Ellis, Mr. Alderman Scarth, and the Rev. Mr. Wood, severally addressed the meeting, which was prolonged to about six hours.

Dr. Bunting announced the amount of collection at this meeting, which, including a cheque for 1000*l*. from —— Crowther, Esq., near Leeds, and a donation from J. Farmer, Esq. of 500*l*. amounted to 1,861*l*. 7*s*. 6*d*.

CHRISTIAN INSTRUCTION SOCIETY.

The London Christian Instruction Society held their *eleventh* annual meeting at Finsbury chapel, on Tuesday evening, May 3, J. Labouchere, Esq. in the chair. The Rev. J. Dyer having implored the Divine blessing, after some remarks from the pious chairman, the Rev. J. Blackburn read the report. This interesting document stated, that in connexion with the Society, there were 82 associations, with 1,862 gratuitous visitors, having under their care 46,938 families, and holding 115 prayer-meetings; being an increase of seven associations, 232 visitors, 5,759 families, and 24 prayer-meetings, during the last twelve months. Within the same period 766 copies of the Holy Scriptures had been circulated; 1,814 cases of temporal distress had been relieved, and 3,572 children had been obtained for Sabbath and day schools. The local prayer-meetings, preaching stations, and schools, had been increased from 91 to 115.

Mr. Pitman read the treasurer's accounts, from which it appeared that the balance due to the treasurer last year was 108*l*. 3*s*. 9*d*.: the income of the Society amounted to 1,061*l*. 17*s*. 9*d*.; the expenditure to 1,045*l*. 19*s*. 4*d*.; reducing the debt due to the treasurer to 92*l*. 5*s*. 4*d*.

Rev. A. Tidman of London, Rev. R. W. Hamilton of Leeds, Rev. Dr. Cox of Hackney, C. Lushington, Esq. M.P. Rev. J. Young, London, Rev. T. Smith of Sheffield, Rev. G. Clayton, and Mr. Pitman, severally addressed the meeting.

Rev. A. Tidman's statement and appeal on the necessity and utility of the Society, and Rev. J. Young's defence of open-air preaching, were most powerful and impressive.

SUNDAY SCHOOL UNION.

This most valuable institution held its *thirty-third* anniversary meeting, at Exeter Hall, on Thursday, May 5. At an early hour the great room was completely filled.

E. Baines, Esq. M.P., took the chair, when the business was commenced by singing and prayer. Earl Roden, who had sent to the meeting his cheque for 10*l*. apologizing for his inability to preside, entered the hall at an early stage of the proceedings.

Mr. W. F. Lloyd read the report, which detailed the important operations of the Society, especially in the West Indies. With regard to home proceedings, sixteen grants had been made, amounting to 295*l*. towards the erection of schools. The travelling agent during the year, had visited twenty societies and formed *seven* unions. The home grants during the year amounted to 72*l*. 3*s*. 8½*d*.; the colonial grants to 30*l*. 4*s*. 1*d*.; and the cash grants to 55*l*. A summary of the returns of the *four* London auxiliaries presented 551 schools, 7,866 teachers, 80,631 scholars; being an increase on the last year of 17 schools, 245 teachers, and 1,927 scholars. The benevolent fund account showed the income of the year to be 676*l*. 19*s*. 1*d*.; the expenditure 542*l*. 19*s*. 11½*d*.; leaving a balance in hand of 133*l*. 19*s*. 10½*d*. In these sums, the greatly increasing trade account of the Society was not included.

Earl Roden, Rev. A. Tidman, Rev. J. Leifchild, Rev. C. Stovel, Rev. Dr. Morison, Rev. W. Thompson of St. Barnabas church, Rev. J. P. Haswell, Rev. W. Beale, W. B. Gurney, Esq., and Mr. Lloyd, successively addressed the meeting. The spirit-stirring appeals of several of the speakers, particularly Earl Roden, Rev. Messrs. Tidman, Stovel, Leifchild, and Dr. Morison, produced a powerful effect upon the vast assembly, rendering this, perhaps, the most interesting of all the meetings of the Sunday-school Union.

BRITISH AND FOREIGN SAILOR'S SOCIETY.

This great and useful institution held its annual meeting at the City of London Tavern, on Thursday evening, May 5, Lord Mount Sandford, president, in the chair.

The Rev. J. Upton having offered prayer, his lordship called upon the secretary, Rev. T. Timpson, to read the report of the past year. This interesting document brought before the meeting the neglected condition of our merchant seamen, amounting, in the aggregate, including fishermen of all classes, to at least 250,000 souls. The chief scene of the Society's operations is the port of London, as upwards of 15,000 ships with 150,000 sailors visit it annually; of whom there is an average constantly residing in port of about 20,000 sailors with 2000 ships. Besides the services at the sailor's chapel, the Society carries on a series of meetings on board ships, in which sixteen religious services are held weekly; and thus the Gospel is carried to thousands afloat by *twelve* agents of the Society, four of whom are ordained ministers. Capt. Prym, the Thames missionary, visited 7000 ships in the port during the last year, conversing with the sailors and supplying them with religious tracts, preparing for meetings in the evenings on board. The Rev. J. Upton prosecutes a similar plan at Blackwall, and the East and West India docks. The Society has salaried agents in the ports of Sunderland, North Shields, South Shields, Scilly Isles, Dublin, Belfast, and the Exe; and grants have been made to Deal, Ramsgate, Yarmouth, Gorlestone, Clovelly, &c. Ship loan libraries have been furnished to forty-six vessels during the year; besides 864 volumes on loan to sailors. The Society has foreign agents at Memel, Berbice, Jamaica, Belize, New South Wales, Tahiti, and Navigator's Islands. It distributed during the year, about 150 Bibles, 4000 bound books, 12,000 pamphlets, and 100,000 tracts.

G. F. Angas, Esq. treasurer, read the cash account.

The expenditure of the year was	1,940	14	3½
The receipts were	1,924	15	1
Balance due to treasurer	15	19	2½

The meeting was addressed by Rev. W. Rooker of Tavistock, Rev. W. Blood of Carlow, Ireland, Rev. J. Clayton, Rev. R. Carr, of Sunderland, Lieut. Fabian, R.N. John Walsh, a Bethel sailor, Rev. G. Evans, Mr. Maddox, Rev. J. Williams, from the South Seas, his excellency Capt. Hindmarsh, R.N., governor of New South Australia, and G. F. Angas, Esq. The interesting meeting was closed by singing the Doxology.

Religious Tract Society.

This invaluable Society held its *thirty-seventh* annual meeting on Friday, May 6, in the large room of Exeter Hall, which was quite filled.

Marquis Cholmondeley sent an apology for his inability to attend the meeting, with a cheque for 10*l*., and the chair was taken by S. Hoare, Esq., the treasurer. Rev. R. W. Sibthorpe opened the business of the meeting by prayer, when, after some observations congratulating the Society on its prosperity and prospects, the report was read by Mr. Jones, one of the secretaries.

Truly gigantic are the operations of this efficient institution; and the details of the report were most encouraging in relation to every part of the world except Madagascar and China. In reference to domestic proceedings, it was stated that 193 new publications had been issued within the year. The number of publications circulated by the Society in the past year amounted to 15,914,143; and the total circulation of the Society, in more than eighty languages, had been about 235 millions. Several new auxiliaries were reported; and the total receipts of the Society by sales, subscriptions, and donations, had been 63,034*l*. 13*s*. 8*d*.; being an increase over the past year of 6,708*l*. 6*s*. 10*d*.

Rev. Mr. Grimshaw of Burton, Northamptonshire, Rev. Dr. Burder, Hon. and Rev. W. B. Noel, Rev. H. Townly, Rev. H. Stowell, Rev. W. Jackson, representative of the American Tract Society, Rev. J. Cumming, Rev. Dr. Cox, Rev. R. W. Sibthorpe, and Rev. F. Cunningham, successively addressed the meeting with much effect, evidently producing a salutary impression on the minds of all assembled.

So numerous was the attendance on this occasion, that it was soon found necessary to open the lower hall, which was also soon filled. George Stokes, Esq. was called to the chair, when this assembly was addressed by Rev. J. Haselgrove, Rev. P. Roe, Rev. Mr. Wild, Rev. A. S. Thelwall, Rev. J. Clayton, Rev. Dr. Morison, Rev. J. Williams, and Mr. W. F. Lloyd.

REVIEW.

The Holy Bible, according to the authorized Version, containing the Old and New Testaments: with Original Notes and Pictorial Illustrations. Part I. imperial 8vo. sewed, pp. 96. London: C. Knight, Ludgate-street.

"Pictorial illustrations" of the Scriptures abounded in Coverdale's first printed English Bible. Similar means were adopted by the publishers of other early editions and translations of the Bible, both in England and on the Continent of Europe. Many will doubtless think this kind of ornament unnecessary to promote the spiritual edification of readers, who are chiefly intent on their growth in grace and the knowledge of our Lord and Saviour Jesus Christ; but even those of the most elevated piety may gain much for their advancement in holiness from such a work as this Pictorial Bible.

We know not the responsible editor of this work; but it appears to have been done so far with great judgment, and no small share of information on the part of the "several persons by whom the notes are written." While it avoids doctrinal discussion, and limits its design simply to illustration, it cannot fail to be highly acceptable to the families of all denominations of Christians.

The engravings are very numerous in this first part, and generally executed with great ability, and well adapted to illustrate the manners and customs of the ancient nations, especially of the Hebrews.

Short Sermons to Children. By the Rev. Alexander Fletcher, *Minister of Finsbury Chapel, Moorgate.* Third Edition, cloth, 18mo. pp. viii.—139. London: Ward and Co.

"Presenting divine truths in a dress adapted to the tender capacities and volatile minds of children," is, we agree with Mr. Fletcher, "a most difficult matter to accomplish." But for "this lovely description of philanthropy," the author of these sermons possesses very peculiar talents. We recollect hearing him preach to about 5000 Sunday scholars, one Christmas day, some years ago, and the volatile minds of all appeared engaged, and their attention secured for the greater part of an hour, and so far interested in the discourse as to undergo at its close a lengthened examination on what they had been hearing, hundreds of them giving intelligent and appropriate answers to the various questions proposed on each part of the sermon.

The sixteen sermons in this little volume are worthy of the reputation of Mr. Fletcher as a preacher to Sunday-school children; and we sincerely hope, as we confidently believe, that this choice little work will be possessed generally by pious parents, and in every Sunday-school in Great Britain.

THE GRAVE.

A POEM.

"O Grave where is thy Victory?"

There is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep.
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than summer evening's latest sigh
That shuts the rose.

I long to lay this painful head,
And aching heart, beneath the soil;
To slumber in that dreamless bed
From all my toil.

For misery stole me at my birth
And cast me helpless on the wild,
I perish! O my mother earth!
Take home thy child.

On thy dear lap these limbs reclined,
Shall gently moulder into thee;
Nor leave one wretched trace behind,
Resembling me.

Hark! a strange sound affrights mine ear,
My pulse, my brain runs wild; I rave;
Ah! who art thou whose voice I hear?
"I am the grave."

The grave that never spake before,
Hath found at length, a tongue to chide,
O listen! I will speak no more,
Be silent pride.

"Art thou a wretch of hope forlorn?
"The victim of consuming care?
"Is thy distracted conscience torn
"By mad despair?

"Do foul misdeeds of former times
"Wring with remorse thy guilty breast?
"And ghosts of unforgiven crimes
"Murder thy rest?

"Lash'd by the furies of the mind,
"From wrath and vengeance would'st thou flee?
"Ah! think not, hope not, fool to find
"A friend in me.

"By all the terrors of the tomb
"Beyond the power of tongue to tell;
"By the dread secrets of my womb,
"By death and hell;

"I charge thee live, repent and pray,
"To Christ thine infamy deplore,
"There yet is mercy, go thy way
"And sin no more.

"Art thou a *mourner?* hast thou known
"The joy of innocent delights?
"Endearing days for ever flown,
"And tranquil nights.

"O live, and deeply cherish still
"The sweet remembrance of the past,
"Rely on heaven's unchanging will
"For peace at last.

"Art thou a *wanderer?* hast thou seen
"O'erwhelming tempests drown thy bark?
"A shipwreck'd sufferer hast thou been
"Misfortune's mark?

"Though long of winds and waves the sport
"Condemned in wretchedness to roam,
"Live, thou shalt reach a sheltering port
"A quiet home.

"To *friendship* didst thou trust thy fame?
"And was thy friend a deadly foe;
"Who stole into thy breast, to aim
"A surer blow?

"Live, and repine not o'er his loss,
"A loss unworthy to be told,
"Thou hast mistaken sordid dross
"For friendship's gold.

"Go seek that treasure seldom found,
"Of power the fiercest griefs to calm,
"And soothe the bosom's deepest wound.
"With heavenly balm.

"In *woman* hast thou placed thy bliss?
"And did the fair one faithless prove?
"Hath she betrayed thee with a kiss,
"And sold thy love?

"Live, 'twas a false bewildering fire;
"Too often love's insidious dart
"Thrills the fond soul with sweet desire,
"But kills the heart.

"A nobler flame shall warm thy breast,
"A brighter maiden's virtuous charms,
"Blest shalt thou be, supremely blest
"In beauty's arms.

"Whate'er thy lot, whoe'er thou be,
"Confess thy folly, kiss the rod;
"And in thy chastening sorrows see
"The hand of God.

"A bruised reed he will not break,
"Afflictions all his children feel;
"He wounds them for his mercy's sake,
"He wounds to heal.

"Humbled beneath his mighty hand,
"Prostrate his Providence adore:
"'Tis done! arise! he bids thee stand
"To fall no more."

Now traveller, in the vale of tears
To realms of everlasting light,
Through time's dark wilderness of years
Pursue thy flight.

There *is* a calm for those who weep,
A *rest* for weary pilgrims found,
And while the mouldering ashes sleep
Low in the ground,

The soul of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine
A Star of Day.

REJOICE IN THE LORD ALWAY.

PHILIPPIANS IV. 4.

Rejoice ye ransom'd mortals,
Rejoice that Jesus died!
For you he ope'd heaven's portals;
The law he satisfied!

Extol his love so glorious,
Publish abroad his fame;
His deeds so meritorious,
Laud, laud, the Saviour's name!

Our souls emancipated,
His blood our pardon bought!
Now sons and heirs created,
Delightful cheering thought!

Rejoice, rejoice, in Jesus,
"Salvation" be your song;
Emanuel ne'er will leave us,
In Christ the Lord be strong!

W. R. S.

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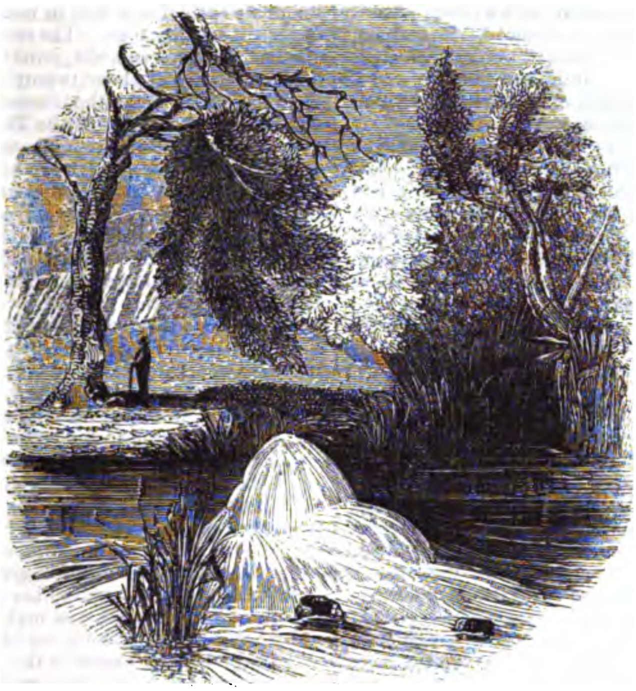


The Thames at its Source.

NOTICES OF THE RIVER THAMES.

Great Britain is distinguished by the bounties of Divine Providence, in many respects far more than any other country upon earth. Several counties in this grand division of the earth possess some superior advantages; but the temperature of its climate —the richness of its soil—the abundance of its timber,—the prodigious wealth of its mines—the extent of its sea-coasts—and the comparative magnitude of its rivers—unite to render it the most highly favoured country in Europe. And these natural advantages, crowned with the blessings of civil and religious liberty in a large degree, through the knowlege of the Holy Scriptures, render Great Britain the most favoured country upon earth.

Among the numerous rivers with which the British isles are intersected and watered, the chief is the majestic Thames. Rising near the very heart of the country, and rolling its silvery streams through several counties, after a course of upwards of 200 miles, it enters a part of the British channel most convenient for trading with the mightiest countries of Europe, and even with Africa and America.

Those who have never beheld the wonderful scenes presented by the "forest of shipping" in the port of London, amounting to upwards of 2000 sail of vessels, besides upwards of 5000 barges, lighters, and wherries, can form but an imperfect idea of the vast amount of wealth borne upon the bosom of this river; and those who are unacquainted with the extent of trade carried on by means of the shipping, docks, and wharfs, can have but an inadequate impression of the importance of the Thames.

"It has been computed, that the total amount of property shipped and unshipped in the port of London in one year, amounts to nearly 70,000,000*l.*; and there are employed in the exports and imports, about 4000 ships; and not less than 15000 cargoes annually enter the port. On an average there are 2000 ships in the river and docks, together with 3000 barges and other small craft, employed in lading and unlading them. There are also about 2300 wherries and small boats for passengers. In navigating the wherries and craft 8000 watermen gain a livelihood; and 4000 labourers are employed in assisting in the lading and unlading the ships, besides the crews of the vessels; and 1200 revenue officers are constantly doing duty in the port of London."

The mercantile importance, therefore, of this noble stream is far greater than that of any other river in the world: its merchantmen visit the most distant parts of the globe; and the productions of every soil, and of every clime, are wafted upon its bosom, to answer the extraordinary demands of British commerce. The frozen shores of the Baltic and North America, the sultry regions of both the East and West Indies, and the arid coasts of Africa, have alike resounded with its name; and there is not a single country, perhaps, but what has been visited by its sails.

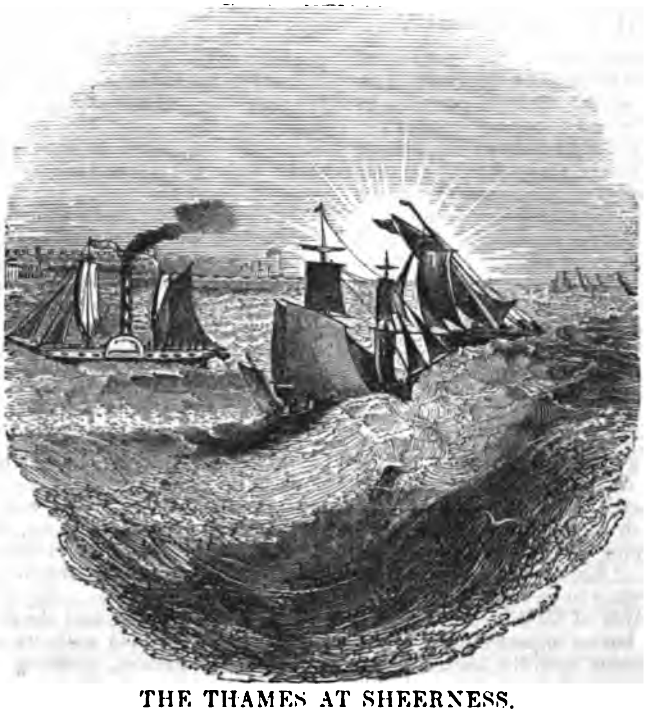
Gloucestershire is famous for containing the source of the river Thames, which takes its rise from a copious spring, called *Thames Head*, two miles S.W. of Cirencester. About a mile below its source is its first corn-mill called *Kemble Mill*. Here it may properly be said to form a constant current, which though not more than nine feet wide in summer, yet in winter becomes such a torrent as to overflow the meadows for many miles round; passing Somerford, Cricklade, Kemsford, Inglesham, and Lechlade, it widens considerably and receives the Lech, the Coln, the Church, and the Isis, and it becomes navigable for vessels of ninety tons burthen, about 138 miles from London.

At Ensham, in its course to Oxford, is the first stone bridge over the Thames: at Oxford it is joined by the Charwell, and proceeding to Abingdon and Dorchester it receives the Tame, continuing its course by Wallingford, Reading, Henley, Marlow, Maidenhead, Windsor, Eton, Egham, Staines, Laleham, Chertsey, Weybridge, Shepperton, Walton, Sunbury, Moulsey, Hampton, Ditton, Kingston, Teddington, Twickenham, Richmond, Isleworth, Brentford, Kew, Mortlake, Barnes, Chiswick, Hammersmith, Putney, Fulham, Wandsworth, Battersea, Chelsea, and Lambeth. Then on the north bank of the river are the cities of Westminster and London, and on the opposite side the borough of Southwark, forming together the vast metropolis of Great Britain, extending to Limehouse on the north, and to Deptford on the south. The tide flows about *twenty* miles above London, and above 120 from the extreme coast of Kent; hence the Thames at Deptford, at high water, is capable of admitting the largest ships of war. From Deptford the Thames proceeds to Greenwich, Woolwich, Erith, Greenhithe, Gray's Thurrock, Gravesend, Sheerness, and Leigh into the ocean; but receiving in its course several considerable streams, especially the Lea, the Roding, the Darent, and the noble Medway.

Trade has been greatly facilitated on the Thames, by means of a canal uniting that with the river Severn. A canal was made, by virtue of an act of parliament in 1730, from the Severn to Wall Bridge, near Stroud. A new canal now ascends by Stroud, through the vale of Chalford, to the height of 343 feet, by means of twenty-eight locks, and thence to the entrance of a tunnel near Sapperton, a distance of nearly eight miles. The canal is forty-two feet in width at top, and thirty at the bottom. The tunnel, which is dug under ground two miles and three furlongs is nearly fifteen feet in width, and can navigate barges of seventy tons. The canal descending hence 134 feet, by fourteen locks, joins the Thames at Lechdale, a distance of above twenty miles. The distance is thirty miles from the Severn at Froomlade to Inglesham where it joins the Thames.

Sir John Denham's poem of "Cowper's Hill," contains, in a few lines, the best description of this renowned river; though the trade and commercial importance of the Thames have increased, probably *tenfold*, since the death of Sir John in 1688. Most of the magnificent bridges, and all the prodigious docks at London have been built since that period, beside the invention of steam-vessels, about 200 of which are constantly skimming over the bosom of the Thames, and by its amazing facilities of transit, bringing the inhabitants of London within a day's sail of several parts of France.

"Thames, the most loved of all the ocean's sons
By his old sire, to his embraces runs;
Hasting to pay his tribute to the sea,
Like mortal life to meet eternity.
Nor are his blessings to his banks confined,
But free and common as the sea or wind;
Where he, to boast or to disperse his stores,
Full of the tribute of his grateful shores,
Visits the world, and in his flying towers
Brings home to us, and makes both Indies ours;
So that to us no thing, no place is strange,
While his fair bosom is the world's exchange.
O could I flow like thee, and make thy stream
My great example, as it is my theme!
Though deep, yet clear; though gentle, yet not dull;
Strong without rage, without o'erflowing full."



THE THAMES AT SHEERNESS.

"WHAT HAVE I TO DO WITH SAILORS?"

John. Father, I want you to tell me all about sailors.

Father. My dear little boy, I cannot do that; they are such a numerous body: there are more than 30,000 seamen belonging to the king's ships, above 50,000 who are fishermen of different classes around our coasts, and nearly 200,000 sailors in the merchant-service of Great Britain, trading with their vessels for our benefit to all countries on the globe. Besides, their constant dangers on the ocean, and their frequent shipwrecks at sea, supply so many subjects of consideration, that I am not able to inform you every thing about any one department of the affairs of sailors.

John. But I am sure, father, that you know a great deal about sailors; and I want you to tell me as much as you know about them.

Father. All that I know I will gladly tell you: but what led you to make that request?

John. Because, father, you are a friend to the British and Foreign Sailors' Society; and Orlando, who went from our school to sea, returned from his first voyage a few days ago, and he says that his ship has brought home *six hundred tons of tea*, besides a great deal of silk, from China.

Father. Is that all that led you to inquire about sailors?

John. No, father; I often think of the old sailors that I have seen at Greenwich Hospital; and I want to know all about them.

Father. Orlando may be quite correct as to the cargo of tea in his ship; for some of our large Chinese ships bring home double that quantity of tea at a time. As to Greenwich Hospital, that great asylum receives at one time *two thousand seven hundred and ten* disabled seamen of the royal navy; and while it is one of the grandest buildings in the world, that magnificent refuge for old sailors is one of the noblest charities of England.

John. Those old seamen ought to be very happy, being so well supported in Greenwich Hospital.

Father. They are very comfortably provided for, and some of them are truly happy, because they are sincere Christians.

John. I should think, father, that every body would love sailors, because it is said they are always either working for us, or guarding us, at sea.

Father. However deserving of their country sailors may be, many who live far from the sea think very little about them or their services. Many look upon them only as a worthless class of men, scarcely deserving notice; and a rich young lady once, on my requesting her to take a collecting card of the British and Foreign Sailors' Society, refused, asking, "*What have I to do with* SAILORS?"

Miriam. Many ladies, I am sure, father, are friends of sailors, and of the British and Foreign Sailors' Society; and I would hope that the young lady to whom you refer did not intend any unkindness towards sailors; for I should be grieved to hear of any one, much more of a lady, using such language respecting that very useful class of men.

Father. That lady is a very kind-hearted young person, and I am willing to believe that her expression arose from inconsiderateness, and perhaps ignorance of the great obligations under which we are laid to sailors for their various services to the whole country. Many, however, are equally ignorant with that young lady, whom I cannot but love notwithstanding.

Miriam. I hope, father, you will never again hear such a question proposed by another young lady about seamen; and that all who knew the labours of the British and Foreign Sailors' Society to benefit seamen, will aid it in seeking to make them Christians.

Father. For my own part, I have felt a great regard for sailors ever since I was a little boy, living a hundred miles from the sea, when *forty years* ago I used to hear my father say, that sailors, by our *wooden walls*, were the defenders of England against the French.

John. "*Wooden walls*," father! how could they keep the French out of England.

Father. My dear boy, by *wooden walls*, my father meant the great ships of war, in which all those have served who are now the pensioners in Greenwich Hospital.

John. Those very great ships may indeed be called the *wooden walls* of England; for I remember seeing many of them when I went with you on an excursion to Sheerness.

Father. And I suppose you remember seeing the "*Lord Howe*," a very large vessel carrying 120 cannons.

John. O yes! I do father: you told me how many men are required for that great ship.

Father. The "*Lord Howe*" would require nearly 1000 men; and when you think on their number, their supply of provisions for six months, the amazing quantity of powder, balls, and various stores of timber, iron, canvas, rope, and other materials, besides the conveniences for carpenters, smiths, and other workmen, you may well be astonished at their magnitude.

Miriam. I also remember that great ship, father; and I have been wondering whether it is as large as Noah's ark.

Father. Your wonder then may cease: for Noah's ark was many times larger than the Lord Howe. Read this paragraph relating to the "first ship," from the "Sailor's Pocket Companion."

Miriam. "Noah's Ark was the first ship of which we have any account; and that 'preacher of righteousness,' and his sons, with their several wives, were the first sailors. The dimensions of the ark, as given by Moses, were 300 cubits in length, 50 cubits in breadth, and 30 cubits in height. Some learned men, who take the lowest computation, reckon the cubit at about 18 inches, by which the ark was 450 feet long, 75 feet wide, and 45 feet high; or nearly as long as St. Paul's Cathedral in London, and about half the size of that immense building. By this measurement, Dr. Hales shows that it would be of 42,413 tons burthen; and as a first rate man-of-war is about 2300 burthens, it would be as much as *eighteen* of the largest ships now in use; and might carry 20,000 men, with provisions for six months, besides the weight of 1800 cannons, and all requisite military stores."

John. Why, father, I never thought so much about the size of Noah's Ark before; nor did I ever think of Noah being the first sailor!

Father. Very likely, my dear boy; many besides you are very careless readers of the Bible.

Miriam. But, father, I thought the cubit was a Hebrew measure of about twenty-two inches.

Father. You thought correctly; of which you will learn from the next paragraph in the "Sailors' Companion."

Miriam. "But the Hebrew cubit is generally allowed to have been equal to nearly 22 inches, which would show the length of the ark about 550 English feet, its breadth 91 feet, and its height 55 feet. Upon this scale, Dr. Arbuthnot has computed the ark to have been 81,062 tons, burthen;

and as the largest East India merchant ships are reckoned at about 1300 tons burthen, the ark of Noah must have had capacity equal to more than *sixty* of those surprising vessels."

John. Noah's ark, father, must have been a great deal larger than I ever thought; for I could not think how he could find room for so many creatures as he took with him into the ark for safety.

Father. Many grown up readers of the Bible are thoughtless, as well as you; and this is criminal: but though you are only a little boy, you should be thoughtful, inquisitive, and prayerful, in reading the Word of God. As to how Noah "could find room for all the creatures," read the other marked passage in the "Sailors' Pocket Companion."

John. "Bishop Wilkins computes all the carnivorous animals equivalent, as to the bulk of their bodies, and their requirement for food, to 27 wolves, and all the rest to 280 oxen. For the former he allows 1825 sheep; and for the latter, 109,300 cubits of hay; all of which might be contained in two of the stories, and much room to spare. As to the third story, no one can doubt that it would be sufficient for the fowls, with Noah and his family. Besides the places requisite for the beasts and birds, and their provisions, there was room, therefore, sufficient for Noah's utensils, instruments of husbandry, and seeds for the ground after the deluge; for which purposes he might spare room in the third story for thirty-six cabins; besides a kitchen, a hall, four chambers, and a space of forty-eight cubits in length for the convenience of exercise in walking."

Miriam. I feel quite astonished, father, at this description of Noah's ark, that first ship; and I should very much like to see the apartments and accommodations of one of our great ships of war.

Father. I once had the gratification of seeing at Portsmouth, the "VICTORY," a very large ship of 110 guns, on board of which admiral lord Nelson was killed; and I was quite astonished at its vast apartments, conveniences, and stores, for about 850 sailors.

John. I wish I had been with you to see it, father; but how many ships, do you think there are belonging to England?

Father. There were registered vessels belonging to the British empire, on the 31st of December, 1833, no less than 24,385, and their burthen was 2,634,577 tons.

Miriam. I could not have thought there were so many ships, father; they must require a great number of sailors: how many do you suppose?

Father. Great Britain, you know, my dear Miriam, is the greatest commercial country in the world; and being so favoured by Divine Providence, you need not wonder at our immensity of shipping, exceeding, perhaps, the whole of all other nations in the world. Those registered vessels had no less belonging to them than 164,000 sailors.

Miriam. Are the ships and sailors belonging to the king included in the numbers which you have given?

Father. No, my dear; those numbers relate only to merchant vessels. The royal navy, at the same period, contained

	14	vessels carrying each	120 cannons
	5	. . . .	110
	3	. . . .	108
	12	. . . .	84
	9	. . . .	78
	62	. . . .	62
	7	. . . .	52
	15	. . . .	50
	62	. . . .	46
	20	. . . .	42
	365	. . . . . from	36 to 2 cannons.
Total	574		

In which number were included 20 government steam-vessels. Many of those vessels of war are not in actual service; but there are at this time employed about 30,000 seamen in the royal navy.

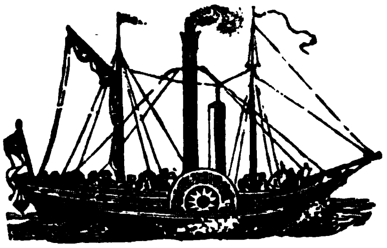
Miriam. I am quite astonished, father, at the greatness of the royal navy; and *now* I do not wonder at our ships being called the "WOODEN WALLS OF ENGLAND!"

John. But, father, how many steam-vessels are there belonging to our country?

Father. My dear boy there are new ones constantly being built; so that I cannot tell the number exactly; but in 1829, there were 342, whose burthen was 31,356 tons: England had 241, Scotland 75, and 26 belonged to Ireland.

John. I shall never forget, father, going with you and Miriam to Ramsgate in a steam-ship, and seeing the wide and wonderful sea. I think a steam-ship a very beautiful and a very ingenious thing: but many that live in the country have never seen such a vessel, or any other large ship.

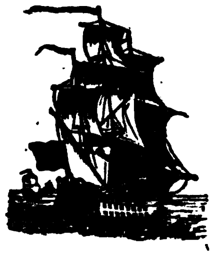
Father. A steam-ship certainly affords a striking illustration of human ingenuity; and it is surprising to think of one of them carrying 1000 passengers at sea, for a day together without stopping, as swiftly as a horse can gallop. You may keep this little engraving of a steam-vessel to carry to your cousins in the country.



Miriam. But steam-ships, I believe, father, cannot be used for long voyages, as to America or China.

Father. No, my dear, they cannot be built so conveniently for traversing the wide ocean; nor can a sufficiency of necessary fuel be carried for very long voyages: though captain Johnson, a few years ago, sailed from London to India in a steam-ship; and it is hoped, that with some recent improvements, steam-vessels may cross the Atlantic ocean to America.

Miriam. I think, father, nothing can be more admirable than a fine large sailing-vessel: it seems so well formed for its intended use, in visiting the most distant regions of the world. A large merchant ship must be regarded by every one who knows its design and use, as very beautiful, and indeed truly wonderful.



John. But, father, you said that many of the ships are wrecked, and many of the sailors drowned!

Father. I did, John; and you will probably wonder when I tell you the number of shipwrecks, and the lamentable losses of life by those calamities.

John. I wish you would then tell me all about the shipwrecks, father.

Father. My dear boy, that is impossible: but something relating to them, I can inform you. I remember being greatly surprised by hearing a captain of the royal navy declare, at a public meeting, that about 450 ships are wrecked every year on the coast of Great Britain; but I have since learned that from Lloyd's shipping lists, it has been ascertained, that from the year 1793 to 1829, the average number of vessels wrecked was 557 annually: in 1829 there were upwards of 800 wrecked; and it is believed they have rather increased since that period.

Miriam. Well, father, I am quite astonished at hearing of such a number of shipwrecks: but I hope there is not a great proportion of the sailors drowned in those shipwrecks.

Father. The proportion of shipwrecked sailors who are drowned, perhaps cannot be accurately ascertained: some have estimated it at *one in ten*, and others at *one in twenty:* in some cases none are lost; but in others not one sailor escapes a watery grave. Supposing 800 shipwrecks in a year, and every vessel to contain ten men, *one* of *ten* lost would make 800 seamen drowned every year: but supposing *one* in *twenty* lost, then the number drowned in shipwrecks would be 400 sailors in a year. Probably it would be nearest to correctness to reckon 600 sailors drowned every year! However, at Sunderland, a few years ago, when the cholera prevailed, it was calculated that of every *twenty-seven* sailors of that port, only *sixteen* died by disease and old age, and the other *eleven* died by drowning at sea!

John. I wish you would tell me about some of the shipwrecks, father.

Father. My dear boy, some of them are almost too affecting to describe. Several shipwrecks of a very melancholy character have been recorded within the last two years. The report made to Lord Aylmer, by the chief superintendent of the emigrant department of Quebec, gives a list of seventeen ships lost in 1834, and 731 persons! Among these the brig *James*, from Limerick, lost 250 persons: the bark, *Astrea*, lost all, 271 persons; and a brig from the west of England with 180 passengers, lost 173. The *George the Third*, a convict ship, had on board 308 persons; sixteen died at sea, 160 were saved, 132 were drowned, April 1835. Another convict ship, the *Neva*, had on board 241 persons, and 226 of them were lost; all, except six prisoners and nine of the crew! I cannot multiply instances: but on referring to the Nautical Magazine for May, I find a list of seventy-seven wrecks, of which the sailors of fifteen ships were all, or nearly all lost: the crews of two others were all lost but *one* of each ship, and of another only *two* were saved! May is not the month to record the greatest number of shipwrecks. I give this month because it refers to the present time.

John. I suppose, father, the sufferings of the sailors when they are wrecked must be very great.

Father. They are, John: in most cases the sufferings of survivors exceed the power of description. You may well imagine their agonizing anxiety in the prospect of danger—their excessive fatigues in watching and working to escape a watery grave—their pains through cold, hunger, stormy-rains, and mountain-waves by which many are swept into the raging ocean—and while endeavouring to reach the distant land in crowded boats, toiling without food and sleep, perhaps days and nights, many dying from exhaustion and some raving mad though fever and drinking sea water. But no language can fully represent the sufferings of sailors in shipwrecks.

Miriam. But, father, can no method be devised, for the security of sailors at sea against shipwrecks.

Father. Human power and skill are insufficient to contrive any effectual means of security to sailors upon the mighty ocean. Sometimes, however, much blame attaches to the owner or inspectors of ships, in sending or allowing vessels which are not in a state of good repair, but unfit for sea; and in other cases shipwrecks are occasioned through negligence or the unskilfulness of captains, officers, or seamen: but in many instances, all human power is utterly in vain, and these calamities must be resolved into the righteous and sovereign will of Almighty God.

Miriam. I should think, father, that many things might be done round the coasts, if not to prevent shipwrecks, yet to give assistance to ships that are in danger and distress.

Father. My dear Miriam, there are seamen on many parts of our coasts, whose business is to look for and relieve ships in distress; and there is a valuable society in London, called the "Royal National Institution for the preservation of life from shipwreck."

Miriam. I should be glad to hear some account of the useful labours and successes of the shipwreck society.

Father. That necessary institution was established *twelve* years since, in 1824; it has been the means of much good; though its operations may be denominated *humane* rather than *religious*—regarding the *temporal* rather than the spiritual welfare of sailors. Perhaps the best representation of this institution in a few words may be found in the closing paragraph of its last report; read it, John:—

John. "The result of the operations of the committee may be thus concisely stated:—

"They have voted fifty 'gold medallions,' and 200 'silver medals' of the Institution, as *honorary distinctions of merit;* and have paid more than 4000*l.* as *pecuniary rewards* to upwards of 3400 persons, who have been instrumental in saving the lives of above 3500 shipwrecked mariners, and have also expended a sum of 3800*l.* for *life-boats and other approved apparatus*, which they have placed on various parts of the coast of the United Kingdom."

John. That must be a good and useful institution, indeed, father; but what is a "life-boat"?

Father. The life-boat is a recent invention by Mr. Wouldhase; and the first having ever been built in 1789, at South Shields, by Mr. Greathead. This boat will not sink, it having a sufficient quantity of cork attached to it to secure its buoyancy when filled with water; and it is said to be incapable of being overset, by the peculiarity of its construction. Mr. Greathead was richly rewarded for this useful invention.

John. But do life-boats never overset, father?

Father. It is a very rare case for a life-boat to be overset, even in the worst of weather: but such a dreadful event occurred in the gales of last winter. Lloyd's shipping lists of February 19, 1836, contain the following lamentable record. "Scarbro', February, 17. Last night it blew tremendously from W.S.W. to W.N.W. The Janet and Agnes, Clerk, from London to Alloa, was totally wrecked near this port this morning. Crew saved. The life-boat, in attempting to reach the vessel, upset, and *ten* out of *fourteen* of the crew were drowned."

John. That was indeed, father, a truly dreadful case: but have I not heard you say, that sailors who go to sea to catch whales are exposed to many dangers, and that many of them are drowned?

Father. Probably you have; for whale fishing is a very dangerous occupation. Last winter, *eleven* whale ships were detained by the ice in Davies'

Straits, having on board about 600 men and boys; and though nine of the ships with the crews of the other two got away from that dreadful state of confinement, about half of the sailors died through hunger, cold, and disease. Some of the whalers who go to fish in the South Seas suffer greatly in their occupation. Read these extracts which I made from the journal of an American chaplain to sailors in that part of the world.

John. "Honolalo, Sandwich Island, May 14, 1834. William Osborne, aged twenty-two, seaman, ship Daniel Webster, Sag Harbour: back bone broken by a whale. Died a few weeks after landing at this place. July, John Miller, of Boston, boat steerer, ship Corsica, of London, while cutting in a whale he was seized in the thigh by a shark, and died three days afterwards. Rufus Trip, of Tiverton, R. T. third officer Corinthian, of Bristol, killed by a whale."

Father. You learn from those short extracts a little concerning the dangers of sailors in whale-fishing.

John. I should like to know all about *how* the whales kill the sailors, father.

Father. As I have not been a whale fisher, I cannot fully gratify your boyish inquisitiveness, John: but, I learn that sometimes a whale will dash a boat to pieces with a stroke of it enormous tail; and at other times toss it out of the water, with the *six* or *eight* sailors who may be in it; so that in either case the seamen seldom all escape with life, and oftentimes several are killed. I cannot state the various occasions of death in this dangerous employment, but refer you to books which describe the business of whale fishing.

Miriam. But how do you account for it, father, that sailors, so exposed to danger, are regardless of religion?

Father. Irreligion among sailors may be accounted for on the general principle of the natural depravity of mankind. But those who go to sea are not generally such as have had religious advantages: those who aspire to this arduous service are the sons of fishermen and seamen, bred up on the coast in sight of the roaring ocean—many orphan boys, who are destitute of friends, outcasts of society, or youths of the most daring spirits, who are less than others satisfied with the quiet comfort of home, and less inclined to yield to domestic restraints; many of whom are sent to sea in the hope of their being reclaimed from vicious habits.

Miriam. But are not sailors likely to be made thoughtful and religious by their dangers at sea?

Father. Divine inspiration says, "Those that go down to the sea in ships, that do business in great waters; these see the works of the LORD, and his wonders in the deep." Psalm cvii. 23, 24. But sailors, being separated almost wholly from Christian ordinances, have little of the gospel to call their attention to the subject of religion. And when they have returned from long voyages, having much money to receive as wages, and few of them mothers, sisters, or wives, to welcome them at comfortable homes, they are obliged to lodge at boarding houses, kept mostly by persons of bad character, and therefore they are enticed to drunkenness and other practices of wickedness, while they are robbed of their hard-earned money and plunged into deep distress and misery.

Miriam. Sailors being so exposed to constant dangers and death, should be, I think, above every other class of men, religious.

Father. My dear Miriam, considering their exposedness to dangers and death, seamen *ought* certainly to be religious, that they might be habitually prepared to enter the kingdom of heaven. Sailors are, however, in general, among the most thoughtless on the subject of religion; and the temptations by which they are surrounded, when on shore, lead them into practices which rather strengthen their habits of ungodliness.

Miriam. How very shameful and wicked it must be to impose upon sailors: I cannot but pity them, especially those that have no parents or relations in sea-ports to receive them; they must indeed be in danger of bad company.

Father. That old sailor, E——, the Greenwich pensioner, whom you have seen come to our house, told me, that in a few years, during the war, he spent more than 1000*l.* prize money besides his wages: but he could not tell how his money was squandered, losing it in bad company on shore.

Miriam. But do you think, father, that sailors are imposed upon now?

Father. Sailors are still imposed upon, though since the peace of Europe, they have had but little prize money: but their condition is truly deplorable in large sea-ports, especially in the ports of Bristol, Liverpool, and London. Read that paragraph, John, from Mr. Moore's "Evidence before the committee of the House of Commons, on drunkenness," only two years ago, in 1834:—

John. "*Mr. Moore.*—For more than three years I was connected with a society established for the improvement both of the morals and the temporal condition of sailors, and in that capacity I had an opportunity of seeing not only a great deal of sailors, but also of their places of resort, at the east end of London. I have visited for that purpose, most of the public houses in that part of the metropolis, and I suppose there are not less than twenty of those houses, where, at the back of the gin-shops, there are what are called 'long rooms;' those long rooms will contain from 100 to 300 persons; and every evening almost, all those rooms are full of sailors and girls of the town, and a class of men, principally Jews, called *Crimps*: and it is really awful and distressing to see the demoralization, not only of the sailors, but of the other individuals who frequent those disgraceful places. Some of these houses, I am sorry to say, are kept open at all hours during the night. I have been into those 'long rooms' at ten and eleven o'clock at night; and the whole company, perhaps 200 or 300 persons, have been drinking and dancing, till the poor fellows are in a most dreadful state. It is a very common practice for the girls to get various articles, such as laudanum and other drugs, put into the liquor of the sailors, who thus become completely intoxicated: they are then easily prevailed upon to accompany them to their lodgings; and they soon sink into a state of total stupefaction: they are then robbed of every penny they possess, and very often of their new clothes; and, when they awake, an old jacket and an old pair of trowsers are all the articles left to them. I have known instances of men being thus robbed of 30*l.*, 40*l.*, or 50*l.* on those occasions."

Miriam. How truly shocking, father, is the condition of sailors, who are without friends, in the port of London. Surely the good Christians in London do not know of all this wickedness and misery; and I hope sailors are better off in other sea-ports.

Father. It is happy for sailors, that their condition is not quite so bad in the less frequented ports around our coast: but in most places the same evils exist, though on a smaller scale.

Miriam. What then is the character of our sailors in foreign ports?

Father. There are many most honourable exceptions, not only among the officers, but among seamen; but generally speaking, the unholy habits of sailors have greatly disgraced the British name in foreign ports; and in many instances, their corrupt habits have had a most pernicious influence on the labours of our missionaries.

Miriam. I should think, father, that publishing some examples of the wickedness of sailors in foreign ports, would lead many Christians to endeavour to improve the characters of our seamen.

Father. My dear Miriam, it would be difficult, and indeed improper, to describe the worst of the evil practices of sailors among the heathen nations, by which the servants of Christ have been injured: but it would be easy to give a volume of such examples, testified by the missionaries of different societies.

Miriam. I wish you would give me some testimony from the Church missionaries.

Father. Rev. J. Pratt, the editor of the Missionary Register, says, "Capt. W. Jacob of the East India Company's service, on the Bombay establishment," in a letter dated "Sydney, May 13, 1833," having visited several missionary stations, refers to a battle fought between some native tribes in the "Bay of Islands," in Feb. 1830, "which," he states, arose "*out of the dispute between two of the wretched objects who had been welcomed on board the* —— by her commander. These transactions," captain Jacob remarks, "owe their origin entirely to that improper intercourse which it is lamentable to find is too generally allowed between *the most degraded portion of the native population and the shipping, to the scandal of our country* in that part of the world.

"There is much to discourage missionary efforts in the scenes of immorality and vice which are constantly exhibited, through the intercourse which subsists between it and the shipping, *and the dissolute habits of too many of the inhabitants which that intercourse has engendered.* While we were solemnizing Divine service at Korosarika, we were much concerned to find that, *within hearing and within sight of our congregation, two boats full of Europeans* from the whalers in the bay, were *rioting in a state of brutal intoxication*, to the *disgrace of their country.* These are among the numerous hindrances which at present exist *to any extensive reception of Christianity by the people.*"

Miriam. It is most truly grieving to hear such things respecting the conduct of our sailors! Is the same testimony given by the Wesleyan missionaries?

Father. You must remember that only those missionaries who are stationed near to sea-ports, see much of sailors; but those who are so circumstanced do bear similar testimony. Rev. W. O. Croggon, Wesleyan missionary at Zante, in a letter dated May 8, 1833, says, "I am happy also to say, my Sunday mornings' congregation is much increased. When the weather permits, many come from the fort as well as in town, so that the room is filled with attentive hearers. The masters of vessels, also, frequently come with some of their crew; BUT THE STATE OF BRITISH SAILORS ABROAD IS AWFUL BEYOND DESCRIPTION. It grieves one to the heart to behold them *so given up to intoxication!* But, frequently a serious soul finds his way to the house of prayer;—and, in a foreign land, how profitable to wait upon God!"

(To be continued.)

DELIGHTFUL FACTS ON TEMPERANCE.

TEMPERANCE is the fruit of godliness; and religion cannot prevail unless this habit is firmly established. Temperance societies should be promoted not only by every Christian minister, but by every Christian master, heads of families, and all who occupy stations of influence, are under obligation to do so.

The friends of temperance are connected with a cause on which God smiles. In 1826, the American Temperance Society was formed at Boston. Dr. Beecher's celebrated sermons on intemperance were delivered in that same year. At that time there were probably 400,000 drunkards in the United States, and in 1824, there were between 3,000,000 and 4,000,000 of persons drinking ardent spirits, and in the way to ruin. In 1824, the quantity of ardent spirits imported into the United states amounted to 5,285,000 gallons. In 1830, it was 1,195,000. In 1832, more than 1,500,000 people in the United States were abstaining from the use of ardent spirits, and from furnishing it for the use of others; there were formed more than 4000 temperance societies, embracing more than 500,000 members; more than 4,500 distilleries had been stopped. Probably more than 20,000 persons are now sober, who, had it not been for the temperance reformation would have been sots; and 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, that would otherwise have been in poverty, or cursed with a drunken inmate; and 500,000 children are saved from the dreadful influence of drunken parents; and 200,000 are saved from the parental influence which tended to make them drunkards.

These facts, gathered from the late reports of the American Temperance Society, show that it has God's special blessing. It stands on a vantage ground it has never occupied before. Demonstration of its utility has been so forced upon the public, that men have ceased to ridicule it, even where they hate it. Its success is regarded as one of the wonders of the world. The path of its exertions has been followed by other nations. Testimonials in its favour have been poured in from every quarter, at home and abroad, from men of every occupation and profession, from farmers and mechanics, and merchants, from men of literature and science, from overseers of manufactories, from naval and military officers, ship-masters and agents of every description, from physicians and governors of hospitals. And can this progress of temperance be otherwise than favourable to the Gospel of Christ?

PUBLIC MEETINGS IN LONDON.

IRISH EVANGELICAL SOCIETY.

THIS important Institution held its *twenty-second* anniversary meeting on Tuesday evening, May 10, at Finsbury Chapel. Thomas Walker, Esq. having taken the chair, after singing and prayer, the report was read by the secretary, Rev. A. Tidman.

This document presents an encouraging detail of the Society's operations, with interesting extracts from the correspondence of its various missionaries in Ireland, and most powerfully appealing for increased support, stating, however, that the receipts of the past year had increased about 400*l.* over the year preceding.

The chairman, as treasurer, presented his accounts, from which it appeared that the receipts of the past year were 2,950*l.* 16*s.* 7*d.*, and the expenditure 2,953*l.* 6*s.* 8*d.*, besides obligations to the amount of 412*l.* 17*s.* 6*d.*

Rev. J. Sibree of Coventry, who had recently visited the Society's stations in Ireland, Rev. J. Burnet, Rev. Dr. Morison, Rev. E. H. Nolan, Rev. T. Owen, and T. Justice, Esq., severally addressed the meeting, with great effect illustrating the miseries and wants of Ireland. The collection amounted to 100*l.*

London Missionary Society.

This great Institution held its *forty-first* anniversary meeting in Exeter Hall, on Thursday, May 12; by *nine* o'clock the large room was so crowded that it became necessary to open the lower hall, which was also filled by a respectable audience.

Thomas Wilson, Esq. the treasurer, took the chair, when the services were commenced with singing and prayer, by Rev. Dr. Ross of Kidderminster.

Rev. J. Clayton read an abstract of the report of proceedings during the past year, the foreign secretary being unwell. This document contains a mass of interesting information: the following is the number of stations, &c.

	Stations and Out-stations.	Missionaries.	Assist. and Nat. Teachers.
South Seas . . .	49	22	70
Beyond the Ganges	5	7	6
East Indies . . .	163	33	123
Russia	3	4	1
Mediterranean . .	1	1	
South Africa . .	28	23	12
African Islands .	2	2	3
West Indies . .	21	18	8
	272	111	223

making, with upwards of 450 schoolmasters and assistants, nearly 800 persons, more or less dependant on the Society, exclusive of families. The directors have sent forth during the past year, to various parts of the world, missionaries with their families amounting, exclusive of their children, to twenty-eight individuals. The number of churches is seventy-four, and that of communicants 5,239; of schools the number is 443, and that of scholars 29,601.

With respect to funds, it stated that there has been, during the past year, a decrease in the legacies, and an increase in the ordinary contributions. The amount of legacies was 1,132*l.* 6*s.* 5*d.*; the contributions, to ordinary and special objects, 51,732*l.* 16*s.* 6*d.*, being an increase over the past year of 2,093*l.* 2*s.* 9*d.*, and making, with the legacies, the total amount of receipts, 52,865*l.* 2*s.* 11*d.* To that might be added the sum of 3000*l.* granted by government, towards the erection of school-houses in the West-Indies; making the sum received by the directors for the year, 55,865*l.* 2*s.* 11*d.* The expenditure had been 60,627*l.* 8*s.* 5*d.*, being an excess, above the income of the year, of 7,762*l.* 5*s.* 6*d.*, and an increase, above the expenditure of the previous year, to the amount of 15,016*l.* 14*s.* 8*d.*

Rev. Dr. Vaughan, C. Lushington, Esq., M.P., Rev. J. Williams, missionary from the South Seas, Rev. R. W. Hamilton of Leeds, Rev. W. Campbell, missionary from Bangalore, Rev. G. Gogerly, missionary from Calcutta, Rev. H. Townley, Rev. J. A. James, Rev. J. Leifchild, and Rev. Dr. Bunting, successively addressed the meeting in the large hall, and several other gentlemen addressed the meeting in the lower room. The collection was understood to exceed 1000*l.*

DEVONSHIRE SUPERSTITION AMONG THE VILLAGERS.

A clergyman has lately asserted in print, that in many villages of Devonshire, the only form of prayer still taught to their children by the peasantry, are the *goodly* verses handed down from their popish ancestors,

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on,
Four corners to my bed,
Four angels round my head,
One to read and one to write,
And two to guard me all the night."

Sunday-schools, and the preaching of the pure Gospel of Christ have, happily, been the means of illumination even to many of the poor cottagers of Devonshire. Should any yet remain bound down by such ignorance and superstition, it is hoped they will soon be favoured with the visits of some devoted agent of the Home Missionary Society.

EARTH EXCHANGED FOR HEAVEN.

While earthly sorrows here I bear,
And sins, and doubts, and pain,
O! may I make that state my care,
When earth's exchang'd for heaven.

Whilst Satan is allowed to grieve,
And tempt to doubt thy name;
Let me my portion with Thee leave,
Till earth's exchang'd for heaven.

When mortal nature sinks in death,
And nothing here is gain;
Give me to feel in parting breath,
That earth's exchang'd for heaven.

When through the gloomy vale I pass,
Oh! may thy presence strengthen;
'Tis spirit's gain, but nature's loss,
'Tis earth exchang'd for heaven.

When to its home my spirit soars,
Safe lodg'd from earth and pain;
Oh! may I feel, (whilst I adore),
Here's earth exchang'd for heaven.

When seated on my Saviour's throne,
And sweet hosannahs bring,
Then shall my song to Thee, blest one,
Be, earth 's exchang'd for heaven.

Ralph.

THE PRAYER OF FAITH.

Father of light, and life, and love,
Giver of all our bliss;
Father of every power above,
And source of deathless peace;

Author of twice ten thousand worlds,
Maker of every flower,
Donor of all good gifts to men,
And God of every hour,

From Satan's bondage free us all,
Enlighten every mind;
Chase sin from this terrestrial ball,
Give grace to all mankind.

And when our spirits quit their dust,
Grant them a place in heaven;
Give them their lot among the just,
Whose sins are all forgiven.

St. Neot's. W. B.

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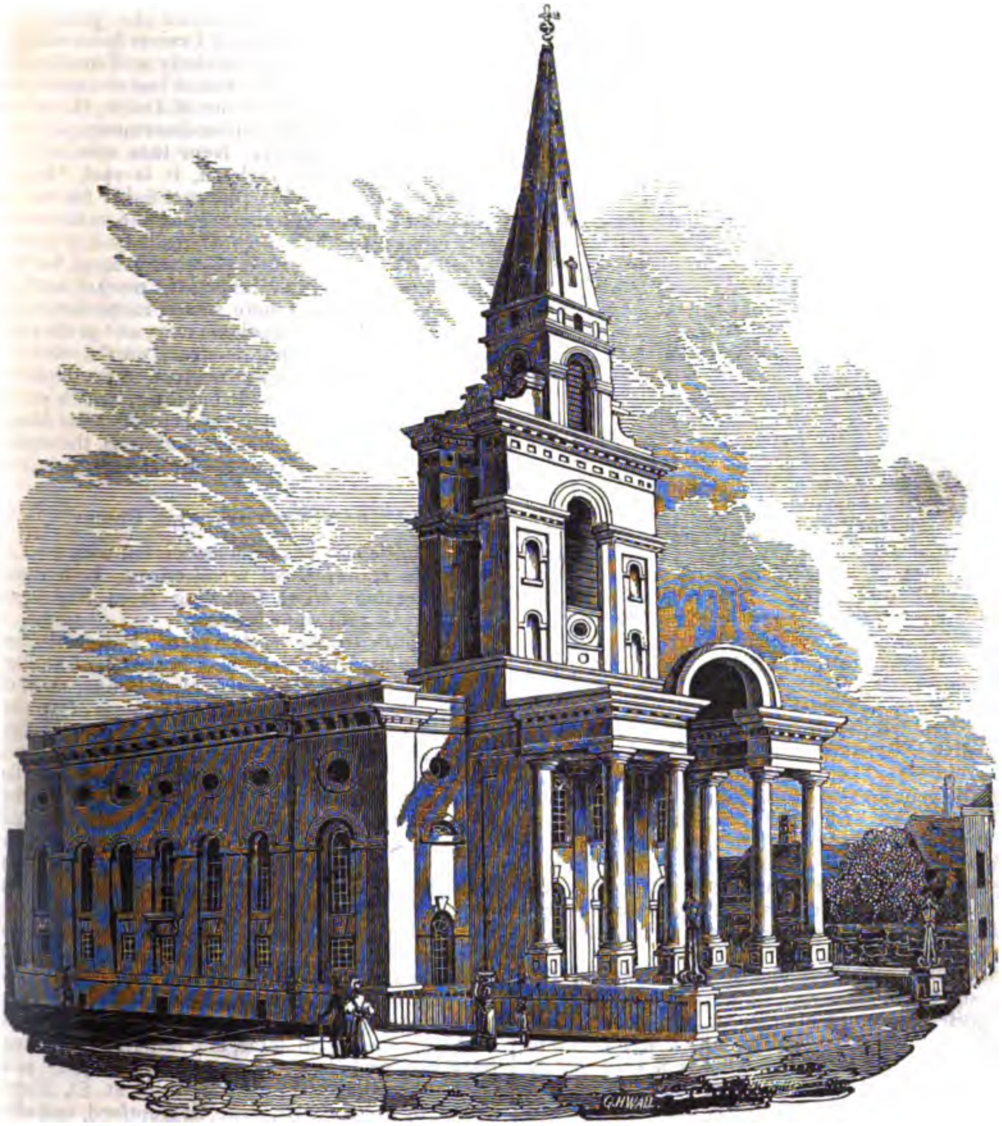


View of Christ Church, Spitalfields.

CHRIST CHURCH SPITALFIELDS.

Spitalfields, a populous parish in London, has been rendered a district of great note by means of the dreadful persecution of the French Protestants, on the "Revocation of the Irrevocable Edict of Nantz," in 1686. *Eight hundred thousand* of those injured people, whom papal intolerance would not "suffer to live" in their native country, wandered into strange lands; and the English government, by a wise policy, permitted these persecuted exiles to settle in this country, bringing with them their mechanic arts, and some of them considerable property. They, in return, enriched their adopted country by the establishment of many manufactories for woollen-weaving in Gloucestershire and Yorkshire, and for silk-weaving in Spitalfields, London.

Mr. Nightingale, in his "History of London and Middlesex," describes this parish, now almost in the centre of the British metropolis, in the following terms:—"A little to the eastward of Bishopsgate-street are Spital Fields, originally a hamlet belonging to St. Dunstan, Stepney. No longer since than the reign of William and Mary, the whole of what is now called *Brick-lane*, a principal entrance to this quarter from Whitechapel, was so called from its being a passage for *brick carts*, 'deep, dirty, and almost desolate.' The Old Artillery Ground, or Teazel Close, long unoccupied after the Company had left it, took up nearly all the space from the east side of Bishopsgate-street to Wheeler-street and Spital-square. However, during the reign of William and Mary, nearly the whole of what is now called Spital-fields, was erected, including Artillery-street, Fort-street, Red and White Lion-streets, Church-street, &c. all the way up to the back of Shoreditch Church, and from thence eastward towards Bethnal-green and Whitechapel-road, containing about three hundred and twenty acres, pretty closely built and numerously inhabited. If any proof were wanting that the principal part of this large parish was rebuilt for the accommodation of persons engaged in the weaving branch, it would be only necessary to look at the long casement lights in the upper stories of the houses, particularly in the garrets, a difference in the construction of windows not to be found in any other part of the metropolis. Spital Fields was made a distinct parish, being first separated from Stepney in 1723.

"The addition of a new and populous neighbourhood to what was called the Spital Field, and large tracts of ground eastward of it, almost as far as Whitechapel, was owing to the revocation of the Edict of Nantes, and the persecution of the Protestants, which brought so many thousands of industrious Frenchmen to find a refuge in England, and other countries. The high price of silk during the late war added to the unusual preference given to cottons, had tended to impoverish this quarter of the town to such a degree, that if the hand of charity had not interfered in the distribution of considerable relief, the consequences must have been lamentable. That the number of French Protestant refugees in this part of the metropolis must have been very considerable, is evident from that of the French Protestant chapels, which have been for many years past converted into meetings and places of worship for Dissenters. Some of these are very large though plain buildings."

Christ Church, Spitalfields, is situated at the west end of Church-street, its western door fronting Paternoster-row and Union-street, being one of the fifty churches voted by parliament. It was begun in 1723, and finished in 1729. This is a very stately edifice, being built of stone. The body is solid, and well proportioned. The fabric is one hundred and eleven feet in length, and eighty-seven in breadth; the height of the roof forty-one feet, and of the steeple two hundred and thirty-four. It is ornamented with a Doric portico, to which there is a handsome ascent by a flight of steps; upon these pillars the Doric order rises, supported on pedestals. The tower has arched windows and niches; and, on its diminishing for the steeple, is supported by the heads of the under corners, which form a kind of buttress; from this part rises the base of the spire with an arcade; its corners are in the same manner supported with a kind of pyramidal buttress, ending in a point, and the spire is terminated with a vase and a fane. The steeple contains a good ring of twelve bells, and excellent chimes, which gratify the inhabitants four times a day.

The interior, though grand, is heavy; the altar has a majestic appearance; and the church is ornamented with a fine toned organ.

The church contains a monument, worthy of particular notice, to the memory of Sir Robert Ladbrooke, knight, alderman, lord mayor, and father of the city of London. It is a beautiful specimen of Mr. Flaxman's abilities; the alderman is represented standing, adorned with all the paraphernalia of office. The church is a rectory, under the patronage of the principal and scholars of Brazen-Nose college.

Spitalfields market is particularly well supplied with fruit and vegetables. The manor has descended from the Wentworth family to that of Dacre, the steward of which holds a court-leet for determining all causes respecting the tenantry. Near this spot in Paternoster-row, Richard Tarleton, it is said, 'kept an ordinary in Spitalfields, pleasant fields for the citizens to walk in;' and the row, as the name implies, was formerly a few houses where they sold rosaries, relicts, &c. on the edge of a very large burying-ground, near to which the present market was built. Behind these houses there was a large vacant field extending to Whitechapel one way, and to the priory of St. Helen's, Bishopsgate-street, on the other."

Last February, by some neglect, a fire broke out in the steeple of this noble building, which excited great alarm in that vicinity, and considerable damage was done to the clock, chimes, and bells, the expense of repairing which it is reputed will amount to about 1,500*l*.

Brief Notices of Spital Priory.

"Spital-fields" has been associated with some remarkable *ecclesiastical* recollections, both Popish and Protestant. The following from Nightingale will be read with some interest.

"A little to the eastward of Paternoster-row, stood the ancient priory and hospital of St. Mary Spital, founded in 1197, by Walter Brune, sheriff of London, and Rosia, his wife, for canons of the order of St. Augustin. This place was noted for its pulpit cross, like St. Paul's, situated in the church-yard, from whence sermons were delivered long since the Reformation, on Good Friday, and the Monday, Tuesday, and Wednesday, in Easter week, at which the mayor and aldermen attended with great formality, as a handsome house, two stories high, was accommodated for him and his company. After the change in church government during the civil war, had broken the custom, these sermons, always on the subject of the resurrection, were transferred to St. Bride's church, in Fleet-street, and preached on Easter Monday and Tuesday; that on the Monday by a bishop, and that on the Tuesday by a dean. In 1617, numbers of lords, and others of the king's most honourable privy council, (his majesty being then in Scotland), heard a sermon at St. Mary's, Spital, by the Rev. Dr. Page, of Deptford, and afterwards rode with the lord mayor, Sir John Leman, fishmonger, to his house near Billingsgate, where they were entertained with a most splendid dinner. In honour of Sir John, and his brother fishmongers, Antony Munday wrote his *Chrysonaleia*, or *Golden Fishing*.

"Queen Elizabeth also is once known to have visited St. Mary, Spital, in great state, possibly to hear a sermon at the cross. She was attended by a thousand men in harness, with shirts of mail and corslets, and morrice pikes, with ten great pieces of cannon, drums, trumpets, &c. Two white bears in a cart, and some morrice dancers, likewise distinguished this famous procession."

"WHAT HAVE I TO DO WITH SAILORS?"

(Continued from page 174.)

Miriam. And do the missionaries of the London Society make the same complaint of sailors?

Father. They do: but their reference to sailors does not include every one as immoral and licentious. In an appeal from the London Missionary Society, Dec. 16, 1833, Rev. J. Arundel complains of seamen, stating, "Our brethren state that the besetting sin in Tahiti at present is drunkenness—that it had produced the greatest mischief in the churches; and this state of things, which fills the directors with the greatest distress, is attributed greatly to American and British sailors, who have established a number of grog-shops on shore for retailing spirits, and who have induced the chiefs to become traffickers in rum.

"The extent and disastrous operations of this immoral habit has led the directors to devise and apply the most suitable remedies; and, among others, they have instructed me to make this communication to you, directing your attention at the same time, to the baneful influence of seamen on foreign missions, and inviting your prompt and efficient exertions especially in behalf of seamen visiting the South Sea Islands; that they may go forth to other countries as interesting samples of the BRITISH NATION—THE BRITISH CHARACTER!"

Miriam. I never could have thought, father, of such evils arising to our missionaries from sailors!

Father. A gentleman of Camberwell, having attended a meeting of the Auxiliary to the British and Foreign Sailors' Society, wrote to the secretary, saying, his speech at the meeting, "brought to my recollection a circumstance which was related to me by a captain commanding one of the Hon. East India Company's ships. When in conversation on the subject of the English sailors' moral and religious character, my friend said, 'When I was lying at —— in the East Indies, with seven or eight sail of East India ships in company, the Sabbath-day unhappily passed away like other days on board two or three ships; only prayers were read after the form of the church of England; most of the men in the fleet were following their own corrupt inclinations on shore; and it is painful to relate, that so depraved and so extremely wicked were their manners, that it even affected the feelings of the heathen natives; so much so, *that the idolatrous priests, and others associated with those chiefs in their worship, used every means in their power to prevail upon those* CHRISTIAN *sailors to embrace their religion:* and it appeared they had no other motive than that of making them better men!'"

Miriam. I am truly astonished, father, at all this testimony relating to sailors of Great Britain! But do you think it *possible* that sailors can become religious?

Father. *Possible!* Miriam; why should you imagine it to be impossible for sailors to become religious?

Miriam. I think I have heard it said, that if sailors were to be religious they would not be fit for their duties, that it would destroy their bravery and courage!

Father. Those who say such things must be very ignorant of the nature of religion, and of that which constitutes true courage. I have conversed on this subject with many naval officers, and especially with that great navigator to the Polar regions, Capt. Sir W. E. Parry, who is, perhaps, more competent than almost any other commander to give an opinion on this point, and his experience, like that of others, leads him to an opposite conclusion. Read his opinion deliberately written:—

John. "I have had the honour, and, I may truly say, the happiness of commanding British seamen, under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order: and I am sure that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men. The friends of religion will feel a pleasure in having the fact announced, that *the very best seamen* on board the 'HECLA'—such, I mean, as were always called upon in any cases of extraordinary urgency—were, *without exception*, those who had thought most seriously on religious subjects; and that, if a still more scrupulous selection were to be made out of that number, the choice would fall, *without hesitation*, on two or three individuals, possessing dispositions and sentiments *eminently Christian!*"

Miriam. Captain Parry's testimony, father, must be very valuable; and from that it appears there are some religious sailors.

Father. There are not only *some* religious sailors, but a great many; and we believe that their number is increasing. It was generally considered essential to the character of a *good sailor*, to "swear and get drunk," until about the close of the war with France, in 1814; and a praying sailor was looked upon as an extraordinary person: but in that year a *novelty* appeared in the river Thames, which originated a series of systematic efforts to promote, among that class of brave men, the knowledge of salvation by our Lord Jesus Christ.

John. What was that *novelty*, father, that appeared in the river Thames, in 1814?

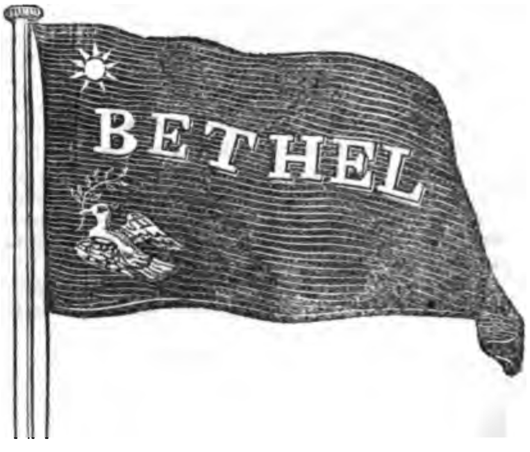
Father. That *novelty* was a BETHEL SHIP.

John. What is a "*Bethel Ship*," father?

Father. Jacob, you know, gave the name of "*Bethel*" to the place where he slept at Luz, when he was favoured with the visions of God (Gen. xxviii. 19); and ships frequently called "*floating hells*," on account of their dreadful cannons, and also on account of the profane swearing of the sailors, when they become distinguished for the assembling of the seamen to worship God, by singing hymns, reading the Scriptures, and prayer, are denominated "*Bethel Ships*." The first Bethel ship, as referred to, was a collier from the port of Newcastle, in 1814; and others arose in a few years, having for their expressive signal the BETHEL FLAG.

John. What sort of one is the sailors' Bethel flag, father?

Father. The Bethel flag is about *nine* feet long and *three* wide, made of a kind of blue cloth, and the word BETHEL, in large letters of white cloth, sewn upon it, with a white star at one corner, and at the other a dove with an olive branch, the emblem of peace. Here is an engraving of that significant signal:—



John. Do you know, father, who contrived that beautiful flag for the sailors?

Father. My dear boy, the Bethel flag was designed in the year 1818, and made by a few Bethel sailors themselves.

Miriam. I am quite surprized and delighted to hear of this ingenious contrivance of the pious sailors; I shall think on sailors with more interest than ever. But I wonder that Christians on land did not endeavour to promote religion among seamen.

Father. Several excellent ministers, among whom were, Rev. Rowland Hill, Rev. Mr. Shrubsole, and Rev. Dr. Rippon, had made some noble and successful efforts in preaching the Gospel to sailors; but the Bethel ships being spoken of in London, some pious gentlemen connected with shipping, especially R. H. Marten, Esq., and T. Thompson, Esq., united with their ministers in forming the "PORT OF LONDON SOCIETY," in 1817, to promote religion among seamen. They purchased a large ship, and fitted it up as a place of worship; they moored it in the river Thames, and opened it by solemn dedication of it to God, May 4, 1808, when two sermons were preached on board to large congregations, by Rev. Rowland Hill, and Rev. Thomas Roberts of Bristol. This was the *first ship* that was ever dedicated to God as a place of worship, especially for sailors, and crowds of this class flocked to their "Floating Chapel"—which was commonly called by the public, "*The Sailors' Ark.*" During a period of *sixteen years*, the Gospel continued to be preached on board this floating Bethel, by ministers of different denominations, chiefly Independents, Baptists, and Methodists, and many from Scotland and America. But having decayed in its timbers and the novelty ceased, it was deemed proper to dispose of the vessel, which was closed as a place of worship, May 25, 1834, by sermons from Rev. T. Timpson, and Rev. A. Fletcher.

John. I remember your taking me once to the floating chapel, father.

Miriam. Was this ark in the river Thames at London, the only floating chapel for sailors?

Father. No, my dear Miriam; Rev. Mr. Roberts, on his return to Bristol, reported what he had seen and done in London, and a floating chapel was fitted up for sailors in that port; others, in a few years, were provided at Liverpool, Dublin, and some other places, and similar efforts were made in several ports of America, and even in India; and in 1829, another was fitted up in London, by members of the church of England.

Miriam. Was any thing further done, after the fitting up of the floating chapels, to promote the religious benefit of sailors?

Father. Novelty attracted many sailors to their "ark" for some time; but the north country sailors would not relinquish their Bethel meetings: it was found too that seamen required visiting, and inviting to the worship of God; in 1819, therefore, the "Bethel Union Society" was formed in London, to send visitors and preachers to meet the sailors on board their own ships, to instruct them in the Gospel of Christ. In 1827, these two societies were united, as the "Port of London and Bethel Union Society;" but after awhile difficulties arose, and the institution was renovated in 1833, and called "The British and Foreign Sailors' Society, including the Port of London and Bethel Union Society, for Promoting the Moral and Religious Improvement of Seamen:" this institution contemplates not only the religious improvement of our own sailors, but the maritime population of all nations.

Miriam. What does the "British and Foreign Sailors' Society," now do to benefit seamen, father?

Father. This society, of which Lord Mountsandford is president, is under the direction of a committee of gentlemen, many of whom are ministers of different denominations of Christians, and many ship-owners, merchants, and others, of the highest character in London. Their last report, read at the general meeting in London, May 5, 1836, gives an encouraging outline of beneficial operations of the Society's agencies. It relates to the "Sabbath and and week-day services at the Sailors' Chapel on shore, near the river Thames—the Sailors' Library —the Loan Ship Libraries, forty-seven of which, besides about 250 previously on loan, were lent during the past year, to vessels bound to China, Hudson's Bay, Malta, Messina, Archangel, Riga, Rio de Janeiro, South Seas, Mediterranean, Jamaica, St. Petersburgh, Hobart Town, Spain, Portugal, Halifax, Cape of Good Hope, Demerara, Sydney, Honduras, South Australia, and other places; the *fifty* Fishing Smack Libraries; the Navigation Class; and the Sailors' Day and Sunday Schools.

"The Thames agency in the port of London, consists of *twelve* preachers employed by the Society, of whom *four* are ordained ministers, holding, besides the meetings on shore, *sixteen Bethel meetings* every week on board ships, the port of London being divided into *seven* Bethel stations on the river Thames. Captain Prym, the Society's Thames missionary, during the past year, in procuring ships for the Bethel meetings, and inviting sailors to attend them and other means of knowing and serving God, had visited 7000 ships, and conversed with 50,000 sailors on the necessity of personal religion, distributing among these hardy men about 60,000 religious tracts.

"Blackwall and Poplar, including the vast East and West India docks, are occupied by Rev. J. Upton, assisted by a devoted young man, in visiting the ships and sailors' boarding-houses, and preaching to seamen.

"Provincial agents the Society employs in Sunderland, South Shields, North Shields, the river Exe, the Scilly Isles, Dublin, and Belfast, besides granting libraries and tracts for the use of sailors in the ports of Yarmouth, Gorlestone, Deal, Clovelly, &c.

"Foreign agents the Society has at Memel in Prussia, Hamburgh, Jamaica, Berbice, Honduras, New South Wales, Tahiti, and the Navigators' Islands, to whom the committee had made grants of Bibles, libraries, Bethel flags, and tracts, to aid them in promoting the religious improvement of seamen.

"The report states, that the committee had circulated during the past year about 210 Bibles, 16 Testaments, about 4000 volumes of bound books, about 20,000 pamphlets, and about 100,000 religious tracts, in English, French, German, Dutch, Spanish, Danish, Russian, Modern Greek, and other languages.

"Besides these operations, the committee had greatly aided in furnishing the coast guard around England, Scotland, and Ireland, with their families, amounting to 20,321 persons, with 620 libraries of the choicest books, comprising in all, with the school-books and a few religious tracts, above 52,000 volumes!"

Miriam. I am quite astonished, father, at such varied operations to benefit sailors! and how much money did all this work cost?

Father. Exclusive of the coast guard libraries, the cost of which was about 2,700*l.*; the committee expended during the year, the sum of 1,940*l.*, besides about 150*l.* received in presents and grants of books from individuals and societies.

John. Can you tell, father, how many religious sailors there are at this time, after all the labours of the British and Foreign Sailors' Society to benefit them?

Father. No, my dear boy, nor can any one else tell; we have reason, however, to believe that there are several thousands: yet no one, you know, can search the heart but God. Many remarkable testimonies, however, are given on the subject of pious seamen, by which we are assured that religion is progressing among them. An aged Bethel captain states, "that in the year 1814, he knew of only *two* religious masters of ships in the extensive port from which he sails; but in 1834, he was acquainted with *fifty-three*. Supposing," he says, "that some of these captains might be at that time pious, although unknown to him in their real character, the Bethel meetings have discovered them and brought them into Christian connexion with one another; and to this may be attributed the numerous Bethel meetings held in foreign ports."

Miriam. But has there not been some computation made of the number of pious seamen?

Father. There has: and those who are most familiarly acquainted with them in the several ports of Great Britain, reckon about 800 Bethel ships; about the same number of Bethel captains, of whom nearly or quite 100 preach the Gospel among their maritime brethren; and it is believed that there are about 7000 or 8000 truly pious seamen!

Miriam. I cannot but rejoice to think of so many pious captains and sailors, and hope they will increase: but I want to know, father, the order of the worship in the sailors' Bethel meetings.

Father. The Bethel flag having been carried to the ship and hoisted in the day, the minister goes on board in the evening, when, after singing a hymn, and reading a portion of Scripture, *one*, or *two*, or *three*, and sometimes more sailors successively offer prayer, when the minister delivers a short sermon on some text of the Word of God, and closes the meeting with prayer and singing. Captain Prym once informed me that on one occasion ten sailors engaged in prayer, *three* masters of vessels, and seven of the common seamen!

John. But in what part of the ship are these meetings held, father?

Father. In the winter or on the dark wet evenings, they are held in the cabin or the hold of the vessel, but on a fine summer's evening they are frequently held on deck.

Miriam. That must be a beautiful sight; and those sailors who take pleasure in such meetings, I should think, must be good Christians. But how do the sailors do when they are far out at sea?

Father. Many of the Bethel captains keep up the practice of daily worship in their ships, some of them both morning and evening, regarding their men and boys as their families.

John. I think, father, I should like to hear such things for a long while about sailors.

Father. I think, John, that I have told you sufficient about sailors for you to remember for *a long while*.

Miriam. But, father, sailors are occupied in their labours to bring us many things from foreign countries; and for that reason we should be willing to support the Society, which employs so many agents and various means to promote the present and everlasting welfare of sailors.

Father. You reason very justly; but did you ever consider the various things for which we are indebted to the labours of seamen?

Miriam. I have sometimes thought about it; but very likely I have had but a limited and imperfect idea of the fruits of their toil. I wish you would assist me in this particular.

Father. Birmingham, called by a great statesman fifty years ago the "Toy-shop of Europe," now become the "toy-shop of the world," is incalculably indebted to sailors, who carry its hardwares to every quarter of the globe; Manchester, Glasgow, Sheffield, Leeds, Nottingham, Leicester, and other great manufacturing towns, are under the greatest obligations to sailors for the same kind of service; for without their labours on the mighty ocean, the population of those great manufactories would become impoverished and ruined.

John. What do sailors bring to us, father?

Father. Our time will not allow me to go far into particulars; but a few things I will mention. Suppose in the morning when you sit down to breakfast, you reflect on your food, your tea, coffee, cocoa, sugar, and perhaps your butter, and even the corn with which your bread is made; then at dinner, your salt, pepper, the dried fruits of your plumb pudding, rice, ham, cheese, wine, and other things; your supper, many of the same things: the furniture of your house, mahogany, deal, and other wood, the brass, iron, and other things; your clothing, as your silks, cottons, linens, furs, and many other articles and materials, besides the coals which make your fires, at least in our part of the country, the timber with which our houses are built; many of our beasts were originally brought by sailors from foreign countries into England; and to sailors we are indebted for missionaries, who first made known to our forefathers the way of salvation by Jesus Christ, and gave them the Bible.

John. Why, father, I think you will make it appear that almost every thing that is good has been brought to us by sailors!

Father. No, John; but besides what has been brought to us by the labours of sailors, their labours have contributed to the improvement of almost all our professions and enjoyments; and the more you think of it the more clearly will you perceive that sailors form a most important class of our countrymen.

Miriam. The British colonies in the East Indies, North America, South Africa, and the West Indies, must require a vast number of ships and sailors indeed, if it were only to supply all the sugar and coffee which come from the West Indies, the fruits of the labours of the poor negroes.

Father. At least 100,000 sailors are required for the foreign trade of Great Britain; and the history of the West Indies, and of the Negroes who are compelled to labour for us, would supply many things both pleasing and distressing in relation to sailors.

John. What had sailors to do with the history of the West Indies, father?

Father. My dear boy, sailors discovered and conquered the West India islands, and after destroying the original inhabitants, supplying their places by the murderous slave-trade, which commenced about the year 1594, under the sanction of queen Elizabeth. From that period to the year 1807, when this shocking system of traffic was abolished by act of parliament, several millions of Negroes perished under its cruelties; but sailors have carried to the descendants of that injured people, missionaries to preach to them the Gospel of Christ, and 100,000 copies of the Holy Scriptures. And since the act of parliament for the abolition of slavery itself throughout the colonies of Great Britain, we hope that sailors will be the agents of unnumbered blessings to the injured Negroes.

Miriam. I often think of the British and Foreign Bible Society, sending a copy of the Scriptures for every Negro that could read, or was desirous of learning to read, on the memorable day of his emancipation, August 1, 1834.

John. I see, father, that sailors have something to do with almost every thing that relates to our country; and I am sure that I shall always be a friend to sailors.

Miriam. I never was so much impressed before with a sense of the obligations under which we are laid to sailors; and I cannot but think that the whole population of Great Britain, especially Christians, ought to become the generous friend of seamen, and of the British and Foreign Sailors' Society.

WHAT HAVE I TO DO WITH SAILORS?

The following was composed after reading a piece in the *Christian Guardian*, some few years ago, entitled "A Plea for Sailors," of which the Rev. R. Marks, of Missenden, was the author.

"Entreat me no longer!—your claim on my favours
"I cannot in *this* case consider as due;
"For what with those wandering profligate sailors
"Can *I*, my good friend, have one moment to do?
"I give to the Sunday-Schools; aid every mission;
"The widow will bless me, the fatherless too;
"The Negro I pity—O sad his condition![*]
"But what with vile sailors can *I* have to do?"

What have you to do?—If real *information*
Be simply and solely the object you seek,
The answer is easy—attempt their salvation—
They perish by thousands—their souls a mere wreck!
Do ignorance, sorrows, and shackles confound you?
Your heart move with pity, though sicken'd your view?
O then cast an eye on the sin-slaves around you,
Nor say "With the *sailor* what have I to do?"

But see him encounter the turbulent billow—
He rises, descends, is entrench'd in the wave;
You lay down your head on a soft downy pillow—
That rock meets *his* temples—that gulf is his grave!
And hark! what hoarse thunders! from whence their direction?
See! see! mangled bodies yon ship's deck bestrew;
There, hearts'-blood has flow'd for your life and protection—
The sailors—with whom you "have nothing to do."

Nor say that his life is a scene of pollution,
Profaneness and crime, and you turn with disgust.
Admitted the fact, there remains a solution,
And *you* shall pronounce it erroneous or just.
Man's heart is most wicked—replete with deception,[†]
And nought but the Gospel its state can renew;
Have *you* press'd its truth on the *sailor's reception*?
O no! for with *him* you "have nothing to do."

I pass'd by a garden where care and attention
Had so clear'd the soil, scarce a weed could be found;
And groups of sweet flowers, too num'rous to mention,
Where shedding perfumes on the wilderness round.
I pass'd by another: *there* thistle and briar,
And hemlock and nightshade luxuriant grew;
O! why should such poisons "grow broader and higher?"
With *this* place the *gard'ner* "*had nothing to do.*"

Yes, ignorance fatal, and vice most appalling,
Have deeply struck root in the breast of the tar;
Speak ye,[‡] who pursue in far climes your high calling,
Who puts in your way the most pond'rous bar?[§]
Say, is it the savage? does *he* most molest you,
Retard and blaspheme the grand work ye pursue!
O no! his dark lips have a thousand times bless'd you;
The ungodly *sailor* is chief foe to you.

Instruct, then, these outcasts; to ev'ry creature,
The dwellers on sea, as well those on the land;
Whoever possesses a *fall'n human nature*,
To *him* preach the Gospel—the Lord gives command:
The Lord gives command; and his mercy and power
Shall give all success, and the hard heart renew;
The sailor converted shall say, "From this hour
"I'm ready!—Lord, what wilt thou have me to do?

"I have sinn'd against Heaven; far, far have I wander'd,
"And evil immense even done in thy sight;
"But now, though unworthy, O let me be number'd
"Among thine own servants, and learn what is right!
"In every climate, and kindred, and nation,
"Thy winds and thy billows may waft me unto,
"Henceforth, till I die, let me tell of salvation,
"And strive, every ill I have done, to undo."

Abjure then for ever, your cold-hearted notion;
In sympathies kind let the tar have his share;
Nor rest, till each profligate son of the ocean
Has heard of a Saviour, and walks in his fear.
Ye heralds of mercy! what blessed accession
Of aid in your labours were then granted you;
The sailor embark'd in the same high profession,
(Although an itinerant) what scenes would ensue!

"The isles afar off, and the ocean's abundance,"
Converted, one God and Redeemer should own;
And songs of thanksgivings, in glorious redundance,
From ev'ry clime rising, should meet at the throne.
"May it please thee, O Lord, to accomplish the number
"Of all thine elect, and thy kingdom to haste!"
Let Iniquity's works cease our shores to encumber,
Nor let her dark floods stain the watery waste!

Ascend thine high chariot; e'en now it is waiting;
And mark'd is thy path on the turbulent tide,
(For the sea is thine own, thou didst make it), and great in
Thy glory and majesty prosperously ride!
And say to each ship on the empire of waters,
And say to each shore, to each kindred, and home,
"Henceforth keep not back my redeem'd sons and daughters;
"My throne is establish'd, my kingdom is come!"

A. B. B. B.

BISHOP HORNE'S CHARACTER AND DEATH OF ABEL, THE FIRST MARTYR.

Fair was his appearance, and sweet the odour of his virtues. But a brother's envy, like a blighting wind, went over him, and smote him to the earth. The days of his pilgrimage were quickly ended, and he hasted away to an abiding city. Disinherited of the earthly paradise, from a wilderness grown over with thorns, he departed to the unfading garden of everlasting delight. And so the holy Jesus, that King of saints, and Prince of martyrs, made but a short stay amongst us, in the days of his flesh. The envy of his brethren pursued him even to death; and the fairest flower that ever bloomed on earth, overcharged with rain, and borne down by the stormy tempest, bowed its head and died. Set not your hearts then, O ye children of Adam, upon a long life; nor esteem it as necessarily a blessing.

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[*] Written long before the happy alterations, Aug. 1834.

[†] Jerem. xvii. 19; Mark vi. 2—23; Isaiah i. 5; 1 Cor. vi. 11; John vii. 9, &c. &c.

[‡] Missionaries.

[§] See the Missionary Reports, and a case especially mentioned in Steward's description of Hawaii, prefaced by Mr. Ellis.

ON THE CULTIVATION OF POETRY AND THE FINE ARTS, AS AUXILIARY MEANS OF RELIGIOUS IMPROVEMENT.

If I understand rightly, one of the principal designs of the "Christian's Penny Magazine," is to aid in implanting in the minds of youth, the knowledge and love of all the principles of truth and goodness which are included in that comprehensive expression *real religion*. I am therefore desirous of calling the attention of your readers and correspondents to the poetical department of your Magazine, which, if judiciously supported, may become eminently useful in promoting the object in view.

Poetry, excepting that of a devotional character, is generally regarded as capable of no higher use than the amusement of the passing hour; but if we reflect upon its influence over the mind, and the power which it possesses of raising warm and generous emotions—of subduing to tenderness, or of arousing to indignation—we shall be satisfied that it may be rendered subservient to far nobler purposes. In those ages of the world in which men acted from the blind impulse of unrestrained passion, rather than the dictates of reason and reflection, the minstrel and the troubadour were very important members of the community; and whether hostile feelings were to be aroused to energy and exertion, or lulled to repose and inactivity, the minstrel's art, combining poetry and music, was that employed to effect the purpose. Nor was his influence less powerful in the merely domestic or in the festive scenes; and probably much of that high and chivalrous spirit which sheds so pleasing a lustre over some of the records of our ancestors, mitigating the severity and cruelty which always mark an imperfectly civilized state of society, may be attributed to the softening influence of poetry. And its effects at the present period of refinement and cultivation, although less obvious, are not less important.

To impress upon the mind those deep truths which are to regulate our lives, and which, by subjugating every opposing principle beneath their sway, are to prepare us for the bright world where evil and error are unknown, poetry, indeed, would prove an inefficient medium; but to excite in us the love of those truths, and to call forth into activity, all those pure and social affections which elevate the moral character, and sweeten human existence—these are effects which poetry is fully adequate to produce. Prose compositions appeal chiefly to the understanding, poetry speaks immediately to the heart; and if the judgment approves and admires, it is because the heart has previously felt its power. And it is felt in some degree by all, except those whose hearts have been rendered callous by the chilling maxims of worldly policy, or the habitual practice of evil; but the ardent and unvitiated feelings of youth are particularly susceptible of its influences.

Poetry is the appropriate expression of amiable affection, and, undoubtedly, in that world where internal feelings are always exhibited in perfectly corresponding forms, the exalted affections of happy angelic beings, often flow forth in strains of the most refined and affecting poetry. In addition to this, it is the means best adapted for conveying to the apprehension of others, the vivid impressions which the mind of the poet receives from the objects of the world around him. "The poet's eye" sees nature invested with a robe of richer loveliness than that in which she appears to ordinary observers, and discovers in her forms of beauty and of use, which to them are altogether imperceptible; and these perceptions, and the "bright imaginings" to which they lead, find a suitable mode of communication in the language of poetry.

In offering to you these few, imperfect, and detached remarks, I have been stimulated by the hope that they might induce such of your readers as are gifted with those powerful instruments (according to the application of them), either of good or of evil—poetical talents—to employ them in providing this means of gratification and improvement for the rising generation. Nor should they rest here; but to enable young persons to derive from it all the advantages which it is calculated to bestow, it will be requisite to form in their minds a judgment to discern, and a taste to appreciate, the merits of this species of composition, and of the other branches of refined literature. By imparting a capacity of perceiving and receiving impressions from beauty, as it exists either in the works of nature, or in those developments of the human mind, the productions of literature and the fine arts, we are opening avenues for the entrance of pure and elevating enjoyments; for truth is beauty, and to discern truth even in its lowest manifestations, has obviously an ennobling tendency. The contemplation of beauty, if suffered to have its due effect upon the mind, raises it above mean and earthly pursuits, and directs its view to the sole source and Author of all that affords delight or instruction. For this

"Was beauty sent from heaven,
The lovely ministress of truth and good
In this dark world; for truth and good are one,
And beauty dwells in them, and they in her,
With like participation"—Akenside.

By teaching youth to derive pleasure from these sources, we are opening to them a new world of delight. We are instructing them to treasure up resources within their own minds, whence they may call forth images both for their own use and for that of others. Lastly, what would be no contemptible advantage, even were it the only one, we are furnishing them with tranquil and innocent amusements, which induce no habits of profusion or of immorality, but which tend to foster some of the best feelings of our nature; amusements which elevate man in the scale of intelligent existence, by withdrawing him from merely animal gratifications, and directing him to depend, even for recreation, on the immortal principle within him. Mary-Anne.

MEDITATION ON PSALM CXIX. 94.

"I am thine, save me."

Learn, my soul, to improve these words: here is David's confidence of his being a child of God! O that I, and every one that believes the Gospel, could rise to this holy and happy familiarity with the blessed and glorious Creator.

1. *Here is holy confidence:* he believes the promise, and is confident that he belongs to God, speaking in the full assurance of faith, "I am thine."

2. *Here is the spirit of adoption;* he has been received into God's family. He can say, "I am not now what I once was, an enemy of God. Formerly I belonged to the society of aliens from the commonwealth of Israel, and to the children of this world: but now I am a child of God." O my soul this is a high privilege indeed, a glorious exchange of state. Canst thou address thy Maker in the words of David, and in the spirit of adoption say, "Lord, I am thine?"

3. *Let me meditate on David's prayer*—"Save me." What was the meaning of the devout Psalmist? What does the believer on Christ solicit in offering this prayer?

Save me from the power of my own depraved will and affections; for if my mind is perverted from the truth, and I follow my own selfish propensities, what evidence can I have of my being a child of God? If I love myself more than Christ, I cannot be his disciple. We are commanded to set our affections on things above, not on things on the earth; because, as our Lord assures us, where our treasure is, there will our hearts be also. May I, therefore, cherish and use this prayer of David.

Save me from the god of this world. I am admonished, that the "devil, as a roaring lion, goeth about seeking whom he may devour." May I ever pray, therefore, "Deliver me from evil," and the power of the evil one, lest my spiritual eyesight should be dimmed, or my eyes be blinded by his fatal delusions, and I led to forsake or neglect the way of life and salvation.

Save me from the world and its snares. Profits, honours, and animal gratifications, are powerful temptations to a mind imperfectly sanctified: but if we love the world and its vanities, it is evident that we do not love and serve Christ. "Ye cannot serve God and Mammon:" the Psalmist felt this, and therefore prayed for this preservation.

Save me from the power of unbelief and distrust of God. David, or whoever wrote this psalm, was like many Christians in our time. Although anointed by the prophet Samuel, to set upon the throne of Israel, David, once at least, said, "I shall one day perish by the hand of Saul:" so it may be with the people of God in my time; they may indulge unworthy distrust, and be distressed with despondency. Many a true servant of God may be lamenting his instability of mind and inconstancy of heart, and ask with one of old, while his confidence declines, "Hath God forgotten to be gracious? Is his mercy clean gone for ever?" O my soul—O Christian, why dost thou doubt his promise to thee? It is "I will never leave thee: I will never forsake thee." The dark cloud will soon pass away, and then thou shalt be blessed with permanent and eternal sunshine.

Happy is the Christian when he is going to leave this world for a better—even a heavenly one: and when by faith he looks forward to the rest of eternal felicity, his heart is so filled with hope and joy, that he almost fancies himself in heaven before he really obtains admission to that bright abode. O how happy will every true servant of God be in the sunshine of everlasting day! Dark clouds will have passed away for ever, and he will have breathed the pure air of glory! Then will he have received a crown of righteousness, which the Lord, the righteous Judge, shall give to his faithful servants; and he will be pure in heart with all around him holy: for God their Father is infinite in holiness. O may this be my present portion in hope, and at length, through the mercy of God in Christ Jesus, my everlasting inheritance in heaven!

Poor sinner, who art ignorant of God and his salvation by Jesus Christ, there is yet hope for thee! if thou wilt turn from thy wickedness, repent of thy sin and folly, and pray for the blessings of his Spirit. Repent before the door of mercy is shut against thee for ever! flee to Christ, the only sure refuge for the guilty. O hasten to his arms, for he is able to save to the uttermost all that come unto God by him! He will receive thee graciously, and love thee freely, that he may save thee eternally! Employ, by faith, the prayer of the Psalmist—"I am thine, save me," and joy for ever in his eternal kingdom!

BAD EFFECTS OF IRREGULAR PLEASURES.

By the unhappy excesses of irregular pleasures in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning, which arose so bright, overcast with such untimely darkness; that good humour, which once captivated all hearts, that vivacity which sparkled in every company, those abilities which were fitted for adorning the highest stations, all sacrificed at the shrine of low sensuality; and one who was formed for running the fair career of life in the midst of public esteem, cut off by his vices at the beginning of his course, or sunk for the whole of it into insignificance and contempt! These, O sinful pleasure, are thy trophies! It is thus, that, co-operating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of human felicity.—*Blair.*

SELF DEDICATION.

No God but thou shall have my heart!
I bid all idols thence depart,
My treasure is above;
I own thy mercy's sweet control,
Which melts and purifies the soul,
And hatred turns to love.

I see thee in my Saviour's face,
A god of holiness and grace,
The mourning sinner's friend;
A rest on earth, I seek no more,
Thy name alone I will adore,
And love thee to the end.

And when I stand on Jordan's brink,
Should terror make my courage shrink,
I'll cleave to thee, my God:
Then Jordan's waves will roll away,
And for my footsteps leave a way,
To Zion's blest abode.

JOD.

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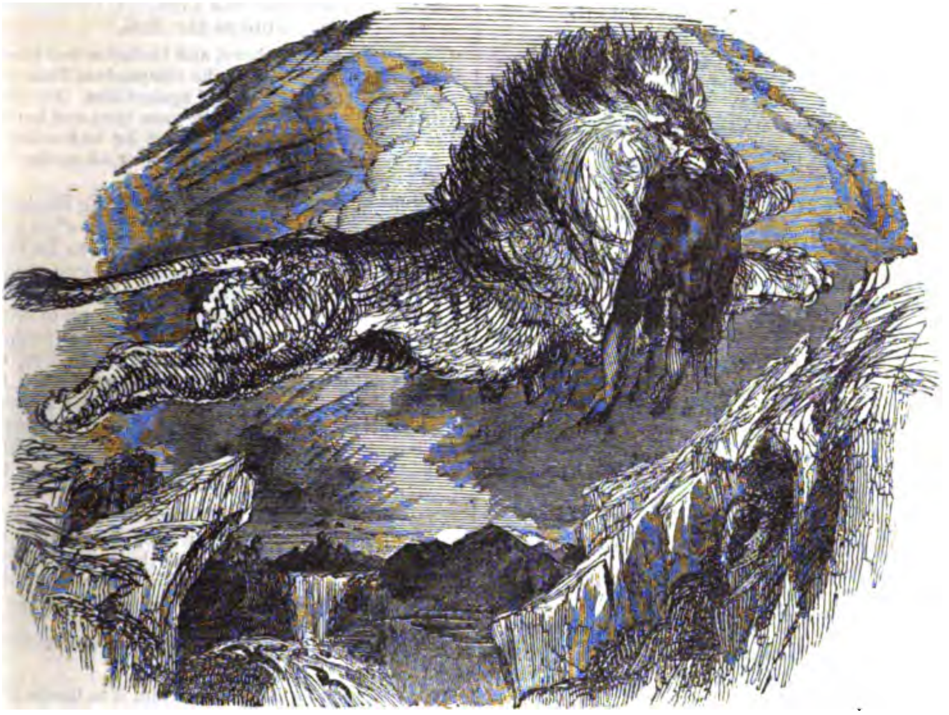


ILLUSTRATIONS OF SCRIPTURE NATURAL HISTORY.—No. I.

NATURAL HISTORY OF THE LION.

"SCRIPTURE natural history" is a subject of great interest, especially to young persons. And this branch of science may be made not only attractive to gratify curiosity and improve knowledge in our youth, but to enlarge the understanding and sanctify the heart of all Christians, affording many of the most instructive illustrations of various parts of the Word of God.

The LION is frequently referred to in the Scripture; and some of the most remarkable passages both in the Old and the New Testament allude to the distinguishing qualities of this majestic animal, so commonly designated the KING OF BEASTS.

Felis Leo, the Lion Cat. From the earliest periods of antiquity to the present day, this terrific beast has held a sort of ascendancy over the mind of man, to which his noble presence, gigantic bodily power, and undaunted resolution have contributed. His haughty growl, his short sharp roar of anger, the steady and fixed gaze of his fiery piercing eye, the majestic dignity of his step, unite to proclaim him the monarch of his race. The stature of the lion is not overgrown like that of the elephant or rhinoceros; nor does his shape appear clumsy like that of the hippotamus or the ox. It is compact, well proportioned, and sizeable, a perfect model of strength adapted for agility.

Dr. Young, contemplating the distinguishing qualities of the lion, in his sublime poem on the book of Job, thus describes this noble animal:—

"But fiercer still the lordly lion stalks,
Grimly majestic in his lonely walks;
When round he glares, all living creatures fly,
He clears the desert with his rolling eye.
Say, mortal, does he rouse at thy command,
And roar to thee, and live upon thy hand?
Dost thou for him in forests bend thy bow,
And to his gloomy den the morsel throw,
Where bent on death lie hid his tawny brood,
And couch'd in dreadful ambush, pant for blood;
Or stretched on broken limbs, consume the day
In darkness wrapt, and slumber o'er their prey?
By the pale moon they take their destined round,
And lash their sides, and furious tear the ground:
Now shrieks and dying groans the desert fill;
They rage, they rend, their ravenous jaws distil—
With crimson foam; and when the banquet's o'er,
They stride away, and paint their steps with gore:
In flight alone the shepherd puts his trust,
And shudders at the talon in the dust."

This majestic animal, though now greatly limited as to the countries in which it is found, was once common in Syria, Palestine, and the adjacent country, as well as in the mountains of Thrace and Macedonia: but with the increase of human population and the progress of civilization, it became more scarce, driven back more and more from the habitations of men. Mr. Shaw remarks, that in the glory of Rome, more lions were imported from Lybia in one year, for the purpose of gladiatorial combats in the theatre, than could now be collected in five, or than are supposed to exist in all Africa. However, this noble animal is still found, with some trifling variations as to colour and development of mane, throughout Africa, and thinly throughout India and Persia, as far as the confines of China.

The male lion, when full grown, measures *eight* or *nine feet* in length, and *four* and a *half feet* in height; the female is about one fourth less, and without a mane. As the lion advances in years, his mane grows longer and thicker. The hair on the rest of the body is short and smooth, of a tawny colour, but whitish on the belly. Its roaring is loud and dreadful. When heard in the night it resembles distant thunder. Its cry of anger is much louder and shorter. The attachment of the lioness to her young is remarkably strong. For their support she is more ferocious than the lion himself; makes her incursions with greater boldness; destroys without distinction, every animal that falls in her way, and carries it reeking to her cubs. She usually brings forth in the most retired and inaccessible places; and when afraid that her retreat should be discovered, endeavours to hide her track by brushing the ground with her tail. When much disturbed or alarmed, she will sometimes transport her young, usually three or four in number, from one place to another in her mouth; and, if obstructed in her course, will defend them to the last extremity.

Scripture Illustrations from the Habits of Lions.

Divine inspiration has employed several names to designate the lion, according to his different ages or characteristic habits :—

1. גור *gur* or *gor*, a little lion, a lion's whelp. Deut.

2. כפיר *chephir*, a lion's whelp that is weaned, and having left the covert begins to seize its own prey: Ezek. xix. 3, "*it devoured men.*"

3. ארי *ari*, or אריה *arieh*, a grown and vigorous lion having whelps, Nah. ii. 12; this is the more common name for this terrible animal.

4. שחל *shachal*, a lion in the full strength of his age. Job iv. 10.

5. ליש *laish*, a decrepit old lion, worn out with age.

Regard for these characteristics and distinctions is highly important in ascertaining the force of the idea and metaphorical allusions of the prophetical and poetical parts of the Hebrew Scriptures.

Rev. v. 5. "The lion of the tribe of Judah," is designed for Jesus Christ, who is so denominated as having sprung from the royal family of King David, and tribe of Judah, whose tribal staff or standard is supposed to have been distinguished by the figure of a lion, to which this allusion is made, Gen. xlix. 9.

Jer. i. 44. The "lion from the swelling of Jordan," intimates the progress of king Nebuchadnezzar, marching like a lion against Judea. He is compared to a lion by reason of his swiftness, strength, and fierceness, to a lion lying in the thickets on the banks of that river, but driven by the overflowing of the rising waters of Jordan; thus enraged, to fury, and ready to fall on every thing he meets for its destruction.

Isaiah xi. 6. "The calf, the young lion, and the fatling together: and a little child shall lead them," is a poetical hyperbole denoting the renovating and sanctifying influence of the Gospel, in the latter days of the church, when the Spirit of Christ shall have been poured forth upon all nations, influencing the fiercest minds to holy and fraternal love, every one living to the glory of God.

Samson combating the Lion. Illustration of Judges xiv. 5, 6.

> **"Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done."**

Modern history furnishes a striking illustration of this passage, as related by Poiret:—"In a douar, or a camp of Bedouin Arabs, near to La Calle, a French factory, a young lion had seized a cow. A young Moor threw himself upon the savage beast to tear his booty from him, and, as it were, to stifle him in his arms, but he would not let go his prey. The father of the young man hastened to him, armed with a kind of hoe; and aiming at the lion, struck his son's hand, and cut off three of his fingers. It cost a great deal of trouble to rescue the prey from the young lion. I saw this young man, who was attended by Mr. Gay, at that time surgeon to the hospital of La Calle."

David, as recorded in 1 Sam. xvii. 34, had, when a shepherd, once fought with a lion, and another time with a bear, and rescued their prey from them. Tellez relates that an Abyssinian shepherd had once killed a lion of extraordinary size with only two poles.

Daniel in the Den of Lions. Illustration of Dan. vi. 16.

> **"They brought Daniel, and cast him into the den of lions."**

"In Morocco," says Höst, "the king has a lions' den, into which men, particularly Jews, are sometimes thrown; but the latter generally come off unhurt, because the keepers of these animals are Jews, who may safely be with them, with a rod in the hand, if they only take care to go out backwards, as the lion does not suffer any one to turn his back upon him. The other Jews do not let their brethren remain longer than a night among the lions, as they might otherwise become too hungry; but ransom them with money, which is, in fact, the king's object." The following is his description of the construction of the lions' den: "At one end of the royal palace there is a place for ostriches and their young; and beyond the other end, towards the mountains, there is a large lions' den, which consists of a large square hole in the ground, with a partition, in the middle of which there is a door, which the Jews, who are obliged to maintain and keep them for nothing, are able to open and shut from above, and can thus entice the lions, by means of their food, from one division to the other, to clean the other in the mean time. It is all in the open air, and a person may look down over a wall, which is a yard and a quarter high."

Modern Instances of the Habits of the Lion.

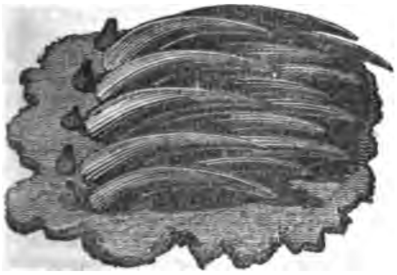
South Africa abounds with lions, and their ravages among the cattle of the Hottentots, Caffres, &c., are sometimes dreadful; nor do the poor inhabitants always escape. Our engraving represents a lion in his native wilds, leaping across a deep ravine with a wretched Hottentot, whom he has seized for his evening's meal: the melancholy case shows the immense muscular power of this animal, which, as intelligent travellers inform us, finds as little difficulty in performing this feat as a domestic cat would in carrying a rat.

Prodigious is the strength of this "king of beasts;" it is certain that he can carry off a buffalo on his back with ease; and Mr. Thompson states an instance which he witnessed of a very young lion conveying a horse half a mile from the spot where he killed it; and a more extraordinary case was mentioned to him, on good authority, when a lion having carried off a heifer, was followed in the track for more than five hours by a party on horseback, and throughout the whole distance the carcass of the heifer was only once or twice discovered to have touched the ground.

A Hottentot at Jackal's fountain, on the skirts of the Great Karroo, had a narrow, though ludicrous escape of his life; he was sleeping a few yards from his master, in the usual mode of his nation, wrapped up in his sheep's skin carosse, with his face to the ground. A lion came softly up, and seizing him by the thick folds of his greasy mantle, began to trot away with him, counting securely, no doubt, on a savory and satisfactory meal. But the Hottentot, on awaking, being quite unhurt, though sufficiently astonished, contrived somehow to wriggle himself out of his wrapper, and scrambled off, while the disappointed lion trotted away with the empty cloak.

MAGNIFIED REPRESENTATION OF THE LION'S TONGUE.

Terrible as is the "lion's mouth," and proverbially dreadful on account of its vast opening, his incisor teeth, and formidable tusks, and rough papillæ tongue, when carefully examined, present a most fearful instrument of destruction as possessed by this majestic animal. Our young readers especially, will be interested in the representation given in the engraving of a part of the lion's tongue magnified.



THE ROMISH ROSARY.

This Roman Catholic utensil is divided into fifteen decads of smaller beads for the Ave Maria, with a larger one betwixt each ten, for the Pater-nosters. It was not till the fifteenth century, that their virtue was preached far and wide, and that the history and mystery of the rosary were revealed. No such implement was in general use before the 12th century. The Dominicans claim the credit of the invention for St. Dominic their patriarch, ever memorable, and in their language, ever glorious, as the founder of the inquisition. Major Moore, in his Hindu Pantheon, supposes the practice of praying by beads, to be of Hindu origin. It is used also in Tartary. Ysbrant's Ides describes a Lama whose thumb was worn through the flesh and nail up to the knuckle, by the perpetual telling of his beads. And this rubbing off by slow degrees, did not pain him at all.

MY SCRAP BOOK.

LEAF LXXXVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(Continued from page 374, Vol. 4).

[*Mr. Isaac James's MS.* p. 24]. Now three of our ministers being imprisoned, some of each congregation met together to consult how to carry on our meetings, that we might be kept to our duty, and edify one another. Now our pastors were gone, some were ready even of thinking to give off, viz. of the presbyterians, because their principle was, not to hear a man not bred up at the university and ordained. But the Lord helped us to prevail with them to keep up their meetings. And we concluded to assemble together, and for one to pray and read a chapter, and then sing a psalm and conclude with prayer; and so two brethren to carry on the meeting one day, and two another, for a while to try what they would do with us. So we did, and ordered one of the doors of our meeting to be made fast, and all to come in at one, but open it when we go forth. And to appoint some youth or two to be out at the door every meeting to watch when Hellier or other informers or officers were coming, and so to come in, one of them, and give us notice. Also some women and sisters would sit and crowd in the stairs when we did begin the meeting with any exercise, that the informers might not suddenly come in upon us. By which they were prevented divers times.

On the 21st of Feb. [1675] being the next Lord's day after our pastor was imprisoned, Hellier comes about to our meetings with his man and officers. In the morning goes to Mr. Gifford's, and finds him preaching, which he informs the mayor of for his conviction, that if they catch him that day after his conviction in the corporation, they might imprison him. In the afternoon he goes to Mr. Weekes's and carries away divers to prison. Then comes to our meeting, and finding that door we came in, to be thronged with people and women in the stairs, so that they could not get in, though they did hale several, and pulled Mrs. Bush down stairs, yet could not get up through them. Then they went to the other door and broke it open, and rushed in upon us that way, and took the names of them they counted chief, and carried away Brother Courtny with them before the mayor, and Mr. Sam. Tipton, and Mr. Joseph White, whom they struck very violently, and bound them over to answer for meeting.

On the 28th, the informers came to our meeting again, and at Br. Gifford's, Hellier with the officers finds him preaching again, and now having a warrant they carry him away before the mayor, who binds him to appear the next day, which being the first of March, or the first month, the mayor commits Mr. Gifford to prison to the three ministers before for six months.

But one of the ministers, Mr. Thompson, who was first imprisoned, was very sick when he came in, and although divers persons of note in this city, in the compassion of their hearts did go to the mayor and sheriffs, and to Sir John Knight, to get leave that he might go home, they could not prevail. And his physician interceded that he might be removed out of that stinking prison to some more convenient house for air, and to administer somewhat more conveniently to him, and shewed the danger of his condition; yet they hardened their hearts and would not grant it, because the bishop would not give leave. So that on the 4th of March at 12 o'clock in the night, Mr. Thompson, the said imprisoned minister for Jesus Christ, departed this life in Newgate prison. He was a corpulent, tall, big man, having lain in prison about three weeks two days. Of that he was sick about one week. Wherefore, being gross, could not keep him, so that the next day, being the 5th of March, he was honourably interred at Philips, being carried from the prison to his grave accompanied with all sorts of professors except Quakers. Insomuch that the like funeral for number had not been seen in Bristol in the memory of this generation, being judged by some to be not less than five thousand people of all sorts, which made the adversaries admire. Such honour have all his saints.

Now all our ministers being taken from us, one dead, the rest imprisoned, and we feared their deaths likewise in such a bad prison, and we being pursued closely every meeting, hardly one escaped, but we were followed by the bishop's men, Hellier, or other informers and officers from the mayor. For our parts, at our meeting, we presently made use of our ministring gifts in the church as we did in former persecutions, contenting ourselves with mean gifts and coarse fare in the want of better. In order to prevent spies, that might come in as hearers, and yet that strangers or persons we knew not, might not be hindered from coming into our meeting, whether good or bad, to hear the Gospel, we contrived a curtain to be hung in the meeting-place that did enclose as much room as about 50 might sit within it; and among those men he that preached should stand. That so if any informer was private in the room as a hearer, he might hear him that spake, but could not see him. There were brethren without the curtain that would hinder any from going within that they did not know to be friends. And when our company and time was come to begin the meeting, we drew the curtain and filled up the stairs with women and maids that the informers could not quickly run up. When we had notice that the informers or officers were coming, we caused the minister or brother that preached, to forbear and sit down. Then we drew back the curtain, laying the whole room open that they might see us all, and all the people began to sing a psalm. At the beginning of the meeting we did always name what psalm we would sing if the informers or the mayor or his officers came in. Thus when they came in they could not find any one preaching, but all singing. And we ordered that none read the psalm after the first line, but every one bring their bibles and read for themselves, that they might not lay hold of any one for preaching, or as much as reading the psalm; which means the Lord blessed, that many times when the mayor came, they were all singing, that he knew not whom to take away. And when the mayor, Hellier, or other informers had taken our names, and done what they would, and carried away whom they pleased, and were gone down out of our rooms, we ceased singing and drew the curtain again, and the minister or brother would go on again with the rest of his sermon until they came again, which sometimes they would thrice in one meeting. Thus was our constant manner during this persecution in Ollive's mayoralty, and we were in a good measure edified, and our enemies often disappointed. Laus Deo.

We taking this course, after a little while, Mr. Weekes's people did so likewise. They shut up one of their doors, and instead of a curtain, they put up a wainscott board in a convenient place in their meeting, behind which he that spake did stand out of the sight of the greatest part of the people, and yet all might hear, and they suffer none to come into that part of the meeting but friends; and when the informers came, they had convenience to convey him that spake, out of that part of the meeting into another house.

Brother Gifford's people took this course. A company of tall brethren stand about him that speaks, and having near his feet made a trap door in the floor, when the informers come, then let down the brother that speaks into a room under, keeping one at the door to give notice.

Mr. Thompson's people were not so much followed by the informers as the other three meetings for a while, indeed but little at all in comparison with Mr. Weekes's meeting and ours, for we did so fill their hands, that before they could have done with us, their meeting ended. And Mr. Gifford's meeting was frequently sheltered by our two meetings, which lay as the frontiers of their assaults. But when the bishop's men did some week days follow Mr. Thompson's meeting, they likewise contrived ways to frustrate the informers and save their speakers. (Having lost their minister as before related.) Now their meeting place being a lower room, and two lofts over head, one over another, they made a door to the stair foot into the second story, and made the minister stand in that middle room, and so he preached that they below and over might all hear, and they caused a curtain to be made that when the informers came in they might draw that curtain before the ministers, that the informers could not see him that preached, but only hear him, and could not come at him by reason the new door at stairfoot was kept fast, and none suffered to go up but those they knew. And if they went to break open the door, before that could be done, they could from that second story convey the minister away into another house; and if they had timely notice, they would be all singing when the informers came, as we and Mr. Weekes's meeting did. These ways we took to maintain our meetings, and the Lord helped us. Thus in brief, was the manner of the four congregations in general. But our particular troubles at Mr. Hardcastle's, are as follow.

S. J. B *****.

To be continued.

ERRATUM.

Page 132, second column, line 10 from the bottom. For 'The result of their deliberations *seem* to have been,' read 'The result of their deliberations *seems* to have been.'

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

(Continued from p. 157.)

The new relationship of Man with God.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. iv. 15).

"If any man love God, the same is known of him" (1 Cor. viii. 3).

"Now are we the sons of God; and it doth not appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John iii. 2).

"If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new" (2 Cor. v. 17).

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 16, 17).

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (1 Cor. vi. 19).

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. xxi. 7).

New Character towards the World and his Fellow-Men.

"That ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 22, 23, 24).

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 13).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus ii. 11, 12).

"This is a faithful saying; and these things I will that thou affirm constantly; that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus iii. 8).

ADAM'S PEAK.

The highest mountain in Ceylon is Adam's Peak, which is 8000 feet above the level of the sea. It has seldom been ascended, not so much from its height, as from the difficulty of the latter part of the ascent, which is quite perpendicular; two ladies, however, have been among the few adventurers, and got up by means of chains and pulleys. The Mussulmans have a tradition, that Adam, when driven out of Paradise, alighted upon the peak. And a mark, which bears a resemblance to a human foot, is supposed to be the impression made by him, while expiating his crime, by standing on one foot till his sins were forgiven.—*Heber's Journal.*

RELIGIOUS OPINIONS AND LAST MOMENTS OF SIR JAMES MACKINTOSH.

Sir James Mackintosh will long be remembered by British patriots and philanthropists. His powerful support of all measures for the extension of civil and religious liberty, and especially for the *abolition* of the slave trade and the *extinction* of colonial slavery, endeared his name to thousands. On these accounts, independently of the service he rendered to his country by his moral, metaphysical, and historical writings, by which his reputation was great among the learned and the wise, his name deserves to be honourably enrolled among those of his coadjutors, Clarkson, Sharp, Macauley, Wilberforce, and Buxton. His religious opinions, however, were not so fully matured as those of some of his philanthropic friends; but we rejoice in the following hopeful testimony from his "Memoirs," by his son:—

"His nights were very wakeful, and spent in much uneasiness of body; he became very silent and thoughtful; and with his Bible open before him, spoke more than usual upon religious subjects—perhaps it would be more correct to say upon God, and his disposition towards man. His mind seemed less occupied with speculations, and more with his own personal relationship to his Creator. Our Lord Jesus Christ was very frequently the subject of his thoughts; he seemed often perplexed and not able to comprehend much of his history. He once said to me, 'It is a great mystery to me—I cannot understand it.' At another time he told me, that, during the many sleepless nights he passed, the contemplation of the character of Jesus Christ, and thoughts concerning the Gospel, with prayers to God, was his chief occupation. He spoke of the delight he had in dwelling on his noble character. I have heard his voice falter as he repeated, 'He went about doing good;' but he added, 'There is much connected with him I cannot understand.' I cannot attempt to give his words; but his difficulty lay in the account given of the manner in which Jesus becomes the Saviour of man. On Saturday a great change took place. He became very silent, and had the appearance of one listening. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed, he always opened them, and looked at the person who had spoken them: I said to him, at one time, 'Jesus Christ loves you.' He answered slowly, and pausing between each word, 'Jesus Christ—love—the same thing.' After a long silence, he said, 'I believe ——' We said, in a low voice of inquiry, 'in God?' He answered, 'in Jesus.' He spoke but once more after this. Upon our inquiry how he felt, he said—'happy.'"

THE PRIESTS OF NAPLES.

This city swarms with priests, and religions of various denominations, so much so, that they seem to constitute nearly one third of the entire population, yet, far from indicating a greater degree of religiousness than usual in the people, this excessive numerousness of ecclesiastics is no small cause, and consequence likewise, of the laxity in which they indulge. Hardly would they abound to the extent they do, were a severe discipline enforced; while, on the other hand, were there fewer of them, they would be better regulated; would be more open to observation, and have some duties to perform, whereas, at present, they are mere loungers and idlers; every way unprofitable members of the community. Some of them act the part of itinerant preachers, but their eloquence is like the oratory of the mountebanks and quacks—all is addressed, not to the *heart*, but to the *pockets*, of their auditors. One of these ambulant doctors of the church will take his station on the mole or the corner of a street, where he mounts upon a melon-vender's stall, and forthwith a crowd of lazzarain and others of the populace collects around him. He proceeds to denounce them most lustily as vile reprobates and sinners, for whom there is no hope. The flames of purgatory, the day of judgment, the horrors of final condemnation are depicted by him in tones truly terrific. When he thinks he has made a due impression on his audience, and exhausted himself by the violence of his bawling and gesticulation, he checks his maledictions and threatenings, and draws forth a paltry image of "wood," which he assures them has been rubbed against a piece of the *true cross*, and that as it can communicate the virtue it has thus received to any other image, so can such image impart its virtue in turn to the possessor of it, and effectually purify him! This comfortable doctrine of religious *magnetism* is quite to the taste of the lazzarain, who, if they have any cash in their pockets, forthwith become the purchaser of his miraculous ware. Yet woe to the preacher, should he encounter any one of those he has thus armed with holiness in a spot convenient for robbery! since his penitent would not hesitate to make him refund, aye, and more than refund, and that, too, without employing other exhortation than that of his hands. Doubtless, the lazzarain considers his ghostly adviser to be a great knave, only protected by a spell, while the preacher comforts himself with the idea that his impostures and juggling are kept in countenance by the example of San Jenaro. Really what is called here religion, seems to be little more than a most barefaced system for stultifying, brutalizing, and demoralizing the people.

To this it may be added, that on the sabbath day, when puppet shows and every species of buffoonery is played off, with a Babel uproar of tongues, the clergy openly countenance these mountebanks, for I saw many "religious" priests strolling about, who relished the "fun" as much as their neighbours. It is quite sickening to witness such loathsome depravity and profaneness, to behold a whole people, and a people professing christianity, thus giving themselves up to all manner of ungodliness and gross indulgence, and exercise on this blessed day more daring acts of rebellion against the majesty of heaven.—*Rae Wilson's Route through France and Italy.*

SUPPLIES OF PROVISION IN THE FRENCH CAPITAL.

Mr. Editor.—The following article will supply some very important materials for profitable reflection, partly on the bounty of the divine hand—partly on the difference between Paris and London—and especially on the state of the domestic relations in Paris. Deplorably corrupt as the metropolis of Great Britain is in many respects, it is, I trust, very far from being so far sunk in licentiousness, as that of the "Great Nation" across the channel; and I do humbly and fervently hope that the operation of our Christian Instruction Societies, District Visiting Societies, and especially our City Mission, will be crowned with the divine blessing in checking the progress of irreligion and immorality in our vast metropolis. Senior.

The consumption of oxen in Paris during 1834 was 68,408, of cows 15,290, of calves 60,237, and of sheep 306,227. A curious observer on these subjects has ascertained the annual consumption of the above articles of food for the seventeen years from 1760 to 1777, and calculated that the average was 66,784 oxen, 20,977 cows, and 107,945 calves, and 332,920 sheep. The number of oxen killed in 1834 was greater than in the above average, but this was not the case with respect to the cows, calves, and sheep. In fact, there was an increase of 1,624 oxen, while there was a decrease of 5,687 cows, 47,708 calves, and 26,694 sheep. The consumption of butcher's meat in London is much more considerable than at Paris. According to statements given, it amounts annually to 150,000 oxen, 50,000 calves, 700,000 sheep, and 250,000 lambs. It is observable, that the consumption of meat in Paris has not augmented in proportion to the increase of its population, which may be judged of by the following figures. In 1760, there were in Paris 3,787 marriages, 17,991 births, 18,531 deaths, and 5,031 foundlings. In 1834 there were 8,094 marriages, 19,119 births, 23,015 deaths, and 9,987 foundlings.—*Galignani's Messenger.*

FRENCH SUGAR, ILLUSTRATING THE BOUNTY OF PROVIDENCE.

Many have feared that the increasing consumption of sugar through the amazing increase of population would be likely to occasion its excessive dearness, and that the supply would fail by the emancipated negroes refusing to work. The negroes will, however, work for wages; and there are other sources of sugar besides the cane, as the following will show: Of the 200,000,000lbs. of sugar consumed by France annually, beet-root already supplies 80,000,000lbs., whereas, in 1828, beet-root supplied not more than 16,000,000lbs.

THE CONVERSION OF THE LATE REV. J. BERRIDGE, A. M.

One day as he was returning from school, a companion and playmate requested him to read a chapter to him out of the Bible. He complied with the request. The other frequently solicited him to return, and exercise himself in a similar way, insomuch that his numerous invitations became disagreeable to young B., and he would gladly have declined these friendly visits; but, having obtained the reputation of being a pious child, he was afraid to risk it by a refusal. On his return from a fair he hesitated to pass the door of his juvenile neighbour, lest he should be again requested to go in and read. His neighbour was in waiting; and when he approached, renewed his invitation, but, making an addition to his former request, asked if they should *pray* together. In this delightful exercise he perceived his heart was not right with God, or the trifling amusements of a fair would not have been preferred to the inexhaustible pleasures of devotion. Such was the happy effect of this interview, that soon after he adopted a similar practice with his schoolfellows. When about fourteen years old, God was pleased to convince him of the exceeding sinfulness of sin, that he was a sinner, and that he must be born again. About this time he left school, and returned to his father, with an intention to apply himself to business. A tailor, who was occasionally employed in the family, being a man of strict sobriety, and struck with the uncommon appearances of piety in one so young, conversed with him on serious subjects, whenever he had an opportunity. As these conferences seldom occurred, young B. was induced to cultivate a more intimate acquaintance with the tailor, by frequent visits for serious conversation. His relations, however, not being well affected to the cause of God, were somewhat inclined to discourage these religious visits, and told him that as his inclination led him, at every interval, to visit the tailor, he should be bound to him as an apprentice. This threat had not the effect they wished; for so prevalent was his bias to reading, prayer, and serious conversation, that he more frequently repeated his visits. Finding their scheme unsuccessful, and imagining that his religious habits and exercises would unfit him for business, they determined, reluctantly, to send him to the university. With this determination he readily concurred; and, after previous preparation, was entered of Clare Hall, in the nineteenth year of his age. Soon after this a neighbour asked his father what was become of his son, when he jocosely replied, "He is gone to be a light to lighten the Gentiles:" and his testimony, however jocose, was true.

ILLUSTRATION OF ECCLES. XI. 1.

"Cast thy bread upon the waters, for thou shalt find it after many days."

The eventual importance of a Legacy left more than One Hundred Years since.

What is called the Mico Charity, arises from a sum of money bequeathed by a liberal person in London more than a century since. Its annual proceeds were to be applied to the redemption of Christian slaves in Barbary. Slavery in that form has ceased to exist for a very considerable time, the fund accumulated and arose in amount to upwards of 100,000*l.* In consequence it was necessary to give it another channel. And a scheme *has the sanction of the Court of Chancery* for devoting the *proceeds* of the *fund* to the establishment of schools in the British Colonies where slavery has been so recently abolished. The Rev. J. M. Trew, formerly rector of St. Thomas in the East, in Jamaica, with teachers selected by him, has proceeded to Jamaica, to act there as the agent of the trustees. The first object is the formation in that island of a school for the instruction of persons to be teachers, and great efforts will be made to render this an effective *central institution*. The Holy Scriptures are to be the basis of education, and the system pursued will be that of the British and Foreign School Society.

The Rev. Mr. Trew, in writing to a friend on the subject of the abolition of slavery says,

(*Kingston, Dec.* 31, 1835)—"It is quite impossible for me to convey to you an idea of the improvement which I witness in the altered circumstances of this people, since I was here scarcely eight years ago. The first pleasing change which attracted my attention was the breaking down of *caste;* for in the same pew I have seen persons of every grade, and *at the same sacramental table persons of all colours.* You, my dear sir, and those who were associated with you have reason to bless God to the end of your existence; for had I a thousand hearts to feel, and a thousand pens to indite, it were impossible to convey an idea of the mighty benefits, which, under God, you have been the instruments of effecting for this poor people."

(Gal. vi. 10). "As *we* have therefore opportunity, let us do good unto all men, *especially* unto them who are of the household of faith."

THE REV. J. WESLEY AND HIS SILVER PLATE.

An order having been made by the House of Lords, "that the commissioners of excise do write to all persons whom they have reason to suspect to have plate; as also to those who have not paid regularly the duty on the same," &c., the Accountant-General for household plate sent Mr. Wesley a copy of the order with a letter, stating that hitherto he had neglected to make entry of his plate, and demanding that he should do it immediately. Mr. Wesley replied as follows:

"Sir,—I have two silver tea-spoons at London, and two at Bristol. This is all the plate I have at present, and I shall not buy any more while so many around me want bread. I am, Sir, your most humble servant, John Wesley."

AN INFIDEL REPROVED.

Men of infidel principles are sometimes as ignorant, as they are impertinent. One of this sort was making himself merry in a large company, at the expense of the Scriptures, and told his companions that he could prove the prophet of the Christians mistaken, even upon the most common subjects. After awakening the curiosity of the company, he thus gratified it:—"Christ says that *old bottles* are not so strong as new; and therefore if new wine is put into *old bottles* it will break them. Now does not every body know that old glass is just as strong as new; for who ever heard that glass was weaker for being old?" A minister of the Gospel in company, who had been made the butt of his wit, gently reproved the ignorance and folly of this witling, by asking him if he understood Greek?* "Greek, sir, no, sir; but what has Greek to do with it? A bottle is a bottle, whether it is in Greek or English, every body knows that an old bottle is just as good and as strong as a new one." "Not quite, sir," replied the other, "if they are made of leather or skins, as those bottles were, of which Christ speaks, as the Greek name imports, and indeed it is so in many countries even unto this day, that people use skins instead of vessels to contain wine." On which side of the company the laugh turned, is not very difficult to conceive.

BEREAN CLASSES IN SUNDAY SCHOOLS.

Sunday-schools are deservedly called "Nurseries to the Churches of Christ;" and that they have been the most fruitful in training youth of both sexes to supply the places of those who have been ripened on earth for the general assembly of heaven, has been most amply proved wherever these humble seminaries have been established, especially in Great Britain and America. Something, however, it is presumed, might be done systematically to increase the amount of good thus effected; and as I have been informed, that in the Sunday-school of Dr. Fletcher, at Stepney, London, there has been established a "Berean Class," consisting of the senior scholars, with most delightful effects, I should be glad to learn by means of the "Christian's Penny Magazine," what is the plan of that class, that I may see if it can be introduced in the school with which I am connected. Your giving this a place in your useful periodical will greatly oblige many besides your constant reader,

A Country Sunday-school Teacher.

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* Matt. ix. 17, Greek, askos, a skin-bottle.

REVIEW.

***The Life of Thomas Eddy; comprising an Extensive Correspondence with many of the Most Distinguished Philosophers and Philanthropists of this and other Countries. By* Samuel L. Knapp.** First Printed in New York, in the Year 1834, 8vo. cloth, pp. 264. London: E. Fry & Son.

America, on many accounts, must be deeply interesting to the Christian inhabitants of Great Britain; that great portion of it using the English language, being the descendants of those servants of God, who, in the days of oppressive intolerance in the reign of Charles I., emigrated to escape persecution, and founded this mighty republic. America possesses not only the language, principles, and religion, of the persecuted Puritans, but every institution which improves, adorns, and blesses Britain, is adopted by her sons for the welfare of her own people and the benefit of the world.

Individuals of high character and Christian principles are found in America, as in England, whose chief business it is to do good; and among that heaven-born class must be enrolled the worthy name of Thomas Eddy, whose interesting Memoirs are here presented to the public from the pen of Colonel Knapp, who has thus honoured his worthy friend and done justice to America.

Referring to the noble class of patriots and philanthropists to which the subject of this memoir belonged, Colonel Knapp thus glances at the mother country.

"About the middle of the last century, a philanthropist arose in England, who gave a new direction to the alms of individuals, to the sympathy of communities, and to the charity of nations. This philanthropist was John Howard. He was a man of strict habits, of daring courage, both natural and moral. He began, as it was then considered, a crusade of charity. He examined the state of all the prisons in England and Wales, and then extended his researches through the continent. He made known his discoveries to the grand inquest of the British nation, the House of Commons. This august body heard the relation with surprise, and set about turning the information they had gained, to alleviating miseries, which, until then, were considered legendary tales or incurable evils. Howard was still indefatigable in his new pathway of glory, and at last fell a martyr to his zeal in the cause, on the banks of the Euxine. His exertions, however, were so bold and novel, as to excite general attention, and to give a new impulse to the charitable dispositions of the human mind. He was, indeed, born for the universe, and the effects of his exertions are pervading the whole of Christendom.

"America has been so intimately connected with England in science and letters, that all that has been done in that country was soon known in this, and has generally been imitated, when found to be good. The privations and sufferings of a new people taught them to be kind to one another, and gave them the habits as well as the spirit of benevolence. It might, of course, have been expected by the patriot and philosopher, that Howard would have a school in America. This school has been established.

"One of the most distinguished disciples of this university of charity, was Thomas Eddy, a merchant of the city of New York. He was born about the period that Howard began to mark out his course of action. Eddy not only made this great philanthropist his pattern, but he carried his reasonings farther than Howard had an opportunity to do. Seizing the facts and reasonings which Howard had furnished, he added others, truly his own, and set about to influence his fellow-citizens to make practical efforts to test the correctness of his views, and the soundness of his principles; and such was his success, that he, by general consent, received the appellation of the 'Howard of America.'"

Memoirs of such a man cannot but be interesting and permanently useful; and every reader will be astonished at the activity, devotedness, influence, and success of Mr. Eddy, in improving the criminal code of the state of New York, in establishing a new system of Prison Discipline, Hospitals, Schools, Deaf and Dumb Asylums, the American Bible Society, intercourse with the Indians, means for the Amelioration of the condition of Slaves, and for the Abolition of Slavery. Mr. Eddy's philanthropy, like Howard's, was the fruit of his Scriptural Christianity; he was an orthodox member of the Society of Friends; but his spirit was most catholic, as his piety was sincere and fruitful in good works. This valuable Memoir is one of the most excellent and useful publications which have been imported from America, and its publishers have, by its republication, conferred a favour upon England.

PETER WEEPING.

O strong in purpose—frail in power,
  Where now the pledge so lately given?
Coward—to creatures of an hour,
  Bold to the challenged bolts of heaven.

Shall that fierce eye e'er pour the stream
  Of heart-wrung tears before its God?
Thus did the rock in Horeb seem,
  One moment ere it felt the rod.

But Jesus turns; mysterious drops
  Before that kindly glance flow fast;
So melt the snows from mountain tops,
  When the dark wint'ry hour is past.

What might it be that glance could paint?
  Did one deep touching impress blend
The more than sage—the more than saint—
  The more than sympathizing friend?

Was it, that lightning thought retrac'd
  Some hallowed hour beneath the moon?
Or walk, or converse high, that grac'd
  The temple's column'd shade at noon?

Say, did that face to memory's eye,
  With gleams of Tabor's glory shine?
Or did the dews of agony
  Still rest upon that brow divine?

I know not:—but I know a will
  That, Lord! might frail as Peter's be!
A heart that had denied thee still,
  E'en now—without a look from Thee!

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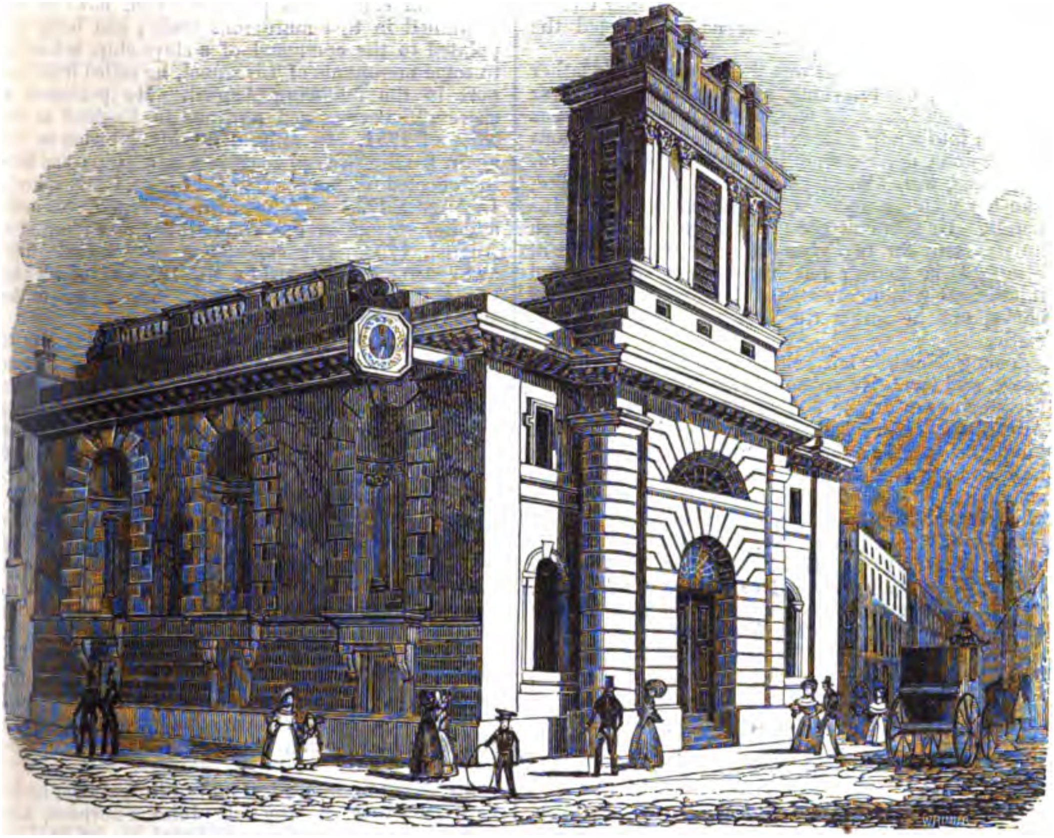

View of St. Mary Woolnoth Church, Lombard-street.

BIOGRAPHICAL SKETCH OF REV. JOHN NEWTON.

IMPROVEMENTS in the British metropolis have, during the last ten years, been carried forward to an extent that is truly astonishing; and whether the commerce, appearance, or health of the city of London is considered in those alterations, they cannot but be contemplated with solid satisfaction by the merchant, the physician, or the Christian philanthropist.

St. Mary Woolnoth church, celebrated as being, for *twenty-seven* years, the house of God in which the Gospel was so faithfully and successfully preached by the Rev. John Newton, is now most conspicuous. It is situated near the Bank of England, and the Mansion-house of the lord-mayor; and at the entrance of the fine new street which leads to the Monument and to London-bridge. But though the situation is admirable, and the edifice an elegant structure, its principal interest with many, especially those who are fast hastening to the world of eternal bliss, arises from the remembrance of its former excellent and useful minister.

Experimental religion has found few advocates who have more beautifully or more successfully illustrated its holy and happy nature, than the Rev. John Newton; and his portion of the "Olney Hymns,"—his letters intitled "Cardiphonia, or the Utterance of the Heart"—and his "Discourses on the Oratorio of Messiah," will carry down his name in the church of God to posterity, so long as the English language is sanctified by Christianity.

Mr. Newton's knowledge of the Gospel was acquired in an eminent degree by experience, in a series of circumstances, the history of which will most remarkably illustrate the providential dealings of God with his people.

Mr. Newton was born in London, July 24, 1725; his parents, though not wealthy, were respectable. His father was for many years commander of a ship trading to the Mediterranean; his mother was a superior person, of eminent and exemplary piety, a member of a dissenting church under the pastoral care of the late Rev. Dr. Jennings. She took great pains with her son to bring him up in the nurture and admonition of the Lord; and his infant mind was stored with many valuable pieces and portions of Scripture. When only *four* years of age he could repeat the Assembly's Catechism with the proofs, all Dr. Watts's smaller catechisms, and his Children's Hymns. His temper and disposition seemed to be what could be desired by so excellent a parent; but to his unspeakable loss, she departed to her eternal rest, July 11, 1732, before he had completed the seventh year of his age.

Young Newton's loss was the greater as his father was at sea; but returning, he married the next year a lady from Essex, by which this hopeful boy was thrown into a new connexion, in which his religious impressions, derived from his mother's excellent instructions, were almost erased from his mind, and, like his young associates, he became profane in his habits. He was now about eight years of age, when he was sent for two years to a boarding-school at Stratford, in Essex; but his master's severity and injudicious treatment, almost destroyed his love of books, and he forgot the first rudiments of arithmetic.

Young Newton left school at the age of eleven years, and went five voyages with his father to the Mediterranean, in the last of which he was left at Alicant in Spain. During this period his state of mind was various: for though he had fallen into ill habits and was accustomed to profane swearing, his conviction of sin and the piercings of conscience often forced him to prayer; he was, therefore, by turns *profane* and *religious*, from about the age of twelve to twenty. In 1742, his father left the sea, but he made one voyage before the mast to Venice, and the evil example of his companions seemed to effect his complete apostacy from God.

Having returned from Venice, young Newton was impressed on board the Harwich man-of-war, and enrolled as midshipman; and now his principles seemed altogether ruined. In December, 1744, the Harwich was in the Downs bound for the East Indies, and in the beginning of 1745, they sailed from Spithead: but Newton deserted from the ship—was brought back—and degraded from his office to the rank of a common sailor. During the voyage he was tempted to the commission of the greatest crimes, but he was mercifully restrained by the good hand of God, by whom he had been designed for service in the church of Christ. While the ship lay at Madeira, the captain was prevailed on to allow him to enter on board a Guinea slave-ship bound for Sierra Leone. Having arrived on the slave-coast, Newton sinned with a high hand, and tempted others to the commission of every vice; but in this abominable traffic he experienced the greatest hardships, being himself reduced to bondage in Africa; and during an illness, being called to receive his scanty allowance from the hand of his black mistress, through weakness he dropped the plate, lost his food, and became the sport of the African lady.

Newton, in 1747, received intelligence of the death of a person who had left him a considerable estate: he was released from his bondage and embarked for England. The voyage was dangerous and the ship was near being wrecked; but while the vessel was expected every hour to founder, his mind was powerfully influenced to consider his course of iniquity, and implore forgiveness of God. Providence favoured the mariners, and while their last provisions were actually being cooked, they made land, April 8, and anchored in Lough Swilly in Ireland. The mate of this vessel being soon after appointed to the command of a ship in the same trade, Newton went a voyage with him in the capacity of mate. Having taken in their *cargo of human beings* on the slave-coast, they sailed with them to Antigua in the West Indies, and thence to Charles Town in South Carolina.

Mr. Newton now returned home and married the object of his affections, Feb. 1, 1750; for whose sake he had submitted to many hardships with a degree of courageous patience: still, however, he continued in this murderous trade; and being appointed to the command of a slave-ship, belonging to some merchants of Liverpool, he sailed from that port in the following August. He performed a successful voyage and returned to England at the close of 1751. In July, 1752, Mr. Newton set sail again for the African coast in a new ship; and having effected his purpose, sailed for St. Christopher's. In August, 1753, he returned to Liverpool; but made another voyage in the same trade, and returned in August, 1754. His conscience now became truly awakened; he reflected on the iniquity of his past life, and abandoned it, devoting much time to the study of the Word of God.

Mr. Newton, in 1755, obtained the situation of tide surveyor of the port of Liverpool; and he now turned his attention to the profession of a clergyman in the established church, and made an unsuccessful application to obtain episcopal ordination from the archbishop of York, a friend having complimented him with a title to a curacy. Disappointed, however, in his hopes, he prosecuted a course of study, and exercised himself in expounding the Scriptures to the poor at Liverpool, as opportunity offered among the Dissenters, until 1764, having an offer made him of the curacy of Olney, in Bucks, he renewed his application for ordination, and, on the 29th of April, obtained it from the hands of Dr. Green, bishop of Lincoln, at the palace of Buckden. During a residence of fifteen years at that place, he formed and improved an intimate friendship with the poet Cowper, whence originated the well known and admired "OLNEY HYMNS," their joint production.

Mr. Newton, in 1779, removed to London, having been presented, by the late John Thornton, Esq., with the rectory of the united parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard-street. Here a new and wide field of usefulness opened before him, which he continued to fill for about *twenty-seven* years, until December 21, 1807, when he departed to his rest at the advanced age of *eighty-five*. Mr. Newton's ministry appears to have been a great blessing to many in London, and to have been a principal means of the revival of religion in the British metropolis. Mr. Newton was a Calvinist in doctrine, and his works have been read with the greatest delight by Christians of all denominations, both in England and America.

"LOST CHILDREN IN MANCHESTER."

CHRISTIAN benevolence and zeal must have ample room for their operation in Manchester, as is manifest from the evidence afforded in the following statement of facts relating to lost children in that great town. It seems the nature of the employment of their parents in the cotton manufactories, occasions this lamentable state of things: but could it not be remedied? or at least lessened, by the operation of Christian instruction societies, district visiting societies, or infant schools? Would that this notice might be the means of calling forth some effort worthy of the Manchester Christians.

London. BENEVOLUS.

Lost children registered at the police-office, Manchester,

From August 1831, to July 31,	1832 . .	1954
1832,	1833 . .	2140
1833,	1834 . .	2117
1834,	1835 . .	2439
	Total	8650

ON MAHOMETANISM.

No. V.

CHRISTIAN REFLECTIONS ON MAHOMETANISM.

HAVING, in four preceding essays, given, as the result of actual investigation, an epitome of The Life and Character of Mahomet, The Rise and Progess of Mahometanism, The Causes which facilitated its Success, and the Prophetic Disclosure of its Termination; it now remains that I deduce such reflections as are suited for our confirmation in the faith.

1. In the first place, we may infer, *That Christianity has nothing to fear from the prevalence of Mahometanism.*—The success which accompanied the enterprises of Mahomet and his allies, has been pleaded by the advocates of Islamism as an irrefragable proof that Mahomet was the true prophet of God; and such success has also been represented by the sceptical opposer of Christianity, as displaying a parallelism sufficient to neutralize the argument of success in favour of the gospel of Christ. "In the estimation of the unbeliever," says Mr. Foster, "this parallel is still seen to furnish his most specious ground of attack; in that of the Christian advocate, it opens an arduous and anxious field for the defence of revelation." But, while we can trace in revealed religion the connection of Mahometanism with divine predictions, we may regard its establishment, existence, and permanence as affording more than human testimony of the truth of Christianity; and, therefore, we ask no solution from the natural. The advantage of the Christian dispensation, however, over the Mahometan is marked. The Imposter of Mecca never raised even the standard of morals amongst his countrymen, but, for sinister purposes, propagated an artful compromise between vice and virtue. But, on the contrary, the Founder of Christianity, who possessed no temporal power, and was put to death as a criminal, inculcated every virtue, and lived a life of spotless unsinning obedience. Since the establishment of his religion, the worship of heathen deities has ceased, sacrifices have been abolished, even where human victims were previously immolated, knowledge has been increased, slavery is now unknown in every Christian country throughout Europe, and national civilization has followed. Even in the present state of the world there is not wanting subsisting evidence of the germinating fulfilment of the divine announcement, that even on this earth Christianity shall become finally triumphant. "The rapid diffusion of knowledge," says Dr. Keith, in his Evidence of Prophecy, p. 386, "the numerous inventions and discoveries in physical science, and the immense accession they have given to the powers of man, the facilities of communication, and frequencies of intercourse that now prevail throughout the world—the nature of recent wars; contests for principles rather than for property; the abandonment in different states and kingdoms of the principles and the practice of unrestricted and unmitigated despotism, and the establishment of constitutional governments in its stead; the ready expression and powerful efficacy of public opinion, sobered down, as it is, to the desire of substantial, rather than theoretic, liberty, and of its expansion throughout the world, and awed by the remembrance of all the exhibited horrors of anarchy and atheism; the manifold philanthropic and religious associations, so diversified in their objects, and active in their operation, for alleviating the miseries, enlightening the ignorance, and ameliorating the moral condition of our species; and though last, not least, of all, the unexampled and astonishing dissemination of the scriptures, and the avidity with which they are sought after in many a land; all these unite in giving the same promise to mortal hope, which the words of scripture impart to religious faith, that the "appointed time," whatever convulsions may yet intervene, is approximating, when despotism and superstition shall come to an end, and when brutal power, or governments fitly symbolized by wild beasts, shall cease to trample on the liberties of man. The powers of darkness are already shaken. He whose "look was more stout than his fellows," has been greatly humbled. His dominion has, in part, been *taken away*, and it *will be consumed and destroyed until the end.*"

2. In the second place, we may also infer, *That the life and enterprise of Mahomet admits not of the smallest comparison with the origin of Christianity.* A conqueror at the head of his army, collecting followers in the midst of triumphs, in the darkest ages and countries of the world, succeeding by a command of the wills and persons of his captives and followers, operated by the assurance that such success was a mark of Divine approbation, and holding no alternative but conversion or death, were the distinguishing characteristics of Mahomet and his principles. But, on the contrary, the Author of Christianity, who is at once "the true God and eternal life," without force, power, or support, without one external circumstance of attraction or influence, prevailing against the prejudices or the hierarchy of his country, contended against the ancient religious opinions, the pompous rites, the philosophy, the wisdom and the policy of the Roman empire in the most polished and enlightened period of its existence. That doctrine, too, which emanated from Jerusalem by the lips of this despised Jewish peasant, has been proved by every fact to have been authorized by the Eternal. Few are now ignorant that this system of religion, which inculcates piety, purity, and love,—which releases man from every burdensome rite and every barbarous institution, and freely invites all to partake of its privileges, was commanded by such an authority, to establish which it required the incarnation and death of the Son of God. "A Latin poet," says Dr. Keith, "who lived at the commencement of the Christian era, speaks of the barbarous Britons as almost divided from the whole world; and yet, although far more distant from the land of Judea than from Rome, the law which hath come out from Jerusalem hath taken, by its influence, the name of barbarous from Britain;" and in our 'distant isle of the gentiles' are the prophecies fulfilled that the kingdom of the Messiah, or knowledge of the Gospel, would extend to the uttermost parts of the earth. And, in the present day, we can look from one distant isle of the Gentiles to another,—from the northern to the southern ocean, or from one extremity of the globe to another, and behold the extinction of idolatry, and the abolition of every barbarous and cruel rite, by the humanizing influence of the Gospel." I shall not hence infer which was the true messenger of Hea-

ven, but in the words of Bishop Sherlock would say, "Go to your natural religion, lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands, who fell by his victorious sword. Shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements, shew her the prophet's chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelation and his divine commission to justify his lusts and his oppressions. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors, 'Father, forgive them, for they know not what they do!' When natural religion has viewed both, ask which is the prophet of God?—But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended him at the cross; by him she said, "Truly this was the Son of God."

3. In closing this series of essays, allow me to suggest, *That our interest must be identified with Christianity in the existing prevalence of Mahometanism.* Although its subversion is decreed, prayer must not be restrained. Millions are now to be found in the territories of British India who still blend the eternal truth of the unity of God, with the pernicious delusion that Mahomet is his prophet. If but a small company were brought under the power of the Gospel, in almost every one of them might be expected to be found an ardent propagator of the faith, and we might estimate the rapid diffusion of Christianity in the East in proportion as they were led to abandon the crescent, and glory in the cross. The promise is that "the consummation decreed shall overflow with righteousness." Aided by the encouraging prospect let us interest ourselves on their behalf at the throne of grace; for with the Lord is "the residue of the Spirit," and "the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth against the knowledge of God, and bringing into subjection every thought to the obedience of Christ." RALPH.

EXAMPLE OF CHRISTIAN CATHOLICISM.

MR. MILNER, the ecclesiastical historian, resided at Hull, but his labours were not confined to that town. He was curate for upwards of seventeen years of North Ferriby, and afterwards vicar of the same place. His zeal for men's eternal welfare, induced him to visit this country village on the week-days, as often as a holiday allowed of his absence from his school, and generally on the afternoons of Saturdays. Many of his own parishioners, and other serious persons, used to meet him at his lodgings, or at some other convenient house, and on these occasions he read and explained the Scriptures, and exhorted his people and prayed with them. Mr. Gill, who afterwards settled at Market Harborough, was then the independent minister of Swanland; and he went also to Ferriby, and Mr. Milner admitted him to preach to his parishioners, on condition that he should sit when he preached, and that he should give the people no *dissentarism*. With these conditions Mr. Gill readily complied, and they went on very amicably, visiting the villages at different times, and preaching in the same room to the same people. One day Mr. Milner came to him, and said in his abrupt unceremonious manner, "Hold out your hand." Mr. Gill obeyed; and Mr. Milner put into it a sum of money. Mr. Gill was surprised, and asked what he meant? "What I mean," said he, "is this: my salary at this place is so much, and I have considered how often you have preached, and that is your share." Mr. Gill declared that he had not the slightest expectation of any thing, and would have persevered in making objections, but Mr. Milner cut him short by saying, "Take the money, or if you will not, you shall come here no more." It is refreshing to see those whom Christ has made free, thus refusing to be inthralled by bigotry, and cordially uniting their efforts for the accomplishment of one common object, the promotion of the spiritual welfare of mankind. E.

THE SABBATH-DAY IN FRANCE.

IN this country there is certainly very little of the *form*, but the example of it affords no proof that the *spirit* of religion becomes purified in proportion as it is emancipated from mere externals. I have already touched upon the state of public morals. It is fearful to contemplate. Is not the detestable vice of gambling legalised? Is not conjugal infidelity tolerated as a matter of course? Are not the theatres all thrown open even on the Lord's day, schools of the most horrible impurity? Is not literature equally infected,—become reckless,—abandoned,—nay, nauseous? And lastly, is not SUICIDE BECOME THE MODE? This last is, in fact, merely a natural result from all the rest. The selfish and hardened victim of his own vices cooly puts a period to his existence, trusting that as he had lived like a brute, he should perish like one also; that an hereafter is a mere fable, the hypocritical device of priestcraft, and the hypochondriacal fancy of enthusiasts. The ties of humanity—but why should we speak of such checks? When a man has renounced both his God and himself, all that he has to relinquish is an empty sacrifice.

Let us not then envy Paris its Sunday revellings, or the French their constitutional gaiety,—a gaiety that too frequently verifies the lines of our truly English poet,

———— Gaiety that fills
The mouth with blasphemy, the heart with woe.

Such gaiety arises as much from want of feeling as from real cheerfulness, and frequently is no more than a painted mask, assumed to conceal from the world real bitterness of spirit, chagrin, and ennui. To the careless observer, it mav appear like real happiness, but analyse it, and it will frequently be found to be, one half at least, sheer vanity and real feebleness of mind.—*Records of a Route through France and Italy, with Sketches of Catholicism, by W. Rae Wilson, F. S. A.*

CHRISTIAN LADY'S FRIEND.

A YOUNG LADY'S QUESTIONS ANSWERED BY HER FATHER.

My dear M——

I am gratified by the affectionate expressions in your letter respecting my birth-day; and if I cherish wishes corresponding with yours for many returns of that day, it is in a great degree for your sake, and to promote your happiness.

As to your experimental questions, in answer to them, I remark, that I can readily imagine you find yourself unable to prevent "strange thoughts arising in your mind;" or at all times to "bring your mind to think on the affairs of your soul." Power to do this we are taught to expect as a special blessing from God, aiding us in our spiritual conflicts by his good Spirit, "strengthening the soul with might" (Eph. iii. 16): and this unspeakable favour will be obtained in answer to prayer, as is taught by our Saviour (Luke xi. 13). While you are, by diligently improving the various means of grace with which you are favoured, thus "working out your own salvation with fear and trembling;" you are to remember that "it is God that worketh in you to will and to do of his good pleasure" (Phil. ii. 12, 13).

You inquire respecting your "not feeling that you have always received an answer to your prayer," and "therefore fear that you have not prayed in faith." Now it is probable that you are cherishing some mistake on this subject. In answering this perplexing question, I would remark that your mind will not be influenced after the manner of some charm, or by some bodily sensation, but in the way of increasing illumination, knowledge, and wisdom, in the Gospel of Christ—faith in the promises of God—peace of conscience—deadness of heart to the pleasures of the world—and delight in spiritual things. This state of mind is "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). Compare with this, Eph. i. 16—18; Col. i. 8—14; Gal. v. 22—25.

Miss Emma's inquiry respecting "the outpouring of the influences of the Holy Spirit," will partly be answered by several of the preceding remarks; but as your school-fellow's paper contains no reference to any text of Scripture, the meaning of which is sought by her, the question is the more difficult to answer. There are, however, three principal texts which refer to this delightful subject on which I will offer a few words in explanation.

The *first* is Joel ii. 28, 29, "I will pour out my Spirit upon all flesh," &c. This was gloriously fulfilled when the apostles on the day of Pentecost were filled with the influence of the Holy Spirit, not only to inspire them with knowledge, wisdom, courage, and holiness, but with the gift of "other tongues, as the Spirit gave them utterance" (Acts ii. 4—16—21).

The second is Zech. xii. 10. "I will pour, &c. a Spirit of grace and of supplication," &c. Miraculous gifts are not here mentioned, but spiritual graces, as knowledge, faith, repentance, &c. This was partly fulfilled when thousands of the Jews repented and believed on the occasion of Peter's sermon (Acts ii. 36, 37); and it will be perfectly so in the time of the promised conversion of the Jews, "with the feelings of the Gentiles" (Rom. x. 12, 25).

The third is Isaiah xliv. 3. "I will pour my Spirit—blessing," &c. This is the great New Testament promise to all who seek this blessing; and the meaning evidently is increase of knowledge, wisdom, and personal holiness, which lead the possessors to intelligent consecration to God, see ver. 5, compared with the texts in the former parts of this paper. This holy influence "sheds abroad the love of God in the heart" (Rom. v. 5) "beareth witness with our spirit that we are the children of God," (Rom. viii. 16) and "seals us to the day of redemption" (Eph. i. 13; iv. 30).

I cannot desire for you and for your estimable young friend, blessings of greater value than those which arise from the influence of the Holy Spirit, and I dare not wish for less, together with that measure of health and opportunity of usefulness in the world, by which you may glorify God, and finally enjoy eternal felicity, through the mediation of Jesus Christ our Lord.

My dear M——, I remain your affectionate father.

MISS GRAY'S PIETY AND CHARITY.

Miss Gray was the daughter of Rev. John Gray, minister of Dollar, Scotland. She was born in Feb. 1741, but lost her father at four years of age. Her education was carefully attended to; but till about ten years before her death, which happened March 18, 1792, she had little experience of the realities of religion.

Her religious impressions, received about this time, were cherished and matured by the sermons and conversation of several ministers of Edinburgh, by the writings of Rev. J. Newton of London, and of archbishop Leighton; and especially by the memoirs of pious persons, particularly that of David Brainerd. The Holy Scripture and ordinances of the Gospel were now her highest delight. She had little relish for philosophical disquisitions, or for eloquent moral harangues, in which the great doctrines and experience of Christianity were kept out of sight. At least she counted all these things as dross for the excellency of the knowledge of Christ Jesus our Lord; and deeply impressed with a sense of redeeming love, and humbled under a sense of her own unworthiness, she bewailed that she did so little for the honour of her Saviour, and the benefit of her fellow sinners.

At different times she gave money to Rev. Dr. Hunter, and to Dr. Davidson, for purchasing useful books to students and preachers. She supported a Sabbath-school for the religious instruction of indigent youth. It was blessed with that success for which she earnestly prayed, and many were her kind offices for the parents of the children. For many years she gave a prize of *eight* pounds, for any of the Edinburgh students of divinity, whose essay on a theological subject should merit it, in the judgment of Dr. Hunter; and she left 10*l.* per annum for the same purpose during the incumbency of the doctor, by which some excellent pieces have been produced. When her funds increased, she vested 500*l.* with the "Society in Scotland for Propagating Christian Knowledge," for maintaining a school in or near Edinburgh, where poor children should be taught reading and writing: about fifty or sixty children usually attended this school.

Miss Gray, by her last will, destined a large portion of her property to various important charities; among them were the following:—to the "Society in Scotland for Propagating Christian Knowledge," 3000*l.* sterling; to the "Society for Promoting Religious Knowledge among the Poor," 700*l.*; to the Orphan Hospital, 200*l.*; to the Society for Relief of the Destitute Sick, the Edinburgh Society for the Sons of the Clergy, and for the building the Canongate Chapel of Ease, 100*l.* each; to the Royal Infirmary of Edinburgh, to the servant's ward in the said infirmary, to the Edinburgh Dispensary, to the poor of the parish of Dollar, to those of the parish of Dunfermline, to the Edinburgh Charity Work-house, to that of Canongate, to that of St. Cuthbert's, or West Church, for erecting the Edinburgh Bridewell, and for release of prisoners for small debts, 50*l.* each; and for a pious and charitable purpose, which she had much at heart, under the management of one friend 1000*l.*, and of another 500*l.*; in all 6,200*l.* sterling!

MOTHER'S HYMNS FOR CHILDREN.

Sabbath Morning.

We bid thee welcome, Sabbath morn—
Help us, O God, to raise
Our grateful hearts in holy song
And sing the *day of days!*
The birds in early chorus join,
And angels stoop to hear—
O Lord of angels, while we sing,
Lend thou a listening ear.

While children in far distant lands,
No Sabbath mornings greet,
Nor teachers take them by the hand
To seek the mercy seat;
Thou Lord hast giv'n us here to dwell
Where shines the gospel's light,
And every Sabbath will we praise
Thy name with new delight. S. D.

How Children should Pray.

The Lord attends when children pray;
A whisper he can hear;
He knows, not only what we say,
But what we wish or fear.

He sees us when we are alone,
Though no one else can see;
And all our thoughts to him are known,
Wherever we may be.

'Tis not enough to bend the knee,
And words of prayer to say;
The heart must with the lips agree,
Or else we do not pray.

Teach us, O Lord, to pray aright;
Thy grace to us impart;
That we in prayer may take delight,
And serve thee with the heart.

Then heavenly Father, at thy throne
Thy praise we will proclaim;
And daily our request make known,
In our Redeemer's name.

COWPER'S ADDRESS TO HIS NURSE, MRS. UNWIN.

Dr. Southey remarks, concerning Cowper and his amiable and devoted nurse, Mrs. Unwin, "Upon receiving this portrait of his minor poems, a poem which he tells us he had more pleasure in writing than any that he had ever written, one excepted; 'that one,' he says, 'was addressed to a lady who has supplied to me the place of my own mother,—my own invaluable mother, these six-and-twenty years. Some sons may be said to have had many fathers, but a plurality of mothers is not common." The following sonnet must be the piece to which he thus alludes:

"Mary! I want a lyre with other strings;
Such aid from heaven as some have feign'd they drew
An eloquence scarce given to mortals, new
And undebased by praise of meaner things;
That ere through age or woe I shed my wings
I may record thy worth, with honour due,
In verse as musical as thou art true,—
Verse that immortalizes whom it sings.
But thou hast little need; there is a book
By seraphs writ with beams of heavenly light,
On which the eyes of God not rarely look;
A chronicle of actions just and bright.
There all thy deeds, my faithful Mary, shine;
And since thou own'st that praise, I spare thee mine."

MRS. WESLEY'S QUALIFICATIONS FOR A CLERGYMAN'S WIFE.

Dr. Southey's testimony to the character of the mother of the founder of Methodism is remarkable: he says, "No man was ever more suitably mated than the elder Wesley. The wife whom he chose was, like himself, the child of a man [Dr. Annesley] eminent among the nonconformists. She was an admirable woman, of highly improved mind, and of a strong and masculine understanding, an obedient wife, an exemplary mother, a fervent Christian. The marriage was blest in all its circumstances: it was contracted in the prime of their youth; it was fruitful; and death did not divide them till they were both full of days."

COURTESY AND ENGAGING MANNERS.

In order to render yourself amiable in society, correct every appearance of harshness in behaviour. Let that courtesy distinguish your demeanour, which springs not so much from studied politeness, as from a mild and gentle heart. Follow the customs of the world in matters indifferent, but stop when they become sinful. Let your manners be simple and natural, and, of course, they will be engaging. Affectation is certain deformity. By forming yourselves on fantastic models, and vieing with one another in every reigning folly, the young begin with being ridiculous, and end with being vicious and immoral.

Blair.

SCRIPTURE VIEWS OF GOD.

There are four short sentences of Holy Writ, which contain in them more of the knowledge of God than all the unaided wisdom of man had ever been able to discover: "God is a Spirit;" "God is One;" "God is Light;" "God is Love!"—Spirituality of essence, unity of substance, purity of nature, and benevolence of character, are thus, with a sublime brevity, predicated of Jehovah. Light and love complete the character of his *moral* nature. They are inseparable. All the operations of his benevolence are in harmony with his unsullied purity; and all the manifestations of his purity are blended with his infinite benevolence. The love dwells in light; and the light diffuses itself in beams of love. Holy Love, then, is the essential character of the Godhead. And, in accordance with this delightful view of the Maker and Lord of all, holy love appears to be the general law of the universe—the bond of union, the spring of action, the fountain of joy. Dr. Wardlaw.

DR. FARRE'S ACCOUNT OF A BRITISH CAPTAIN, AN ALGERINE SLAVE.

DR. FARRE'S EVIDENCE GIVEN TO A PARLIAMENTARY COMMITTEE.

THE doctor stated that he has been forty-one years in medical practice in different parts of the world. He now resides in London.

"Undoubtedly," he says, "the GIN-SHOP may be considered as the source of great destruction and of demoralization to the poor. I view the GIN-SHOP in every new neighbourhood with very great pain. The GIN-SHOP, rising like a palace, absorbs the wealth, and the health, *and the life* of the labouring classes. I call them *whited sepulchres, full of rottenness and dead men's bones!*"

Having been asked whether the addition of water, merely, effects any change in the property of diluted spirit, he replied, "IT DOES NOT. Diluted spirit destroys as effectually, though more slowly than undiluted spirit, but there is an idea among drinkers that dilution renders it more safe!" In illustration of a question respecing the uselessness, and worse than uselessness of spirituous liquor for persons in health, the doctor related the following anecdote. "I recollect being consulted by a commander of a British merchantman, who was carried into Algiers. The dey immediately stripped him naked, and chained him to another British prisoner. He then placed him on the public works from four in the morning till four in the afternoon; then he was turned into a cell with his naked companion till four in the morning, and there were placed by his side a pitcher of water and a loaf of black bread." I asked him if he could eat it? He said, "Oh, yes! it was very sweet indeed!" "What did it consist of?" "It was made of the black wheat of Africa and the vegetable locust, but it was appetite that gave it sweetness." Now it is remarkable that this man was a prisoner for nine months, while he was fed on one pound of bread and a pitcher of water per day, and had to perform hard work under such a tyrant; and to my question, "Did you enjoy health? his reply was, "perfect health, I had not a day's illness I was as lean as I could be, but I was perfectly well!"

"When he was set at liberty, and he had returned to British fare, then he had to consult me as a physician!"

A SEA OFFICER'S ACKNOWLEDGMENT ON THE DEATH OF HIS WIFE.

WITH respect to the extension of good fellowship in domestic life, perhaps heads of families (masters and mates at sea), are not aware of the mischief which they inconsiderately do, when, in the warmth of their feeling, they persuade those around them to partake of their cups.

Being called to a female in the last stage of disorganization of body and demoralization of mind, I found her within a few days of inevitable death. After I had examined the case, and had acknowledged that nothing could be done, the husband took me on one side, and said, "Sir, I regret to acknowledge that I am the unintentional cause of this woman's death!" He added, "when I married her she was as lovely and innocent a young women as I ever beheld; but having been accustomed to a *sea life*, and to take my grog with impunity, I persuaded her to drink with me. Two years elapsed before I succeeded, but afterwards I could never get her to leave it off."

Now that unhappy woman perished; not because she loved the liquor, but because the habit of taking it was established. May this be a warning to others.

NAPOLEON'S SYMPATHY WITH THE WIDOW OF ADMIRAL BRUEYS.

"MADAME,—Your husband has been killed by a cannon-ball while combating on his quarter-deck. He died without suffering, the death the most easy, and the most envied by the brave. I feel warmly for your grief. The moment which separates us from the object which we love is terrible; we feel isolated on the earth; we almost experience the convulsions of the last agony. The faculties of the soul are annihilated; its connexion with the earth is preserved only across a veil, which distorts every thing. We feel in such a situation that there is nothing which yet binds us to life, that it were far better to die; but when after such first and unavoidable throes we press our children to our hearts, tears and more tender sentiments arise, life beomes bearable for their sakes. Yes, madame, they will open the fountains of your heart; you will watch their childhood; educate their youth: you will speak to them of their father; of you present grief, and of the loss which they and the republic have sustained in his death. After having resumed the interest in life by the chord of maternal love, you will perhaps feel some consolation from the friendship and warm interest which I shall ever take in the widow of my friend. NAPOLEON."

This is instructive—it is indeed fine and sympathetic, and condescending—but how grievously destitute of the consolations of Christianity!

THE PLEASURES RESULTING FROM A PRUDENT USE OF OUR FACULTIES.

HAPPY that man, who, unembarrassed by vulgar cares, master of himself, his time, and fortune, spends his time in making himself wiser, and his fortune in making others (and therefore himself) happier; who, as the will and understanding are the two ennobling faculties of the soul, thinks himself not complete, till his understanding be beautified with the valuable furniture of knowledge, as well as his will enriched with every virtue: who has furnished himself with all the advantages to relish solitude, and enliven conversation; when serious not sullen; and when cheerful not indiscreetly gay; his ambition not to be admired for a false glare of greatness; but to be loved for the gentle and sober lustre of his wisdom and goodness. The greatest minister of state has not more business to do in a public capacity than he, and indeed every man else, may find in the retired and still scenes of life. Even in his private walks, every thing that is visible convinceth him that there is present a Being invisible. Aided by natural philosophy, he reads plain legible traces of the Divinity in every thing he meets; he sees the Deity in every tree, as well as Moses did in the burning bush, though not in so glaring a manner; and, when he sees him, he adores him with the tribute of a grateful heart. SEED.

REVIEW.

Elijah the Tishbite. By F. W. KRUMMACHER, D.D. of Elberfeld, in Prussia. Translated from the German, 12mo. cloth, pp. 360. London: Religious Tract Society.

GERMANY is endeared to every Protestant Christian by some of the most interesting recollections in the history of the church of God. Luther and his glorious exploits in promulgating the pure Gospel of Christ—in restoring the Holy Scriptures to the people, by a translation of them into the vulgar tongue—and his successful boldness in carrying forward the Reformation from Popery—can never be forgotten even by British Christians.

Luther's doctrines, however, have been disbelieved, denied, and scorned, by most of the professedly Protestant ministers in Germany, and religion has grievously declined even in the "cradle of the Reformation."

Brighter days, notwithstanding, are dawning upon many parts of the continent of Europe; and Germany, especially the Prussian dominions, is now blessed with an increasing number of faithful men of God, who are not ashamed of the Gospel of Christ.

Among these devoted pastors, Dr. Krummacher must rank high, and we trust his labours will be eminently crowned with the blessing of God.

"Elijah the Tishbite," thus introduced to our readers, is a series of *thirty-two* discourses on the principal facts recorded in the history of that great prophet; and from the originality of remark, ingenuity of application, and truly evangelical improvement, which characterise this work, there can be no doubt but it will be prized by every spiritually minded reader. Illustrative of the style and doctrine of Dr. Krummacher, we give the following extract, on the character of Elijah in

ILLUSTRATION of 1 KINGS XVII. 1.

"Let us now take a view of Elijah's spiritual character,—the relation in which he stood towards God. This he indicates himself in the text, where he exclaims, 'As the LORD God of ISRAEL liveth, *before whom I stand.*' Elijah stood before the God of Israel; such was his *spiritual* position and situation; such the characteristic state of his inward life. Is it asked, Who is the God of Israel? Who then was the angel that conversed with Abraham in the plain of Mamre, and the mysterious person in the form of man, who wrestled with Jacob till daybreak, and said to him, 'Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed' (Gen. xxxii. 28). What was that appearance in the burning bush at the foot of Horeb, and that bright and wondrous Presence, of which God the Father said unto Moses in the desert, 'My Presence shall go with thee, and I will give thee rest' (Exod. xxxiii. 14). Who was that living rock which followed the people of Israel through the wilderness, in their journey to Canaan; or that captain of the LORD's host who appeared with a drawn sword in his hand unto Joshua, and who was himself the sword of Joshua's victories and the shield of his help?' (Josh. v. 13—15.) Dost thou know him well? Messiah is his name! He is the LORD, the God of Israel! Before him stand the thousands of thousands; before him, the angels whom he makes as the winds, and his ministers whom he makes as the flames of fire; before him stood Elijah.

"'Happy are thy men, and happy are these thy servants, who stand continually before thee.' So spake the queen of Sheba to Solomon (1 Kings x. 8). But a greater than Solomon is here! and how much happier are those servants who stand always in the presence of the God of Israel! Elijah was a man reconciled to God in Christ Jesus the promised Messiah, and clothed with his righteousness. This is implied in his words, 'I stand before the LORD God of Israel;' and is further evident from his having received the honour, a thousand years afterwards, to be a witness with Moses, on Mount Tabor, of the transfiguration of his Lord.

"But the standing before the LORD, expresses something more than a state of reconciliation in general. I stand before the Lord, when I desire above all things, that the will of the Lord may be at all times plainly manifested to me, and that I may do nothing, from one moment to another, but what shall please him and promote his glory, when I keep my eyes waking, and place myself as it were at my post, to watch for the tokens of my king, and listen attentively with my spirit to his voice, and his commands within me and without; when I desire, according to the least of his intimations, to run the way of his commandments; I then stand before the LORD. To be an instrument for the accomplishment of the Divine will, and for the glorifying of his name, was his ardent desire; he could say with Isaiah's watchman, 'LORD, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights' (Isai. xxi. 8). His life was a hearkening to God's voice; he passed his days in the presence of his eternal King, and 'Lord, speak! for thy servant heareth,' was his watch-word. Such was Elijah, by the grace of God, and thus did he stand before the LORD God of Israel."

The Solar Eclipse: or the Two Almanacks: containing more Inquiries in Astronomy. By ROSINA MARIA TOMLIN. *Author of "What is a Comet, Papa?"* pp. 100, stitched. London: Ridgway and Sons.

MANY young persons will doubtless have had their minds powerfully invited to the sublime study of astronomy by the recent "Annular Eclipse of the Sun." To aid them in prosecuting their inquiries with intelligence, few books of the size can be found so truly interesting as the one before us. It is worthy of a place in every nursery, and it is happily adapted to serve as an excellent means of improving for the young, the recent phenomenon of the solar and lunar bodies.

TO-DAY AND TO-MORROW.

To-day man's dressed in gold and silver bright,
Wrap'd in a shroud before to-morrow's night;
To-day he's feeding on delicious food,
To-morrow dead, unable to do good;
To-day he's nice, and scorns to feed on crumbs,
To-morrow he's himself a dish for worms;
To-day he's honoured, and in vast esteem,
To-morrow not a beggar values him;
To-day perfumed, as sweet as any rose,
To-morrow smells in every body's nose;
To-day he rises from a velvet bed,
To-morrow lies on one that's made of lead;
To-day he's grand, majestic, all delight,
Ghastly and pale before to-morrow night;
To-day his house, though large, he thinks but small,
To-morrow no command, no house at all;
True as the scripture says, "Man's life's a span,"
The present moment is the life of man.

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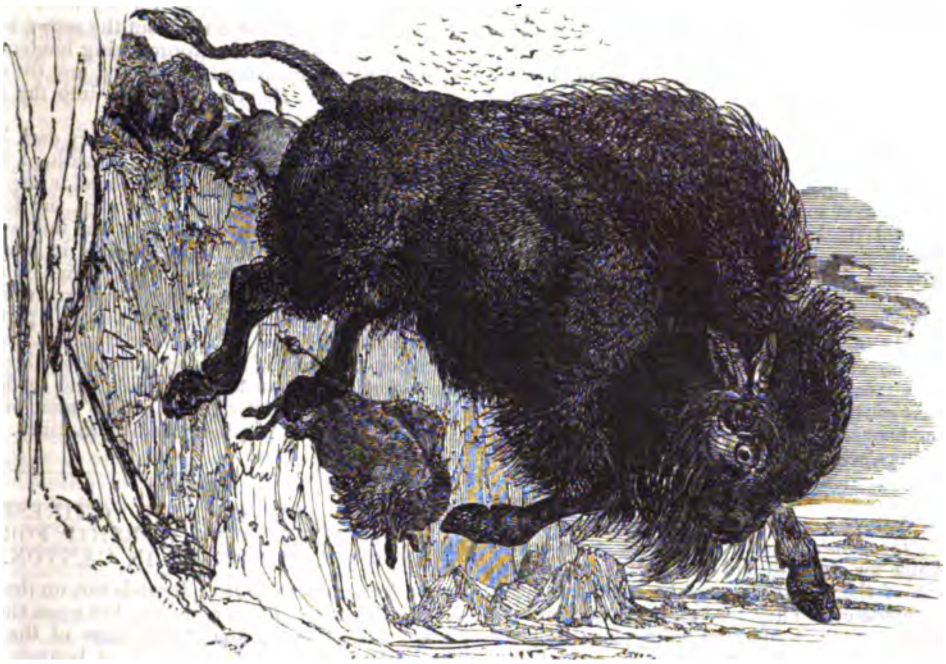

The Bison.

ILLUSTRATIONS OF SCRIPTURE NATURAL HISTORY.—No. II.

Natural History of the Pygarg and Wild Ox.

Moses, by Divine inspiration, gave special directions to the Israelites respecting many parts of their food. And though we may not, in every instance, see the reason of those directions, considering the debased manners of the surrounding nations, and the various abominations of the Canaanites and Egyptians, there was wisdom in his precepts worthy the oracle of God.

Among the instructions which the servant of God gave a short time before his departure, there occurs, in the English version of the Bible, the name of a creature, of which few know the signification—the "Pygarg." The passage is Deut. xiv. 4, 5. "These are the beasts which ye shall eat, the ox, the sheep, and the goat, the hart, the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois."

Every one knows what the *first* three animals were, the *second* three were of the deer kind, the *fallow-deer* is thought to have been a kind of *elk*. "The wild goat" is reckoned, by Pliny, among the half-wild creatures in Africa; and, according to Aristotle, there were none but in Syria, on which Canaan bordered, and were very remarkable ones, having ears a *span* and *nine* inches long, some reaching even to the ground. The next is the *pygarg*, which is so called from the Septuagint and Vulgate Latin. The Greek is *πυγαργος*, *pugargos*: but the Hebrew דישן *dishon*, and is thought to be the bison of America. The *wild ox* too was a similar species, resembling the American bonassus. Dr. Shaw states, that the Africans call an animal of the shape and colour of an antelope, and of the size of the roe-buck, *lidmee*, which he supposes to be one of these animals. The *chamois* is a creature of the goat kind, the animal from whose skin the *chamois leather* is made: but the word itself in our Bible is French.

Notices of the American Bison, or Bonassus.

Naturalists assure us that the buffalo, the bison or bonassus, the wild and tame ox, the European, the Asian, the African, and the American ox, the auroch, and the zeber, are all animals originally of one and the same species; but which, according to their climates, food, liberty, and their different treatment by man, have undergone different variations in form and appearance.

The buffalo very much resembles the tame ox: the female yields a very large quantity of milk, much more than the cow, but not near so good in quality. In hot countries, almost all the cheese is made from buffaloes' milk. The flesh of the young buffaloes, though killed during suckling time, is not good; nor is the flesh of the mature animal at all equal to our beef: some do not esteem it good for food except the tongue. Their hide is light, firm, and almost impenetrable. As these animals, in general, are larger and stronger than the ox, they are very serviceable in the plough; they draw well, but they do not carry burdens; they are led by the means of a ring passed through their nose. Two buffaloes harnessed, or rather chained to a waggon, will draw as much as four strong horses. As they carry their tails and their heads naturally downwards, they employ the whole force of their body in drawing; and this heavy mass greatly surpasses that of a horse, or labouring ox. The form and thickness of the buffalo alone are sufficient to indicate that he is a native of the hottest climates. The largest quadrupeds belong to the torrid zone in the old continent; and for his size and thickness, Buffon says, ought to be classed with the elephant, the rhinoceros, and the hippopotamus. There are a great number of wild buffaloes in the countries of Africa and India, which are watered with many rivers, and furnished with large meadows.

The bison is an animal, which, till a few years ago was almost unknown in Europe, when several specimens of it were exhibited in London, under the name of bonassus, which, though described by ancient writers, was said to be lost, until recognized in these species from America.

The American bisons are frequently seen in herds of *three, four*, or even *five thousand*, some say *twenty* or *thirty thousands*, usually headed by a bull, most remarkable for strength and fierceness; and during the heat of the day, they may be seen bathing in the vast marshes. They feed morning and evening, and are constantly wandering from place to place, either in quest of food, or from being disturbed by hunters. The bison has a most singular run: it leans very much to one side for a short space of time, and then to the other, and so on alternately.

Captains Lewis and Clarke, and Drs. Godman and James, bear frequent testimony to the almost incredible numbers in which they are often seen on the banks of the Missouri. Their line of march is seldom interrupted, even by considerable rivers, across which they swim, without fear or hesitation, nearly in the order that they traverse the plains and rivers; a mile and a half in width, the herd has been seen to cross, swimming as close as possible, and completely occupying the river from bank to bank. When flying before their pursuers, it would be in vain for the foremost to halt, or attempt to stop the progress of the main body, as the throng in the rear still rushing onward, the leaders must advance, although destruction awaits the movement. The Indians take advantage of this circumstance to destroy great quantities of this favourite game, and, certainly, no mode could be resorted to more effectually destructive, nor could a more terrible devastation be produced, than that of forcing a numerous herd of these large animals to leap together from the brink of a dreadful precipice, upon a rocky and broken surface, a hundred feet below. When, says Dr. Godman, the Indians determine to destroy bisons in this way, one of their swiftest-footed and most active young men is selected, who is disguised in a bison skin, having the head, ears, and horns adjusted on his own head, so as to make the deception very complete; and, thus accoutred, he stations himself between the bison herd and some of the precipices, which often extend for several miles along the rivers. The Indians surround the herd as nearly as possible, when, at a given signal, they show themselves, and rush forward with loud yells. The animals being alarmed, and seeing no way open but in the direction of the disguised Indian, run towards him, and he, taking to flight, dashes on to the precipice, when he suddenly secures himself in some previously ascertained crevice. The foremost of the herd arrives at the brink; there is no possibility of retreat, no chance of escape; the foremost may, for an instant, shrink with terror, but the crowd behind, who are terrified by the approaching hunters, rush forward with increasing impetuosity, and the aggregate force hurls them successively into the gulph, when certain death awaits them.

The colour of the bison is of a very dark brown, almost approaching to black, but of rather a lighter colour towards the fore part. The head is very large, the eyes small, black, and piercing; the legs are short, strong, and very muscular; the tail, which is generally from ten to twelve inches in length, is nearly bare, except at the tip, on which is a long coarse tuft of black hair. The horns are short and thick, very strong, and placed widely apart from each other. Although frequent battles take place between the bulls, as among domestic animals, the habits of the bison are peaceable and inoffensive, seldom or never offering to attack man or other animals, unless outraged in the first instance.

INTOLERANCE OF THE CHINESE TOWARDS CHRISTIAN WORSHIP FOR THE ENGLISH RESIDENTS IN CANTON.

"CHRISTIANITY in China" depends not on the decree of its vain and deluded emperor, but upon the sovereign will of God; and "the signs of the times" indicate the favourable purposes of heaven. Gutzlaff has been driven back by an armed police in attempting to penetrate this vast empire; but the people are eager to read the books of the Christians, and this eagerness is about to be liberally supplied by the zealous efforts of the servants of God in Great Britain and America.

These remarks have been occasioned by reading the following paragraph from the Morning Herald of March 11th, the contents of which, however they may be regretted, will doubtless be overruled for the glory of God and the extension of the kingdom of Christ:—

"Our Canton correspondent writes as follows, of 15th October, 1835:—'Your readers will hardly believe that the *Christians here* wont allow the only church already built to be used for sacred worship. The East India Company had built (*I* presume at public expense) a very neat chapel, capable of containing every Christian in the place. Since the extinction of their charter in the spring of 1834, this building has not been in use, and circumstances arising out of Lord Napier's affair, made it likely that months at least would elapse before it was furnished with a preacher. During this interregnum, a most esteemed and respected Christian pastor applied for leave to hold Divine worship in this chapel, for the benefit of nearly 100 Christians cut off from all the comforts of religion, and a portion of whom weekly heard service in his more hot and crowded private room. Will it be believed? It was deliberately and advisedly refused!'"

MY SCRAP BOOK.

LEAF LXXXIX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

LETTER FROM THE PROTECTOR TO HIS SON-IN-LAW GENERAL FLEETWOOD.

Dear Charles, August 22, 1653.

ALTHOUGH I do not so often (as is desired by me) acquaint you how it is with me, yet I doubt not of your prayers on my behalf that I may walk in all things as becomes the gospel. Truly I never more needed all helps from my christian friends than now. Fain would I have my services accepted by the saints, (if the Lord will) but it is not so. Being of different judgments, and each sort most seeking to propagate their own, that spirit of kindness that is to them all, is hardly accepted of any. I hope I can say my life has been a willing sacrifice, and hope for them all. Yet it much falls out as when the two Hebrews were rebuked; you know upon whom they turned their displeasure. But the Lord is wise, and will I trust manifest that I am no enemy. O how easy is mercy to be abused. Persuade friends with you to be very sober. If the day of the Lord be so near (as some say) how should our moderation appear. If every one instead of contending, would justify his form by love and meekness, wisdom would be justified of her children. But alas! I am in my temptation ready to say, O would I had wings like a dove, then would I &c. But this I fear is my haste. I bless the Lord I have somewhat keeps me alive, some sparks of the light of his countenance, and some sincerity above mans judgment.

Excuse me thus unbowelling myself to you; pray for me and desire my friends to do so also. My love to thy dear wife whom indeed I intirely love both naturally and on the best account; and my blessing, if it be worth anything, upon thy little babe.

Sir George Ayscough having occasions with you desired my letters to you on his behalf, if he come or send, I pray you shew him all the favour you can. Indeed his services have been considerable for the state, and I doubt he has not been answered with suitable respect; therefore again I desire you and the commissioners to take him into a particular care and help him so far as justice and reason will any ways afford.

Remember my hearty affection to all the officers. The Lord bless you all, so prays

Your truly loving father
O. CROMWELL.

A strictly impartial history of the life and protectorate of Oliver Cromwell has never yet appeared; although such a work has been long felt to be a great desideratum. We know comparatively little of this great and extraordinary man but from the records of his avowed and bitter enemies. Prelatists, Papists, and Presbyterians, have all engaged in amiable rivalry for painting him in the most hideous form. With those factions, toleration of any sect but their own, was viewed as approximating to the sin against the Holy Ghost: but general toleration was the glory of Cromwell's Protectorship: hinc illæ lachrymæ. Under many preceding, and the two succeeding reigns, the church of God suffered most grievous and deadly persecution; but under Cromwell it may be truly averred, '*Then had the churches rest.*' Acts ix. 31. It is my intention, at a future period, to enter more fully into this subject.

Pulpit taste in the reign of James 1st!

A parody on the Lord's Prayer, by Dr. Boys, Dean of Canterbury; in a sermon preached at St. Paul's cross, in the reign of James 1st.

Our Pope, which art in Rome, cursed be thy name; perish thy kingdom; hindered may thy will be, as it is in heaven, so on earth. Give us this day our cup in the Lord's supper; and remit our money which we have given for thine indulgences, as we send them back unto thee; and lead us not into heresy, but free us from our misery; for thine is the infernal pitch and sulphur, for ever and ever, Amen.

Excellent original letter from Mr. Timothy Thomas, a young minister, to his friend Mr. Griffiths of Tewkesbury, Gloucestershire. Dated June 22d. 1719.

I now set myself to write to my friend because I have got a subject that pleases me and on which I can write with pleasure: 'tis the weakness and decay that I find coming on me, a slow fever and cough, with many other symptoms of consumption. My friend is too much a christian to think this a melancholy circumstance, which I cannot relate without a smile: it cheers me to think this earthly tabernacle (in which I groan being burdened) is wasting, reeling, and ready to be dissolved.

Alas! my friend! Is there anything here worth living for? How low the attainments, how imperfect the enjoyments! while there is a place where there is fulness of joy and pleasures for evermore: but all below is vanity. Have I any prospect of living either for the glory of God, or the good of others, or my own improvement? As for the glory of God or others good, how little must either lose by such a life as mine! The desires of my soul (I hope) are sincere, and preaching is a probable means of attaining these ends; but both you and I see how little good is done by our daily preaching; from mine, I am sure small things can be expected: the report is gone out, but to whom is the arm of the Lord revealed? We have heard with our ears, our forefathers have told us some such things as these, but we ourselves are entire strangers to them. Or could longer life be profitable to my own soul; am I sure of growth and improvement in grace? And if I should decline and go backwards, and grow more unfit for the heavenly employment, then where is the benefit of living longer? You may say dying is a great and awful work; I say so too, and were it not for one stronghold (to which I flee) the thought would even confound and amaze me: how else could my guilty soul meet its God? Let me tell you my friend, here is all my salvation, the refuge the foundation of my hope is the everlasting covenant, the atoning sacrifice, the blood of sprinkling; Jesus the SAVIOUR able to save to the uttermost, an advocate with the Father. On this bottom my soul stands; the corner stone chosen of God and precious. What set of principles others may seek comfort from, I declare this is all my salvation, the EVERLASTING COVENANT sure and well ordered. Is it not well ordered when such a wretch as I, conscious of so much guilt (both before I knew God and since) by backsliding and grieving his Holy Spirit, even this moment, God knows my heart. Weighing everything, I look on myself as the chief of sinners, and yet can still retain hope. Is not this a well ordered covenant?

The blood of Jesus Christ cleanseth from all sin; never have I seen more of its efficacy than now, the atonement is so full that there remains no more consciousness of sin; hence is that boldness in the Lord. This is excellent doctrine, honourable to God and supporting to man. Preach it my friend, earnestly preach it; while I have life I will speak of it; for it is a faithful saying and worthy of all acceptation.

When you pray be sure to remember me: come and see me, nor think of the melancholy entertainment of seeing a sick man: I am well, I am as I would be: expect then to find me pleasant and cheerful; and yet I am almost sick with the fear of being well, and dread going back to life again. I can't bear health and prosperity; no, all is well now through infinite goodness. God has spoken peace, and that's enough. Oh health and long life in such a world as this! How burdensome a thought is it! THAT WONDROUS BEING, whose name is Love, seems to be designing and doing more for me than ever before. How good has this sickness been to me. What had I ever more to bless God for? How sweet are my hours of solitude! In prayer I meet him; in meditation I hold him fast and cannot let him go, but (with Abraham) continue with him till he leaves off speaking. May my joys for the future be all from heaven. I have enough of earthly things, but count them but loss and dung for the excellency of Christ Jesus my Lord. 'Tis only with respect to a future life that I value my friend with whom I hope to spend a pleasant and lasting day. Farewell!

At the bottom of the letter the following intimation is added by another hand.

'*N.B. Mr. Thomas dy'd about June* 10, 1720.'

By which note therefore, it appears that this heavenly-minded young minister was not so near the margin of Jordan as he anticipated when he addressed the above admirable valediction to his friend.

S. J. B *****.

ON THE ATONEMENT.

" Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. iii. 25).

THE proclamation of forgiveness to a guilty world, and the offer of mercy to the rebellious and undeserving, form one of the most amazing parts of the Divine Government of the world. Explanation may with propriety be demanded of the proceeding which has rendered such an arrangement honourable and safe; and my present design is to offer you such remarks upon the subject, as seem to me fully to establish the all-important truth, that God can be just, holy, and inflexible, and yet be the justifier of sinners who believe in Jesus Christ.

No passage in Scripture appears to me to convey the true doctrine of the atonement so forcibly as that which stands at the head of this discourse. I will endeavour to make it quite clear and intelligible before I proceed to the illustration of its contents. God hath fore-ordained Jesus Christ to be the propitiation, or to present to God a perfect satisfaction and atonement for all the sins of those, who, through relying upon his death as the means of their forgiveness, become qualified to receive it. In his sufferings and death, and in the whole of his mission, he has so manifested his hatred of sin and his love to virtue, that the whole creation can clearly see the moral propriety of his passing over the sins of the believer and receiving him to favour and allegiance. And herein is displayed with unrivalled sublimity, the forbearance and mercy of God.

I shall not enter into that part of the argument thus opened before us, which states the whole of this arrangement to have been matter of foreknowledge and determination on the part of God. Those who have made the subject of God's moral Providence their study, will find in this ever-to-be regarded truth, an answer to most of their doubts, and an explanation of much that would be otherwise obscure in the dealings of the Almighty. At all events, it teaches us that the fall of man and the introduction of sin were not a frustration of the Divine purposes in the creation of the world, but tended to accomplish them; and furnishes us with the strongest ground for believing that eventually there shall be no more curse, but that every knee will bow to Jesus Christ, and every tongue confess that he is Lord to the glory of God the Father.

I proceed now, therefore, to furnish the considerations by which we establish the proposition, that

The forgiveness of sin is rendered safe and equitable by the mission and death of Jesus Christ.

I will preface my observations with reminding you that repentance is not of itself sufficient to justify the bestowal of mercy. It is scarcely possible for us to form accurate conceptions on this subject, because we are living in a redeemed world; and because so far as the sinner is concerned, genuine repentance is the great thing which the Scriptures urge him to seek and exercise. Still it is not impossible to convey to your mind some idea of the difficulties against which the Deity had to provide when he resolved to proclaim forgiveness to the penitent. You should ever bear in mind that our world forms but a part of that universe which is under the superintendence of the Deity. We have, moreover, every reason for supposing that, although we do not possess the power of seeing the angelic intelligences that move around us, still that they do in fact fill every part of creation, and are able to observe our conduct, and mark the dealings of our heavenly Parent towards us. We are expressly told that at the creation of this globe, " the morning stars sang together, and all the sons of God shouted for joy." I can readily believe that the cause of all this ecstasy of delight, was on account of some intimation which had been conveyed to them by God, of the glorious things that were to be done upon this new scene of action, and the immeasurable display of all his attributes and perfections which were there to be made. It seems, therefore, but reasonable to conclude, that the delight which was thus expressed at the commencement of our world, would lead to the most diligent observation of all the events that occurred upon it, and of all the actions of that glorious creature who had been placed by his heavenly Father in the garden of Eden, as inheritor of the vast territories that stretched every where around him. There appears to me no reason whatever for ascribing to angelic beings, the possession of any faculties which enable them to penetrate into the secrets of the Eternal. " Known unto God (but to God alone) were all his works from the foundation of the world." Doubtless, therefore, the heavenly powers expected to be gratified with a series of scenes as blooming and as beauteous as the garden of Eden, cultivated and adorned by the parents of our race, and sanctified by their simple and heartfelt devotion, and glorified by their cheerful obedience to God. They probably consulted with each other on the meaning of the Divine assurances respecting the ultimate and stupendous destinies of Adam and Eve, and gazed with wonder on their beauteous structure and artless innocence, as furnishing small tokens of the mighty declaration which had held up our world to every order of beings as that in which the fallen archangel should be vanquished, and the powers of darkness overthrown. As the Bible expressly mentions, "angels who kept not their first estate;" it cannot for a single moment be disputed that the angelic powers were acquainted with the existence of sin, and were, in some degree, aware of its nature and consequences. They could not but remember the awful day upon which the fallen angels were expelled from heaven and cast into the bottomless pit, nor could they be ignorant of the fact that the evil one still existed, and that he still possessed immense power and abilities. When, therefore, their delighted imaginations were picturing the future greatness of the last created child of God, how must they have trembled to behold the foot of Satan planted on our globe, and, as he advanced to the spot where the mother of mankind was tending her fruits and flowers, how eagerly must they have watched his fatal progress! I think I see them bending forwards to overhear that important dialogue upon which hung the destinies of countless generations. I think I see their agitation when the liar denied the words of Eternal Truth. I think I see the sad conviction which every countenance displayed of the inequality of the conflict between one so subtle, and one so weak and inexperienced; and my imagination paints those countenances turning with eager intent to the throne of God, to see whether some swift-winged messenger was not deputed to support the trembling woman—whether the Lord of all was going to behold unmoved the ruin of his new creation. But they look in vain—the act is done—the tempter is triumphant!

"She ate of that forbidden tree
"Whose mortal taste brought death into the world
"And all our woe."

Let it not be supposed that this is a mere fanciful idea of an occurrence not expressly recorded in Scripture. I believe it to be strictly correct in its main features—indeed the main features of it are to be found in the inspired volume. The point, therefore, to be impressed upon the mind is, that all the arrangements made by the Deity for the pardon of sin, must be such as maintain the holiness of his character, and the purity of his law, and such as do not afford the most distant encouragement to the commission of crime, such as will satisfy the heavenly host that God is just, and that he will never sanction sin, and that all disobedience is the object of his supreme displeasure.

Nor is this all. Men as well as angels are the subjects of the Divine government. It was therefore equally necessary to make them see that sin is opposed by God, and can never be committed with impunity. The point to be gained was not merely to pardon offenders, but to pardon them upon such principles as would ensure their future obedience, and attach them to the Almighty with more ardent affection, and more zeal for his glory than they would have manifested, had the banner of rebellion never floated over the once happy regions of earth.

Having thus endeavoured to give you an accurate idea of the true nature of redemption, I shall be able much more clearly to explain the great doctrine of the atonement.

1. The sufferings and death of Jesus Christ were the atonement, or the means of reconciliation between God and man. Jesus Christ, you are aware, existed anterior to the creation of all worlds, for we are expressly told that God created the worlds through the agency of his son. In this his pre-existent state, he had the form, or style and dignity of God, dwelling in the bosom of the Father, and possessing the full fruition of his Divine love. As such, there can be no doubt that he was well known to every angelic being, and received the homage and adoration of all the glorious inhabitants of the realms of bliss. Now when Eve had sinned, and when these holy beings were expecting the messengers of wrath to consign the fallen creatures to the pit of destruction, they beheld a very different transaction. The Word left the bosom of his Father and appeared to Adam and his wife in the garden of Eden. Instead of executing wrath upon them he promised forgiveness, and declared that the seed of the woman should bruise the serpent's head. The full import of this promise neither angels nor men could tell, and were alike anxious to behold this promised seed. One truth, however, they could at once perceive from the institution of sacrifices as preparatory to forgiveness, viz. that some provision was to be made for satisfying the claims of the law beyond the mere requirement of penitence, in which provision sinners were to place their confidence as the propitiation for their sins. And it was also clear that all who thus exercised faith in the seed, as typified by the sacrifices, thereupon became holy and virtuous, and strove to obey the law of their Maker. Under the patriarchal and Jewish dispensations, the same institutions of sacrifices, and the same requirement of faith in a Saviour, would teach them that an effectual vindication of God's law was to be made; while the obedience and virtue of all who accepted this mode of reconciliation, would serve to keep alive their belief in the moral equity of the still future atonement, and the unimpaired dignity of Jehovah and his righteous law.

The effect which I have just described would be produced alike upon the minds of angels and of men. The latter, when they lifted up the knife to slay the pure and harmless lamb, and beheld its blood flowing at their feet, would be taught that there was a great though, perhaps, an incomprehensible evil in sin, and though they might not understand the full import of the act they were performing, would at least feel that it afforded a solemn warning to them not to commit that abominable thing which God, they could see, so resolutely detested. It is thus evident that, although the typical religions could not fully *explain* the Divine intentions, they could and did *satisfy* both angels and men that God was the friend of virtue, and the unabated enemy of sin.

We may well suppose that the inhabitants of both worlds but especially of the heavenly, longed to behold the promised seed. Nor were the holy creatures disappointed. They beheld Him, whom they honoured as their Lord and Maker, whose dwelling-place was in the bosom of the Father, and whose majesty was beyond all compare, quit his ancient habitation, divest himself of all his glory, lay aside his dignity and state, descend to rebellious regions of earth, assume the bodily shape of the creature he had gone forth to rescue, and in that body perform all the duties required by the laws of God, and perfectly fulfil all the requirements of virtue. And when they watched his footsteps and heard his voice proclaim that he was the promised seed, the Messiah, and the Saviour, and saw the sufferings to which the sins of man reduced him in his countless persecutions—when at the last they gazed upon their Creator and their King nailed to the cross, and heard his piteous groan declaring that God had forsaken him, *perhaps* they felt an earnest longing to rush forth in all their mighty legions to rescue him—*perhaps* they felt their incompetency to understand the awful anguish under which he writhed, but *certainly* they were told in him to trace the evil and the remedy of sin; and *certainly* they felt that such a procedure, so far from making them regardless of wanderings from duty, was calculated to tighten ten thousand times the cord that bound them to obedience, and declare to the universe the hatred that God has against all sin. At all events we know that they were satisfied and overwhelmed, and that when the Saviour had achieved his mission and was returning back to the bosom of his Father, they were at the portal of the heavenly city to greet his coming and welcome his approach, and now that he is exercising his office of Mediator, and in that character employs them to carry blessings to the fallen children of men, each ministering spirit as he returns from executing his commission, feels his love to the Deity increase, and his desire to be obedient become stronger.

I apprehend that I have now adequately shown that so far as the angelic beings are concerned, the forgiveness of sin was rendered safe and made to appear honourable and equitable by the mission and death of Jesus Christ. With respect to the sinners themselves, it will not be difficult to establish the same proposition. All that I have before stated as *seen* by angels, is *revealed* to men in the Gospels. When, therefore, they behold the victim on the cross, and learn the dignity of his character, its loveliness, its purity, its mercy and benevolence—when they learn that all the agony he suffered, and the death to which he yielded, were necessary as the consequences of *their* sins, they surely must feel on the one hand a firm resolution to avoid that which caused the death of their best friend, and on the other, they must feel the security and validity of those promises of mercy which are attested by his mission. When they behold him as the propitiation for their sins and rely on him as such, taking him for their guide and Saviour, they perceive that God is righteous in showing them favour, and so far from sinning that grace may abound, they feel fresh ties arise to bind them to obedience, and henceforward live only to the glory of him who loved them, and gave himself for them.

2. But the safety of pardon is still further secured by the life of Christ. I mean by the virtue and excellence which shine forth in every part of his character. Allow me here to remind you that Jesus Christ is the image of the invisible God, the brightness of his Father's glory, the living representative of his perfections. Jesus Christ manifested God to the world, and displayed alike the attributes of the Eternal, and the mode of conduct upon which he bestows his approbation. You will readily perceive that the atonement was not a transaction which *could* have reference to a few; and that there is no idea more unscriptural, than that the death and blood of Christ were worth only *a certain number* of sins. It is immeasurable in its efficacy. It *can* have no bound. *All sin* forgiven through it must be consistent with the Divine perfections, and none who come unto God by Christ can possibly be rejected. Let these remarks lead every one to banish from his mind the idea that it is important to inquire whether *his* sins were atoned for on the cross. It was not the sins of this man or that man that were then expiated in the sight of God. It was SIN—the sins of the world—every transgression of our race—every act of hostility to God. Let, therefore, all uneasiness on this subject be banished for ever. God hath fore-ordained Jesus Christ to be THE PROPITIATION. God was in Him reconciling ALL THINGS unto himself. Each particular case must, therefore, be included in the unbounded universal WHOLE.

My object in thus directing your attention to the unbounded and universal extent of redemption, is that I may the more forcibly illustrate the practical efficacy of the doctrine of the cross. If it be true that none in particular were redeemed, it is manifest that all without exception are driven to the necessity of inquiring what the terms are upon which they can be received back again to God. We are expressly told that the efficacy or application of the atonement is through *faith* in his blood. It is therefore of the very first importance that the sinner should see and feel that the Son of God gave his life for sin. It will not, however, be enough for him merely to understand this doctrine as a part of a system of theology. He may possibly acquire much theoretical acquaintance with the subject by dint of study. But much more is needed in order to the possession of faith. Jesus Christ *lived* as well as *died*. Had his death been all that was required to atone for sin, there would have been no need for him to live for thirty-three years, and experienced every variety of suffering and temptation. Oh, no! there was as true and as powerful a necessity for his life as there was for his death; and the necessity was distinctly and simply, that he might give us an example of godliness, and attest the purity of the law of God. It is only the penitent—the humble—those who are striving against sin and are endeavouring to obey God and imitate Jesus Christ, that can ever hope to receive forgiveness through his death. Certainly none but such will be pardoned and accepted of God.

Herein, therefore, we behold the law of God maintained, and the forgiveness of sin rendered consistent with every attribute of Deity. In the redemption of the world by Jesus Christ, we have displays of the Supreme Being immeasurably lovely and adorable. Now the open sinner is forewarned that his eternal destiny will be wretched in proportion to the greatness of the love against which he rebels. There is no mercy for impenitence—there is no salvation—no peace—no hope—no joy until the arms of rebellion are thrown down—until sin is felt to be exceeding sinful, and until Jesus Christ is received into the heart and manifested in the life. To every claim which men make of (what they call) an interest in Christ—to every bold pretender to forgiveness—to every penitent—to every being, I set forth Jesus Christ; and I tell each one not merely to look whether there is *power* in the Redeemer to *bestow* pardon, but also to inquire at their own hearts whether there is *fitness* to *receive* it. This fitness does not consist in theoretical acquaintance with the principles of mediation, nor in devoted attachment to any articles of belief, nor in the power to declaim loudly upon the misery of the fall and the pollution of our race; nor in a facility to detect the failings of others; nor in fancied whisperings of the Spirit; nor in mystical emotions of the heart; nor in agonising pangs in the mind; but simply, solely, and entirely in the love of virtue. No more is needed, no less will be accepted. Unless, therefore, the man who desires forgiveness is ready and willing to follow the example of the Redeemer in all his meekness, gentleness, and simplicity, he may talk to me of visitations of angels and passages of Scripture applied powerfully to his mind—he may tell me how he weeps at the sufferings of Jesus, and how he hates the enemies of his faith—he may talk of communion with God, and revelations in the secret intercourse of his soul with its Maker, but I shall not believe him. Yea, though his language and his oratory should seem more sweet than human and partake of angelic eloquence, though I should hear his tongue proclaim the hidden things of futurity, though he should explain to me the mysteries of the Gospel, and should seem to have all knowledge at his command, though I should behold the mountains removed at his word by reason of his dependance on the truth of Jehovah; yea, though I should see him deal forth to the poor and needy every fraction of his substance and become pennyless; yea, though I should behold his naked body hanging on the stake, and the curling flame consuming it, still would I declare all this to be no certain evidence that he was forgiven—no absolute proof that he could enter heaven. I must see the moral image of the Saviour —his virtues—his charity—his love, before I can feel authorised to declare to any man, "Thy sins are forgiven thee, go in peace." Who now can doubt whether God is not just when justifying the believer in Jesus?

In conclusion, I have but two observations to make upon a review of the whole subject.

1. You are not to suppose that the description I have given of the man who will receive the forgiveness of sin, is intended to convey the idea that none but the eminently virtuous can be saved. On the contrary, my design is simply to remind you that an *honest and sincere desire* to become like Jesus Christ in all his sublime perfections is absolutely necessary. I must take it for granted that to every human heart, no question appears more important than that which refers to his security on the great subject of final acceptance in the sight of God. The only mode which I can suggest as infallible, in order to the attainment of satisfaction on this point shall now be stated. But let me first ask what mode you are now adopting? Does your mind dwell with satisfaction on the regularity with which all the external duties of religion have been observed, and the constancy with which you have adhered to the system of your church? If it does, although I cannot for a moment say you are no Christian, I have not the least hesitation in saying you are not pursuing the proper course to find out your real character in the sight of God. Instead of this ask yourself, do I love Jesus Christ, the simple, undisguised, unperverted, plain, intelligible, and adorable Jesus Christ whose history I read in the Four Gospels? And am I honestly endeavouring to imitate him in all his actions? And do I behold in him the propitiation for sin, and for all uncleanness?" Remember his words, "I am come a light into the world," to show men the path of moral rectitude. "He that believeth in me shall not walk in darkness, but shall have the heavenly light which will conduct him to eternal life."

2. In Jesus Christ every sinner may find peace—but the peace possessed will, to a very great extent, depend upon the degree in which he is able to see in his Redeemer such an atonement made for sin, as renders it honourable on the part of God to pass it over for ever. Let this consideration induce all those who feel an interest in the matter, to take up the investigation of this subject with diligence and intelligence; meanwhile let them rest assured that no obstacle impedes their reception of mercy, save that of their own unwillingness to seek it. No barrier prevents their approach to the throne of grace, save that of their own unbelief. All are welcome. Infinite benevolence can now look forth over every child of its creation, and yearn over each one with unrestrained affection. All are redeemed, all are invited. Great as were the obstacles that were in the way of salvation, they are all removed. And God is able to save to the uttermost all who come unto him by Jesus Christ, whom he foreordained before the foundation of the world to be the propitiation, that through faith in his blood, the children of sin and of sorrow might receive the promise of future happiness, and an inheritance incorruptible and undefiled, secured for them among the heavenly hosts.

B. Z.

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

(Continued from p. 189.)

Death.

"It is appointed unto all men once to die" (Heb. ix. 27).

"For I know that thou wilt bring me to death, and to the house appointed for all living" (Job xxx. 23).

"And when they shall be afraid of that which is high and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets" (Eccles. xii. 5).

Judgment.

"And the times of this ignorance God winked at, but now commandeth all men every where to repent. Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii. 30, 31).

"Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 51, 52, 53).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

"And I saw the dead, small and great, stand before God and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things, which were written in the books, according to their works. And the sea gave up the dead, which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Rev. xx. 12, 13).

SUCCESS OF THE GOSPEL.

The Rev. Mr. Berridge having formed a resolution to preach Jesus Christ, and salvation by faith, addressed himself in a very pointed manner to his hearers. Having preached several sermons in this way, many of his parishioners were somewhat alarmed in their minds. One day one of them went to his house with a view to console her mind by conversation with him on the subject. Being introduced, he said, "Well, Sarah." "Well, not so well I fear," replied she. "Why, what is the matter, Sarah?" "Matter; I don't know what's the matter. These new sermons. I find we are all to be lost now. I can neither eat, drink, nor sleep. I don't know what's to become of me." The same week two or three more came with similar complaints; and so confirmed was he in the opinion that God was working a great work in his parish, that he determined in future "to know nothing but Jesus Christ, and him crucified." The church soon became crowded, and God gave testimony to the word of his grace by the frequent conviction and conversion of sinners.

REVIEW.

Library of Ecclesiastical Knowledge. The History of Protestant Nonconformity in Great Britain: including Biographical Notices of its more Eminent Martyrs and Advocates. Vol. II. Historical Series, 12mo. cloth, pp. 228. London: Westley and Davis.

"Nonconformity is identified with most of the greatest events in the history of Great Britain. America, also, identifies her colonization, her institutions, and her glory, with British nonconformity. And, when we remember that it numbers among its advocates, John Wycliffe, William Tyndal, Myles Coverdale, John Fox, John Milton, Isaac Watts, Philip Doddridge, John Howard, and many others, the greatest and best that ever adorned Christianity, or blessed our country—especially when it is considered that the *origin*, *progress*, and *prosperity* of Missionary, Bible, and Tract Societies, are the natural fruits of British nonconformity—it cannot fail to be a subject most deeply interesting to all classes of the community."

This striking paragraph from the "Preface" to this volume may be regarded as exhibiting the great principle of the work. "Nonconformity" is commonly dated no higher than the "Act of Uniformity," passed at the commencement of the reign of queen Elizabeth: but this volume traces and illustrates its history in England from the middle of the *fourth century*, when "Germanus, bishop of Auxerre, in France, in his missions to Britain, about A.D. 431 and 449, came to oppose Pelagianism, and brought over a profusion of pretended relics of the apostles and martyrs, and introduced various new rites, besides prevailing on the British clergy to adopt the ceremonies used in the Gallic churches." Chap. II.

This volume contains a large and valuable mass of the church history of Britain, condensed into a small compass, written in a good spirit, and well adapted as an introduction to the religious history of England, Scotland, and Ireland, and suited for village, Sabbath-school, and vestry libraries, and for families. It contains *twenty-seven* chapters, bringing down the synopsis of the history to the present time.

"TIME IS SHORT." (1 Cor. vii. 29).

Time on swift wings pursues his rapid course
Thro' months and years with unabated force;
Bearing vast millions in his hasty flight
To realms of bliss, or everlasting night.
Yes! Time is short, whatever we may do
Our grave-yard monuments pronounce it true;
And generations that have passed away,
The flight of time and power of death display.

Are we pursuing pleasure, honour, wealth,
With anxious minds, warm'd by the pulse of health?
Yet time is short, and health will soon decay,
While like a leaf, our bodies fade away.
Time flies! Death strikes! Eternity appears,
Rich with immortal joys, or fill'd with tears!
With joy to all whose lively hopes rely
On Him whose word produc'd the earth and sky;
They take the prize their Heav'nly Father gives,
And mounting upward, each in glory lives.

But! O my soul, look not behind that cloud
Where dwells a sad, a large despairing crowd,
Who, while on earth, the Gospel-call refus'd,
And the soft voice of mercy oft abus'd—
Now lost for ever! and in darkness bound,
Their dreadful groans thro' the deep caverns sound.
Sinner, be wise! remember time is short,
Lift up thine eyes from earth and count it nought.
Christ is the way to God—his Word believe,
Then shall thy soul eternal life receive.

THE PAST, PRESENT, AND FUTURE.

What was the Past? 'Twas but an airy dream,
A fleeting vapour, or an empty shade,
Yet how we ponder on each transient scene,
Where hope's blest smile its earliest charm display'd;
And resting there, fond memory would evade
Those darksome seasons of untimely woe;
But oft our brightest fairest scenes are made
To teach how vain are all things here below,
That for a better *world* our zeal may glow.
What is the Present? Oh! how false the view
Which fancy pictur'd to our dazzling sight;
Still does the lapse of time our woes renew,
Nor is the present than the past more bright.
Each moment as it flies, to use aright,
This is our great concern, our wisdom this
To improve the day, ere death's approaching night
Shall bid us sleep in undisturbed peace,
And wake our raptured souls to ecstasy of bliss.
What is the Future? 'Tis from man conceal'd;
And yet, vain man! he ventures to explore
Its hidden mysteries, to none reveal'd,
To all unknown, till time shall be no more.
Enough to know there is a smiling shore,
Far, far beyond the sublunary sphere;
Enough to know that when this life is o'er,
There is a rest from sorrow and from care,
And all who live for heav'n shall meet in triumph there.

WISDOM IMPLORED.

"Wisdom is the principal thing: therefore get wisdom." Prov. iv. 5.

O, Wisdom! thou treasure divine,
The brightness of cherubs on high,
Thy riches, how shall they be mine!
Descend from thy source in the sky!

Wise sages and prophets of old,
Enrich'd with the beams of thy light,
Proclaim it more precious than gold,
And youth to obtain it invite.

It flows from the "Father of lights;"
It comes through the Saviour, my Lord:
To seek it my days and my nights
I'll devote to the searching his Word.

Hail! Spirit of wisdom and love,
Illumine and quicken my mind!
Replenish my soul from above,
And give me thy knowledge to find!

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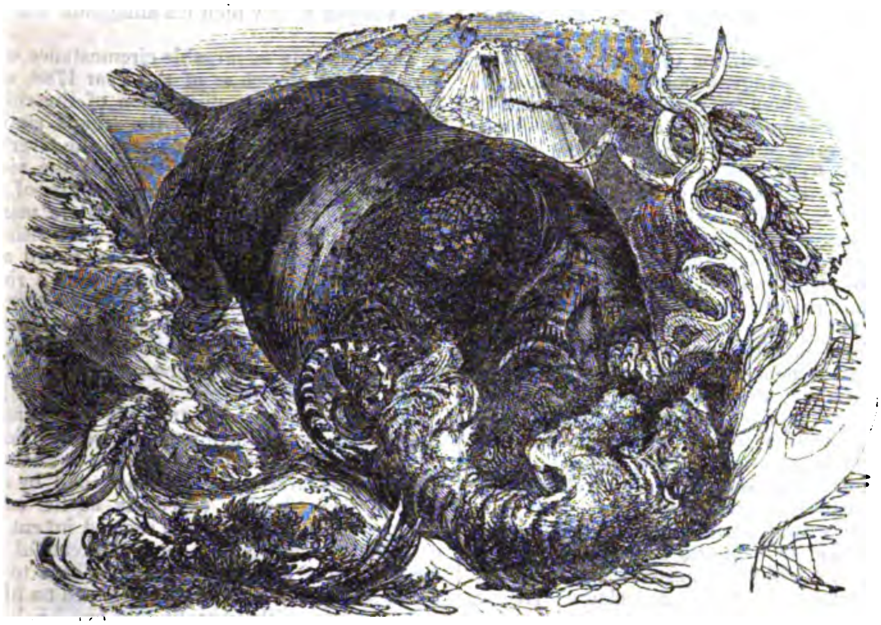


The Rhinoceros.

ILLUSTRATIONS OF SCRIPTURE NATURAL HISTORY.—No. III.

NATURAL HISTORY OF THE UNICORN OR RHINOCEROS.

PAINTERS have given representations of the unicorn such as exist only by the creation of their ingenious pencils. Their skill has generally been altogether at variance with the description of Holy Scripture.

This extraordinary animal is called in the Hebrew ראם, *reem:* Num. xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Psa. xxii. 21; xxix. 6; xcii. 10; Isai. xxxiv. 7. The Greek is μονοκερως, *single horn*, or *unicorn*, being Latinised.

Dr. Young, in his "Paraphrase on Part of the Book of Job," preserves the Hebrew word,

"Will the tall REEM, which knows no lord but me,
Lowe at thy crib, and ask an alms of thee?
Submit his unworn shoulder to the yoke,
Break the stiff clod, and o'er thy furrow smoke?
Since great his strength, go, trust him void of care,
Lay on his neck the toil of all the year,
Bid him bring home the seasons to thy doors,
And cast his load among the gathered stores."

Mr. Browne, in his "Travels," says, that the Arabians call the rhinoceros *abu-kurn*, "father of the one horn." Bruce says, "the rhinoceros in Geez is called *arwé harish*, and in the Amharic, *auraris*, both which names signify the large wild beast with the horn. This would seem as if applied to the species that had but one horn. The Ethiopic text renders the word reem, *arwé harish*, and this the Septuagint translates μονοκερως, or unicorn. If the Abyssinian rhinoceros had invariably two horns, it seems to me improbable the Septuagint would call him μονοκερως, especially as they must have seen an animal of this kind exposed at Alexandria in their time, when first mentioned in history, at an exhibition given to Ptolemy Philadelphus, at his accession to the crown, before the death of his father. But this is by no means so well founded, as to be admitted as the only argument for establishing the existence of an animal, which never has appeared after the search of so many ages. Scripture speaks of the horns of the unicorn (Deut. xxxiii. 17; Psa. xxii. 21): so that even from this circumstance, the *reem* may be the rhinoceros, as the rhinoceros may be the unicorn."

Dr. Mason Good, in a note to Job xxxix. 9, 10, in his learned translation of the Book of Job, says, "The original reem, by all the older translators rendered rhinoceros, or unicorn, is by some modern writers supposed to be the bubalus, bison, or wild ox There can be no doubt that rhinoceros is the proper term; for this animal is universally known in Arabia, by the name of *reem* to the present day."

The natural history of the rhinoceros is perhaps less understood than that of any other Asiatic quadruped. With its anatomy we have long been sufficiently acquainted; but in regard to its habits, its powers, and many other very interesting points, little has hitherto been published. The impenetrable jungles in which this animal mostly resides, the unparalleled ferocity of his disposition, his almost invulnerable coat of mail, and the rapidity of his motions, which are not only quicker than those of the elephant, but are accompanied with a vivacity, such as a cursory view of the animal would by no means suggest, all oppose the most formidable obstacles to an intimate acquaintance with him in his wild state. It is very rarely that the rhinoceros has been found equal to seven feet in height; he is ordinarily not more than five or six. His head is long and clumsy, the eyes small, the ears somewhat resembling those of a calf, or of a deer, and a horn which, at two years of age, is only an inch in length, at its sixth year is about ten inches; and as some of these horns have been seen very near four feet long, it seems they grow during the whole life of the animal, which frequently extends to seventy or eighty years. It is with this weapon that the rhinoceros is said to attack, and sometimes to wound mortally, the largest elephants, whose long legs give to the rhinoceros, who has them much shorter, an opportunity of striking them with his horn under the belly, where the skin is tender and more penetrable. His tail is short, and armed with a scanty portion of short bristles; the body and limbs are covered with an impenetrable skin; and this animal fears neither the claws of the tiger nor the lion, nor even the fire and weapons of the huntsman. His skin is a dark leather, of the same colour as the elephant's, but thicker and harder, being in some parts an inch in thickness; he does not feel the sting of flies; he cannot contract his skin,—it is only folded by large wrinkles on the neck, the shoulders, and the buttocks, to facilitate the motions of the head and the legs, which are massive, and terminate in large feet, armed with three great claws. He has the head larger in proportion than the elephant, but the eyes still smaller, which he never opens entirely. The rhinoceros is an inveterate enemy of elephants, attacking whenever he can find them singly, or at least not protected by a male of great bulk; ripping without mercy, and confiding in his coat of mail to defend him from the puny attacks of the females, as well as to resist the teeth of the young males.

Major Lally says, "that in one of his elephant-hunting parties, having arrived at the summit of a low range of hills, he was suddenly presented with a distinct view of a most desperate engagement between a rhinoceros and a large male elephant; the latter, to all appearance, protecting a small herd which were retiring in a state of alarm. The elephant was worsted, and fled, followed by the rhinoceros, into a heavy jungle, when much roaring was heard, but nothing could be discovered. The major was desirous to follow and ascertain the issue, trusting, in case of attack from the rhinoceros, to his fire-arms; but his mohout, finding his representations of no avail, at length positively refused to proceed as he ordered."

The skin of the rhinoceros is much valued, and often sells for a great price. It is in estimation according to its thickness, and its clearness when freed from the fleshy membranes within; as also in proportion to the polish it will take. That from the shoulder is most prized; a shield made of it will resist a leaden bullet, which, for the most part, flattens on it the same as when fired against a stone. An iron ball, from a smart piece, will generally penetrate, and such is invariably used by those who make a livelihood by selling the skin and tallow of this animal; the tallow being considered by the natives as infallible in removing swelling and stiffness from the joints. Were all the shields and all the grease sold as genuine, really so, the whole breed of the rhinoceros must long since have been extirpated.

The tiger frequently attacks animals at watering places, where he knows from experience prey abounds; but even his claws this animal fears not. They are no match for the mail-clad rhinoceros (*see Engraving*), whom he has attacked at the foot of a cataract; and ably has our artist delineated the expiring monster while writhing upon the formidable weapon with which his antagonist has impaled him.

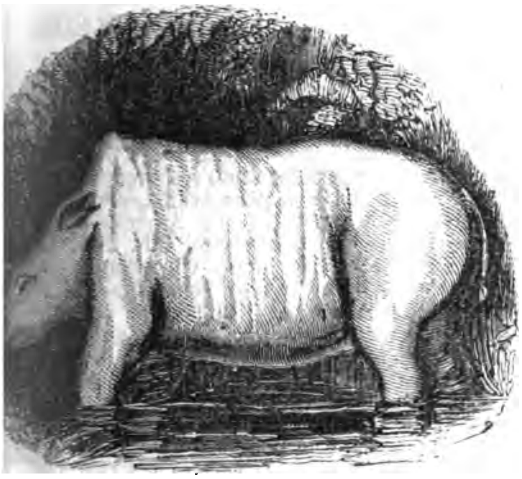
The following memorable circumstance which occurred about the close of the year 1788, will show the extremely savage disposition of the rhinoceros. Two officers belonging to the troops stationed at Dinapore, near Patua, went down the river to shoot and hunt. They had encamped in the vicinity of Derriapore, and had heard some reports of a rhinoceros having attacked some travellers many miles off. One morning, just as they were rising, about daybreak, in quest of game, they heard a violent uproar, and on looking out, found that a rhinoceros was goring their horses, both of which, being fastened by their head and heel ropes, were consequently either unable to escape or to resist. The servants took to their heels, and concealed themselves in the neighbouring jungles, and the officers had just time to climb up into a small tree not far distant, before the furious beast, having completed the destruction of the horses, turned his attention to their masters. They were barely out of his reach, and by no means exempt from danger, especially as he assumed a threatening appearance, and seemed intent on their downfal. After keeping them in dreadful suspense for some time, and using some efforts to dislodge them, seeing the sun rise, he retreated to his haunt; not, however, without casting an eye back, as with regret, at leaving what he wanted the power to destroy.

The elephant is the only animal which can be placed on a par with the rhinoceros. So far from being its superior, it generally is obliged to resort to defensive measures. It is asserted that herds of elephants, in which there are females having young calves, will not hesitate to stand bravely against the rhinoceros; and this is so conformable to the ordinary course of nature, which dictates to each mother to defend its progeny, that we may assent thereto without any violence to our understanding. The rhinoceros is never seen in herds, but pairs have very frequently been observed; he does but very little mischief to the cultivation near the confines of those large jungles in which he is usually found. There appears to be no document whereby to guide our opinion regarding the period of gestation, or the number of the young: although he appears to exist, in his wild state, on grass, leaves, and occasionally on corn, yet, when domesticated, he will not thrive unless in a good paddock, and well fed once or twice daily with rice or cakes. He has been known to kill a horse by a single stroke, which has not only penetrated through the saddle and padding, but fractured the animal's ribs, leaving a wound through which a hand might pass into the horse's lungs.

In hunting the rhinoceros, the native sportsmen are armed with heavy matchlocks, having very substantial barrels, and carrying balls from one to three ounces in weight, but they are too heavy to fire without a rest: to the power of an iron ball discharged from one of these, even the rhinoceros must submit, though he will sometimes carry off one or more balls, and wander many hours before he drops;

when he once feels the ball, he becomes desperate, roaring, snorting, stamping, and tearing up the ground both with his horn and feet, as bulls are wont to do, butting at trees, and at every object that may be within his reach. The cautious hunter awaits with patience for his last gasp, sensible that, while a spark of life remains, it would be highly imprudent to venture from his state of safety, or approach the ferocious prey. Oxen are generally used to drag the carcase away, which is the common mode of conveyance; horses, and even elephants, are so afraid of a dead rhinoceros, as to render it difficult to induce their approach within either sight or smell of one. Elephants that have been long taken, and which in all probability may have in some measure forgotten their old enemy, do not in general evince such extreme dread, though, when they do venture, it is always with evident distrust.

The following drawing of the double horned rhinoceros was sketched from the life by Mr. Melvill. This species abounds in the Bechuana country.



PROFLIGACY IN LONDON.

Mr. Editor.—Perhaps but few men in the established church have conferred higher honour on the Christian ministry than the Rev. Baptist Noel. Would to God that every minister of the established religion of the country followed his example. In a pamphlet recently addressed to the right Rev. the Lord Bishop of London, by this excellent clergyman, entitled, "The State of the Metropolis considered," he exhibits the most frightful picture of the depravity of the metropolis. On a subject so truly interesting to the Christian, I thought I could not better appropriate a leisure hour, than by presenting to your readers a few of the stirring and affecting details which are contained in his pamphlet. Prior, however, to making any extract, it may not be irrelevant to remark, that large towns in general afford great temptations to sin, and, at the same time, the greatest facilities for the concealment of vice. Hence it is that in all ages they have been more noted for wickedness and irreligion than in countries of small population. Travellers and statistical writers give the most appalling accounts of the depravity which at present predominates in Paris, Rome, and other large towns upon the European continent; and to bring the matter home, London, in regard to a large proportion of its inhabitants, considering the religious instruction with which it has long been favoured, is not less guilty than the worst cities of either ancient or modern times. Astounding as it may appear, it is too true to be controverted. What a wide field is still open for Christian exertion! "With these facts before us (says Mr. Noel) can we leave myriads of our fellow-creatures, in our immediate neighbourhood, in their present condition? As philanthropists, as patriots, as Christians, can we? To recal a sentiment quoted from your lordship's* Charge, 'It is necessary that Christ be preached to them.' I do not insist on the manner, only let the thing be done. Every denomination of Christians, as well as our own, is responsible to God for doing all that it can do to this end. Every single church, in every denomination, is under the same responsibility. Nay, every Christian in the metropolis, who has any influence, is bound to determine that, as far as in him lies, it shall be done."

Mr. Noel estimates the population of London at 1,517,914 souls; the orthodox worshippers of God at 866,891; the unorthodox worshippers at 74,400. These include Jews, Roman Catholics, Socinians, &c. There remain 518,850 persons who are living in the neglect of all public acknowledgment of God whatever. In 1831, the population of the counties of Bedford, Cambridge, Hereford, Huntingdon, Rutland, and Westmoreland, amounted to 477,889: consequently there is a part of the population of the British metropolis, destitute of Christian instruction, equal to the population of six entire counties!

In speaking of the neglecters of public worship, Mr. Noel describes them as forming several distinct classes of offenders against the laws of God, viz. *Sabbath-breakers, Spirit-drinkers, Gamblers, Prostitutes*, and *Thieves*.

Of the Sabbath, he says—"If there are 500,000 who habitually neglect public worship, what are they doing, when the Sabbath, which brings such blessings to those who sanctify it, returns to them? To multitudes it brings no respite from toil. Labourers and artisans paid their wages [late] on Saturday night, must do their shopping and their marketting on the Sabbath. Thousands of journeymen bakers, employed fourteen hours every day throughout the week, have to labour seven more on the Sabbath. Butchers, grocers, green-grocers, shoe-shops, &c., in supplying the wants of the poor, are doing more work than in any day of the week; while poulterers and fishmongers are ministering to the luxuries of the rich." After alluding to the various compositors employed on newspapers, with the venders, hawkers, and readers, he observes—"But these Sunday newspapers are only one among the many amusements of the day. Crowds, so large and dense, that 2500 persons have been observed on a single Sunday evening, to enter the gardens of White Conduit House alone, sauntering in the tea-gardens of the suburbs. Others make wider excursions for pleasure. Hackney-coachmen and glass-coachmen are conducting merry pleasure parties along the road; and numbers of watermen are in attendance at the stairs, for those who prefer the river. Nearly 800 short stages are conveying hosts of Sabbath-breakers to the environs, or are returning with them to the city; 1500 persons on an average, visit Gravesend every Sunday during the summer months; and from 6000 to 7000 each Sabbath seek their amusement at

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* The Lord Bishop of London.

Greenwich. Thus London is pouring out its ungodliness, to destroy the effects of the ministrations of religion in the neighbourhood."

After alluding to the noble and fashionable Sabbath-breakers who exhibit themselves, in gay equipages, in Hyde-park, Mr. Noel proceeds to SPIRIT-DRINKERS.

"These crowded gin-shops (says he) dens of debauch, manufactories of disease and pauperism, lead me to another feature of the wickedness of the metropolis; namely, the amount of spirit-drinking. The number of public-houses and gin-shops in the metropolis is 4073, besides 1182 beer-shops, and a great number of coffee-shops, many of which are said to be, at present, worse than the worst public-houses as schools of profligacy. Hence we may judge of the numbers infected. Not long since, the following numbers were observed to enter two principal shops, one in Holborn, and the other in Whitechapel, in one day :—

	Men.	Women.	Children.	Total.
Holborn shop	2880	1855	289	5024
Whitechapel do.	3146	2186	686	6018

"The following numbers were also observed to enter fourteen principal gin-shops in one week :—

Men.	Women.	Children.	Total.
142,453	108,593	18,391	269,437

He next adverts to the extent of GAMBLING in the metropolis. On this subject he remarks—"As the desire of obtaining the greatest quantity of money with the least trouble, leads some to beg, so it incites others to gamble; and if mendicancy demoralize, gambling is destructive. To gambling-houses, so fitly denominated 'hells,' the gallows owes its goodliest victims; and many a dying felon has acknowledged himself induced to commit the dishonesty for which his life is forfeited, by the hope of obtaining, through a fortunate turn of the die, before his crime should be discovered, the means of replacing what he had embezzled.

"Twenty years ago there were, according to Colquhoun, forty-three gambling houses in London, to which 8000 persons were subscribers, by whom 7,225,000*l*. were, during the year, lost and won! If these houses are now reduced in number, by consolidation into large establishments, the amount of gambling is not thought to have diminished. But it were well if the evil were confined to that class: mechanics and tradesmen may be found, nearly at all hours, engaged at cards and dice in public-houses; and even little children are occasionally apprehended for the same offence!"

Another great cause of profligacy in the metropolis, he attributes to the great and alarming extent of PROSTITUTION. Of these abandoned females, who are living without God, without virtue, without friends, without hope, are starving, rotting, and dying by thousands, there were, thirty years ago (according to Colquhoun) about 50,000. "If so," says Mr. Noel, "there must be now more than 150,000 persons of that description in London, living in habits of systematic profligacy, and destitute of all pastoral care.

"To these we must add those who live by THEFT, fraud, and disreputable employment, — professed thieves, burglars, and pickpockets, receivers of stolen goods, coiners and utterers of base money, swindlers, and keepers of flash-houses."

After enumerating a long catalogue of this description of persons, this pious author exclaims—"There is something, my lord, unspeakably painful in the contemplation of this mass of immortal beings, in such close juxta-position with ourselves, living, as we have reason to fear, without God, and without hope. Five hundred thousand Sabbath-breakers, at the very least, in total neglect of the restraints of religion, communicate the plague of ungodliness to all around them: 100,000 of these are devoted to play; above 20,000 are addicted to beggary; 30,000 are living by theft and fraud; 23,000 are, in the course of the year, picked up drunk in the streets; above 100,000 are habitual gin-drinkers; and 100,000 or more have yielded themselves to systematic and abandoned profligacy."

Thus far Mr. Noel's pamphlet exhibits the profligacy of the metropolis; and painful, indeed, must be the picture to every true Christian. To stem such a torrent of iniquity, cheap religious publications cannot be too widely disseminated; and perhaps none would prove more beneficial than the Christian's Penny Magazine.

I am, sir, your constant reader,

April 4, 1836. B. R. G.

AMERICAN LIBERALITY—1500 DOLLARS AT ONE COLLECTION.

MR. EDITOR.—I perceive that you admire many things in the Churches of Christ in America. For this reason, I have no doubt that you will have pleasure in reading the following extract of a letter from an English lady, a member of a Presbyterian church in New York, to her mother near London, as it relates to the liberality of the American Christians. The letter is dated "March 9th, 1836;" the insertion of the extract in the Christian's Penny Magazine, will probably have some beneficial influence on the minds of many in Britain.

"We have not yet made up our account for the home missionary: from the subscribers on my list I have already collected *five pounds* sterling, and expect to get as much more from the remainder. These Ladies' Societies are entirely distinct from the general church contributions. *The annual collection for the Home Missionary in our church last month amounted to* FIFTEEN HUNDRED DOLLARS, *or about* THREE HUNDRED AND FIFTY POUNDS *sterling!* The Foreign Missionary will probably be taken up in April."

Are the Christians in America more *wealthy*, or more *liberal* than those in Great Britain?

OBSERVER.

REFLECTIONS ON ACTS IV. 32.

"The multitude of them were of one heart and of one soul."

"PRIMITIVE Christianity" is often spoken of by those who in our time profess the Gospel; but who among us cherishes the spirit and temper here displayed? Nothing can give a more inviting representation of evangelical loveliness.

"The disciples loved one another dearly," as Mr. Henry remarks—"There were multitudes that believed, even in Jerusalem." They were all of one heart and one soul, though there were many of different ages, tempers, and conditions in the world. This was the blessed fruit of Christ's dying precept to his disciples, to love one another, and dying prayer for them, that they all might be one. Thus it was then, and we may not despair of seeing it so again, when the Spirit shall be poured out upon us from on high.

CHRISTIAN LADY'S FRIEND.

THE CHRISTIAN LADY'S PATTERN FOR VISITING.

In the first chapter of St. Luke, the blessed Virgin Mary is represented visiting her cousin Elizabeth, the wife of Zachariah the priest, who was then pregnant with John the Baptist. The meeting of these two eminent women is drawn in a masterly manner by the inspired writer. They were both very religious persons, and therefore are very worthy of imitation. They did not salute each other with the empty and unmeaning compliments of our day, nor enter into a discussion of the fashion and manners of the places in which they dwelt: but, from what God had done for and in them, they began to discourse in a sublime way, on their own unworthiness, and God's great condescension and goodness.

Elizabeth's humility is a most splendid garment that exceedingly recommends her character. She was in a situation of life far superior to Mary; yet she took no haughty airs on her, or treated her cousin with any distant reserve; but her pious soul became inspired with the Holy Ghost, and the harbinger of the Lord within her gave signs of joy at the sound of the feet of Mary, as the mother of his great Master. What a noble depth of lowliness of mind appears in the following charming interrogatory of Elizabeth: "And whence is this, that the mother of my Lord should come unto me?" These words contain a cluster of most precious gems, which richly grace the breast of this excellent lady; they adorn her with the charms of heavenly meekness, and beautify her humble soul with salvation. Afterwards she pronounced a blessing on her believing friend, and assured her that God would be to her as good as his word.

The sacred fire that glowed in the heart of Elizabeth, was instantly caught by Mary; and she poured from her enraptured soul a most noble hymn of praise, worthy the mother of the Messiah. It is filled with high sentiments of God's greatness, goodness, and faithfulness; of her happy interest in his favour, and her wonder at his stooping so low as to regard her, and distinguish her from the great, and rich, and mighty.

These two congenial souls spent some months together in holy conversation, and no doubt many acts of true piety. Every Christian female would do well often to have this animated part of God's word in their minds; and endeavour to warm their hearts at this fire, and enliven their conversation, by making the operations of grace in their souls the subject of their discourse. But, alas! professors are too much like the carnal world, and have exchanged the improving themes of Gospel conversation for the vain and trifling subjects of the giddy multitude. If this hint should lead any serious soul to avoid the danger of such a practice, it will answer the end for which it was written. P.

MRS. WESLEY'S ACTIVE PIETY.

Mr. Wesley, the father of the celebrated Methodists, was incumbent of Epworth in Lincolnshire. During her husband's absence, "as there was no afternoon service at Epworth, Mrs. Wesley prayed with her own family on Sunday evenings, read a sermon, and engaged afterwards in religious conversation. Some of the parishioners who came in accidentally were not excluded; and she did not think it proper that their presence should interrupt the duty of the hour. Induced by the report which these persons made, others requested permission to attend; and in this manner from thirty to forty persons usually assembled. After this had continued some time, she happened to find an account of the Danish missionaries in her husband's study, and was much impressed by the perusal. The book strengthened her desire of doing good; she chose 'the best and most awakening sermons,' and spake with more freedom, more warmth, and more affection to the neighbours who attended at her evening prayers; their numbers increased in consequence, for she did not think it right to deny any who asked admittance. More persons came at length than the apartment would hold; and the thing was represented to her husband in such a manner that he wrote to her, objecting to her conduct, because, he said, 'it looked particular,' because of her sex, and because he was at that time in a public character, which rendered it the more necessary that she should do nothing to attract censure; and he recommended that some person should read for her. She began her reply by heartily thanking him for dealing so plainly and faithfully with her in a matter of no common concern. 'As to its *looking particular*,' she said, 'I grant that it does; and so does almost every thing that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed out of a pulpit, or in the way of common conversation; because, in our corrupt age, the utmost care and diligence have been used to banish all discourse of God, or spiritual concerns out of society, as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as of confessing ourselves to be Christians.' To the objection on account of her sex, she answered, that as she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence she could not but look upon every soul which he had left under her care, as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. 'If,' she added, 'I am unfaithful to Him or to you, in neglecting to improve these talents, how shall I answer unto Him, when he shall command me to render an account of my stewardship?' The objections which arose from his own station and character she left entirely to his own judgment. 'Why any person should reflect upon him, because his wife endeavoured to draw people to church, and restrain them, by reading and other persuasions, from profaning the Sabbath, she could not conceive; and if any were mad enough to do so, she hoped he would not regard it.' The curate of Epworth wrote to Mr. Wesley, 'complaining that a conventicle was held in his house. The name was well chosen to alarm so high a churchman; and his second letter declared a decided disapprobation of these meetings, to which he had made serious objections before.' She replied to his second letter; and, as Dr. Southey remarks, 'After stating these things clearly and judiciously, she concluded thus in reference to her duty as a wife:—*If you do, after all, think fit to dissolve this assembly, do not tell me that you* DESIRE *me to do it, for that will not satisfy my conscience; but send me your* POSITIVE COMMAND, *in such full and express terms as may absolve me from guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ.*' "

MRS. HOUSEMAN'S METHOD OF CLOSING THE WEEK AND PREPARING FOR THE SABBATH.

"April 3. Through Divine goodness I am brought near the close of another week; I would not close it without making some reflections. I find I could run out in complaints against myself; but I would not overlook the gracious dealings of God to me. I would humbly hope I have had the tokens of his presence with me in duty. O how reviving hath it been! It is infinite condescension to have any regard to so mean and vile a creature as I am. None more beholden to free grace than I; and sometimes, methinks, I can admire it and feel it constraining. It grieves me that I can make no more returns. I cannot love Christ as he hath loved me; but yet I would love him as much as ever creature loved him. I am, I find, never so well pleased with myself, as when I find myself in a gracious loving frame; and I long to love him perfectly, without interruption or intermission.

"I cannot but be thankful that I have another Sabbath in view. O! if I know my heart, I would fain get grace by the means; but I cannot but be jealous of myself, and fear how it will be with me; such sad experience I have had of a hard, dull, unaffected heart. Very justly may God leave me to myself. Sometimes for my sins he does hide his face, that when I come to duties I cannot have any sensible enjoyment of him; but when it is thus with me, my conscience beareth me witness I am restless and dissatisfied; and I hope I find in me a resolution still to hold on in the way of duty, and to hope in his mercy.

"I would fain get nearer to God in the duties of the approaching Sabbath. Lord, give me a heart to improve it. The preparation of the heart must come from thee. Let me receive of the fulness that there is in Christ Jesus, even grace for grace, for his sake. Amen."

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

(Continued from p. 207.)

Heaven.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. ii. 9).

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

"And I John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 4).

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. xxii. 3, 4, 5).

Hell.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil, and his angels" (Matt. xxv. 41).

"And cast ye the unprofitable servant into outer darkness there shall be weeping and gnashing of teeth" (Matt. xxv. 30).

"But the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8).

"And death and hell were cast into the lake of fire. This is the second death" (Rev. xx. 14).

GOD LOVETH A CHEERFUL GIVER.

ILLUSTRATION OF 2 COR. IX. 7.

"Every man, according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver."

Mrs. Graham, of New York, made it a rule to appropriate a tenth of her earnings to be expended for pious and charitable purposes. She had taken a lease of two lots of ground, in Greenwich-street, from the corporation of Trinity Church, with a view of building a house on them for her own accommodation. The building, however, she never commenced. By a sale which her son, Mr. Bethune, made of the lease in 1795, for her, she got an advance of 1000*l*. So large a profit was new to her. "Quick, quick," said she, "let me appropriate the tenth before my heart grows hard." What fidelity in duty! What distrust of herself! Fifty pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a Theological Seminary.—*Pleasing Expos.*

Not grudgingly, or of necessity. The Jews had in the temple *two chests* for alms; the one was of what was *necessary,* i. e. what the law required; the other was of the *free-will offering.* To escape perdition, some would grudgingly give what necessity obliged them. Others would give cheerfully, for the love of God, and through pity to the poor. Of the *first,* nothing is said; they simply did what the law required. Of the *second,* much is said: God loves them.

The benefit of almsgiving is lost to the giver when he does it with a grumbling heart. And as he does not do the duty in the spirit of the duty, even the performance of the letter of the law is abomination in the sight of God. Dr. Clarke.

ILLUSTRATION OF REV. XXI. 27, AND XXII. 15.

"At Wuerh," observes bishop Heber, in his journal, "as we wound round the rampart to reach the camp, we passed a number of huts occupied by the 'chumars' (leather-dressers) and other Hindoos of low caste, who follow professions regarded as unclean by the majority of their countrymen, and are therefore not admitted into any of their towns. Leprous persons lie under the same exclusion, and many gypsies are usually found among this mingled and refuse population, which is generally as immoral as it is degraded and unfortunate. The suburbs of the ancient cities of the Jews seem to have been almost similarly inhabited, and I was forcibly struck to-day, (as I rode through the huts of which I have spoken, and saw the filthy swine, the dogs gnawing the carcases of different animals, and the flaunting dress and unequivocal air of the dirty, ragged, and miserable females), with that passage in the Revelations, which, though figuratively applied to the pure discipline of the Christian church in its state of glory, is obviously taken from the police of a well regulated earthly city in that age and country. 'There shall in no wise enter into it any thing that defileth.' 'For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' "

PRACTICAL ERRORS IN SUNDAY SCHOOLS.

Perhaps all the suggestions in the following paper may not be worthy of adoption; yet there is a large portion of good sense, and many wise hints which deserve the serious consideration of all superintendents of our Sabbath-schools. Editor.

Mr. Editor,—Having been engaged as a Sunday-school Teacher for several years, and feeling a great interest in the success and purposes of that laudable Institution, although but an humble instrument in its furtherance, I think it my duty to make a few observations, either for refutation or confirmation, as the case may be.

Though I cannot conscientiously yield to any one in zeal for the bettering the condition of the poor children, yet am I willing to grant, that error of judgment may be the lot of the most zealous and confident. That error, however, (if such it be), cannot be obviated, unless expressed, and neither can prejudices be removed without candid discussion.

I hardly think I need apologise for my present purpose; for maturity of years (being twenty-two), five years experience and earnest reflection, certainly give me some claim to be heard.

The excellencies and very great utility of Sunday-schools, I need not here dilate upon; but as the time allotted for the exercise of its usefulness is but one day in the seven, my assertion, that the most careful economising of that precious time is of the utmost importance, next to the nature of the subjects taught, needs no argument.

It has ever appeared to me that a large portion of the allotted time is lost, or even injuriously employed, and that wrong means are taken to attain the desired ends; for we should remember that the mind of a child is infantile as well as the body, and to anticipate the powers of the mind by endeavouring to teach what it cannot comprehend, is merely to create false impressions and confound the understanding. We are in too great a hurry to make them pious, and experience has convinced me, that the end we desire is often defeated by the very means we take to secure it. In order to make them pious we tire out their patience at a church. How often has my heart bled, to see in churches and chapels a number of children seated on stools with some person over them with a stick, which the young urchins are doomed to feel, if they do not sit with the required degree of stillness. When my turn of superintendence came round, I allowed as many to go to sleep as were inclined, as the best means of maintaining quietness.

It seems to me a great degree of cruelty to keep a number of children in a state of painful constraint for so long a time, and which is—for all that they can understand of what passes—completely thrown away. Endeavouring to make the impropriety of it appear to the superintendent, was about as much use as to think of emptying the sea with a spoon, for he generally settled it with his conscience by saying, that "it keeps them out of mischief if it does no other good." But what a deal of time is lost; for whilst they are compelled to sit within hearing of what they cannot understand, they might be improving under a lecture suited to their years and capacities, or in a variety of ways. But it is not enough that they should be kept out of mischief only, for that end might equally be attained by locking them up in a room.

I well know from early recollections the irksomeness of sitting for two hours in such a state of constraint; and it is utterly impossible to keep the attention of children on the stretch to the whole of a church service and discourse. *Then in what can they be benefited by it?* To say it is pleasing in the sight of God, is to say that he delights more in time uselessly employed, than usefully. I once asked a superintendent of a Sunday-school, why he did not add writing to the things taught? to which he replied, that he considered it profaning the Sabbath. But why may not the teaching of writing, which is certainly necessary for the poorest person, be considered as one of those cases authorized by our Saviour, as illustrated by the parable of the ass being pulled out of the pit? What right have we to conclude that it is more pleasing in the eyes of God to employ four hours of the Sabbath uselessly than usefully?

If this is allowed to have place in your Magazine, I should be happy to communicate some parts of my experience as a teacher, and to suggest such improvements in the teaching of Sunday-schools, as they appear to me so well capable of; for when so much of industry, and of ability, is ready in all parts of the country to be bestowed upon so excellent an institution, we ought not to neglect any opportunity by which its usefulness is likely to be increased to the utmost possible degree.

A Sunday-School Teacher.

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

1. Few there be who either love or fear God, that profess that they do both.

2. You say you love church, how often do you go there? and what set times have you for private devotion? I knew a little boy seven or eight years old, who made a constant practice of retiring to secret prayer after school.

3. As nothing is easier than to get into a sinful habit, so nothing is harder than to get out of it. Can you fly? then you who are accustomed to do evil may do good (Jer. xiii. 23), and can only be saved but as a "brand plucked from the burning."

4. As the note of the unseen bird denotes its names so doth the prevailing conversation of man the invisible spirit that is in him, good or bad.

5. Didst thou ever deny thyself one single gratification because thou fearest God, purely for Christ's sake, or even because it was sinful to do it? Do not pass over this question without answering it, for if the love of God be not in you, you are none of his.

6. There is temptation peculiar to every situation of life.

7. Perhaps half the evils of life might be traced to Sabbath breaking.

8. Whatever we love most, we think of most. Is God uppermost in your thoughts? say at night when you lie down, how often you have thought of him through the day.

9. Are you glad or are you sorry when what may be termed a *necessary cause* prevents your attending the church of God for his worship?

10. If you wish to insure the hatred of all, tittle tattle all you see and hear.

Cambridge. L. C.

CONVERSION OF A FAMILY.

The late Rev. Mr. Kinsman began to be seriously impressed with a concern for the salvation of his soul about the seventeenth year of his age: and these serious impressions made him think of interesting his relations in inquiries concerning this grand and important object. Their great indifference even to the form of godliness, frequently caused young Kinsman to cry to God in secret, that Christ might be formed in their hearts. Being, however, unable to suppress his feelings any longer, one evening he exclaimed, with an affectionate emotion, as they were retiring to their chambers, "What! shall we go to bed without prayer? How do we know but some of us may wake in hell before morning!" This unexpected address so wrought upon his parents, that, seized with conscious shame, they gazed at each other with silence and astonishment. In the mean time the young man fell upon his knees, and prayed with that readiness and fervor, that they were struck with amazement. Shortly after, by his religious exercises, he became instrumental, in the hands of God, in the conversion of his father, his mother, and three sisters.

REVIEW.

The Baptists in America; A Narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, D.D. LL.D., and the Rev. J. Hoby, D.D. 12mo. cloth, pp. x.—516. London: Ward and Co.

"England and the United States of America," are related to each other in many respects far more intimately than any other country, not excepting even the "sister isle" of Ireland. Language, liberty, literature, religion, and blood, constitute America, though now an independent empire, nearly allied to Great Britain, as to the mother country; resembling in manners, thoughts, and free institutions, much more those of the parent state, than are to be found generally in the united island.

America, therefore, must possess many attractions to Britons, more especially to British Christians; and, considering the unparalleled progress of religious profession in that vast country, and the gigantic efforts which professing Christians in America have made towards evangelizing the heathen world, and the universal support which education meets with in connexion with the most magnificent undertakings for the improvement of their several states, no country upon earth can be so deeply interesting as those vast regions, once colonies of Great Britain.

"Deputations to America" from several of the denominations of Christians in England, were not only to be expected, especially when it was reported that God, in his sovereign mercy, had poured forth his Holy Spirit in an extraordinary manner upon the churches of that country, by which a corresponding revival and increase of religion had been produced among the people. Correspondence between the Christian pastors of both countries became increased, beneficial, and most delightful; and hence "delegates" were sent from both countries, to communicate and learn according to their mutual experience and wisdom.

Drs. Reed and Mattheson were deputed by the "Congregational Union of England and Wales," in 1834, and their report, in a narrative of their tour, in two volumes, has been read by many with great astonishment, delight, and instruction.

Drs. Cox and Hoby were deputed by the "Baptist Union in England," in 1835, and the report of their observations in that important mission, is contained in the volume before us. The work is worthy of the united pens of its authors: its details are instructive, its information is valuable, and they cannot be attentively read without inducing the most profitable reflections. The volume, as its title imports, relates to the "Baptists in America," and little else is contained in it: but it is written in a catholic spirit; and though it is denominational, it is not sectarian, but Christian. By its statistical tables, the Baptists appear to be the largest body of religious professors in the whole United States of America.

It is only just to our readers to remark, that a comprehensive idea of religion in America cannot be obtained from this volume: for this purpose it will be necessary to read the work of Drs. Reed and Matheson, now published, in a second edition, at only *half-a-guinea.*

It would also be unjust to the public not to refer to "slavery in America." This horrid system occasions a vast load of guilt to rest upon the Christian ministers of all denominations. They, above all men, instead of supporting it ought to denounce it, and take every possible step for its extinction. In relation to this subject, Dr. Cox has been severely censured since his return to England.

EXPOSTULATION.

To man, reproving Nature said,
"I formed thee soft and mild,
And laid thee on thy cradle-bed
A tender, tearful child;
Thy feeble wail, thy lisping word,
The soul of kind affection stirred
To guard thy helpless state;
By fragrant flower and tuneful grove,
I taught my dialect of love,—
How art thou turned to *hate.*"

Meek Pity spake—"I lured thy heart
From every cruel deed,
To take the trampled insect's part,
The famished sparrow feed,—
How dost thou scorn my plaintive prayer!
And like the lion from his lair
The savage combat wage;
Thy brother of the clay destroy,
And with a fierce, demoniac joy
Seek the red battle's rage."

Religion came with dewy eye,
And mournful was her tone:
"I taught thee of that glorious sky
Where discord is unknown,
I bade thee sow the seeds of peace,
And share those joys that never cease,
Which no rude sorrows mar;
And hast thou all my love forgot,
My sacred precepts heeded not,
But bartered *heaven for war?*"

Mrs. L. H. Sigourney.

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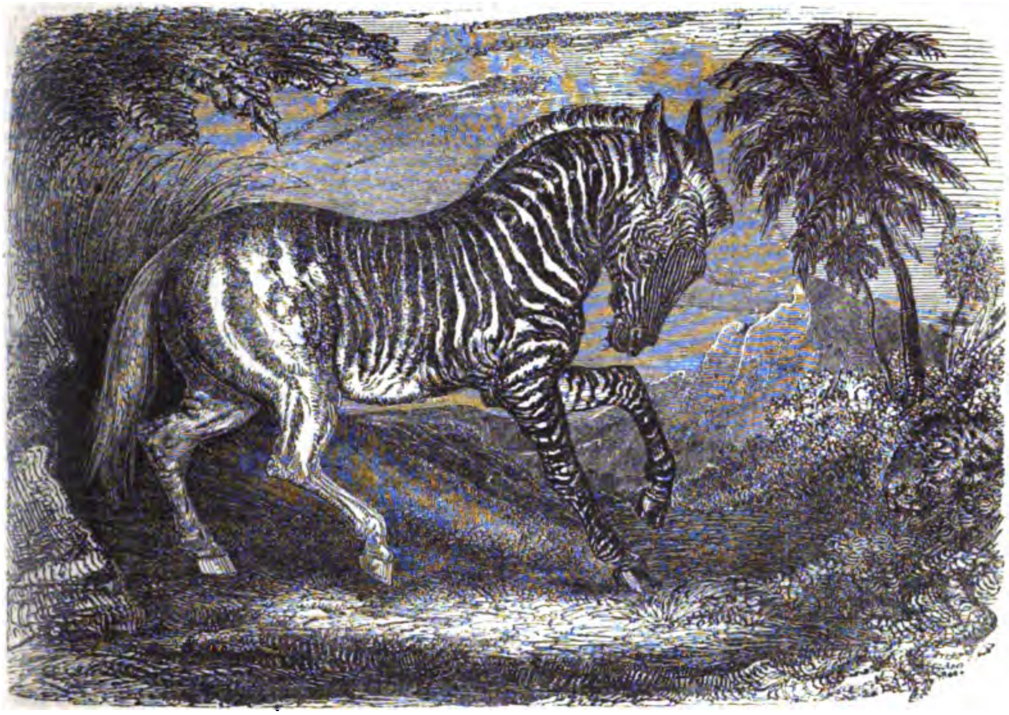

The Quagga.

ILLUSTRATIONS OF SCRIPTURE NATURAL HISTORY.—No. IV.

The Quagga and Wild Ass.

Quagga, or Quacha, and Opeagha, are names given to a singular *species* of the Equus, or horse, by the modern Hottentots.

This beautiful animal was, till lately, confounded with the zebra, which it nearly resembles. It is now, however, acknowledged to be a distinct species, though closely allied to it. It is marked with fewer and larger bands, which are of a browner colour than the zebra, and are chiefly disposed on the fore parts of the animal, while the hind parts are rather spotted than striped. Its nature is much more mild and docile than the zebra. It inhabits the same parts of Africa, the eastern and southern provinces, although never found in the same herd, or associating with them. The quagga, like the zebra, is less than the horse, and larger than the ass; and although it has often been compared to those two animals, and called the "wild horse," and the "striped ass," it is a copy of neither, but might rather be called their model. The southern part of Africa is their true climate, their native country, and where the Dutch have made every exertion to tame them, without being able greatly to succeed. Their mouths are very hard, and their ears very sensible. Restive, like a vicious horse, and yet obstinate as the mule, it is generally believed that if this animal was accustomed to obedience from his earliest years, he would become as tractable as the horse and ass.

Some naturalists have conceived that the "wild ass" so frequently mentioned in Scripture, and formerly well known in the east, at least resembled the quagga or zebra; as it was a much handsomer and more dignified animal than the common ass. The wild ass is called פרא, *para*, by the Hebrews, and *οναγρος*, or *onager*, by the Greeks. That the wild ass was known and valued for its spirit, appears from a passage in Herodotus (Pol. 86), where that writer says, "The Indian horse were well armed like their foot: but beside led horses, they had chariots of war, drawn by horses and *wild asses*." The reference of these animals to the troops of India, deserves attention; as it is intended to describe, not our Hindostan, but a province at the head of the river Indus, in the mountains of Persia. Oppian describes the wild ass as "handsome, large, vigorous, of stately gait, and his coat of a silvery colour, having a black band along the spine of his back; and on his flanks patches as white as snow." Mr. Morier says, "We gave chase to two wild asses, which had so much the speed of our horses, that when they had got at some distance, they stood still and looked behind at us, snorting their noses in the air, as if in contempt of our endeavours to catch them."—*Second Journey in Persia.*

Sir Robert Ker Porter, in his "Travels in Persia," has given a description of this animal: the mode of hunting the *onager* is, as it was in the time of Xenophon, by means of several horses relieving each other, till the onager is completely tired. The colour of Sir Robert's figure is a bright bay; which may suggest a derivation of the name *atun*, as the asses are called as possessed by Abraham, Gen. xii. 16; by Balaam, Num. xxii. 23; and judges of Israel in the time of Deborah, Judg. v. 12. It is by no means credible, however, that female asses only should be collected in such great numbers, should be so often referred to, as we find them in Scripture, and should imply wealth and dignity in their owners, without any reference whatever to the males of the same race.

Professor Gonelin, however, has laid us under obligations for more correct information on this point, by bringing a female and a colt from Tarberg to St. Petersburgh. The female which had been caught when very young, though of small stature, and probably stinted in growth by its captivity, and by want of suitable food, travelled from Astracan to Moscow, (1400 werstes, or 928 English miles) with the ordinary posts, without any other repose than that of a few nights; she also travelled from Moscow to Petersburgh (730 werstes) and did not seem to have suffered by the journey; though she died in the autumn following, apparently from the effect of a marshy soil, and the cold humidity of so northern a climate. She had nothing of the dulness and stupidity of the common ass.

"I remarked," says the professor, "that she often passed two days without drinking, especially in moist weather, or when very heavy dews fell. She also preferred brackish water to fresh; and never drank of what was troubled. She loved bread sprinkled with salt, and sometimes would eat a handful of salt. I was told, that when at Derbent, she always ran to drink of the Caspian sea, though fresh water was nearer to her. She always selected plants impregnated with saline particles, or those of bitter juices. I was informed that the Persians, when taming the young onagers, fed them with rice, barley, straw, and bread. Our animal was extremely familiar, and followed persons who took care of her freely, and with a kind of attachment. The smell of bread strongly attracted her; but if any attempt was made to lead her against her will, she showed all the obstinacy of the ass: neither would she suffer herself to be approached behind, and if touched by a stick, or by the hand on her hinder parts, she would kick, and this action was accompanied by a slight grumbling, as expressive of complaint. The male onager, which was bought at the same time as the female, but which died in the voyage from Derbent to Astracan, was larger and less docile. His length from the nape of the neck to the origin of the tail was five feet; his height in front, four feet four inches; behind, four feet seven inches; his head two feet in length; his ears one foot; his tail, including the tuft at the end, two feet three inches. He was more robust than the female; and had a bar or streak crossing at his shoulders, as well as at that streak which runs along the back, which is common to asses. Some Tartars have assured me that they have seen their cross-bar double in some males. Our onager was higher on her legs than the common ass; her legs also were more slender than those of the ass; and she resembled a young filly; she could also scratch her neck and head easily with her hind foot. She was weak on her fore legs, but behind she could very well support the heaviest man. Notwithstanding her state of exhaustion, she carried her head higher than the ass, her ears well elevated, and showed a vivacity in all her motions. The colour of the hair on the greater part of the body, and the end of the nose, is silvery white; the upper part of the head, the sides of the neck, and the body, are flaxen, or pale Isabella colour. The mane is deep brown; it commences between the ears, and reaches the shoulders; its hair is soft, woolly, three or four inches long, like the mane of a filly. The coat in general, especially in winter, is more silky and softer than that of horses, and resembles that of a camel. The Arabs, no less than the Tartars, esteem the flesh of the onager; and the Arab writers, who permit the eating of flesh, make the same difference between this ass and the domestic ass, as the Hebrews did, whose law did not permit the coupling of the onager with the she-ass, as being of different kinds."

This description of the *wild ass* will illustrate many passages of Scripture. Job xi. 12; xxxix. 5.

FREQUENCY OF SHIPWRECKS AND CHRISTIAN SYMPATHY WITH SAILORS.

Mr. Editor.—I have just obtained the Nautical Magazine, bound, for 1835; and, in an article on the "Frequency of Shipwreck," I find the following statements, which will interest many of your readers who may have no immediate connexion with seamen, and, perhaps, lead them to sympathize with that important class of our country's labourers. My object will, in a great degree, be answered, if it lead any of your opulent subscribers to pray for and aid the successes of the British and Foreign Sailors' Society. Philo-Marinus.

"The mercantile navy of Great Britain, including that of the plantations, consists at present of about 24,500 vessels, manned by about 160,000 seamen. The total burden of the registered vessels is about 2,650,000 tons; and valuing them, rigging and stores included, at a rough average of 10*l*. per ton, the entire aggregate value of our mercantile shipping will be no less than 26,500,000." After making various observations upon the *causes* of shipwrecks, the writer says, "Of the 800 shipwrecks that occurred in 1833, we have been well assured that not more than 200, or at most 250, can be fairly ascribed to natural causes. The remaining 550 or 600 shipwrecks are wholly owing to the ignorance, incapacity, and carelessness of the masters."

The following are copied from Lloyd's lists of Feb. 19 and 23:—

Scarbro', Feb. 17th.—Last night it blew tremendously from W.S.W. to W.N.W. The Janet and Agnes, Clerk, from London to Alloa, was totally wrecked near this port this morning. Crew saved. The life-boat, in attempting to reach the vessel, upset, and ten out of fourteen of the crew were drowned. A sloop has foundered with all the crew behind the outermost pier.

Feb. 18th.—The John, of Port Gordon, Read, is on shore on Cayton Sands, a complete wreck. Crew drowned.

20th.—A boat marked outside Tally Ho', and inside John Irvin, came on shore near Filey, and a gaft white, thirty-two feet long, and a boom green, thirty-eight feet, with sails and rigging, have been picked up near Speeton.

Hasbro, 18th Feb.—A schooner was off the southern end of this station this afternoon with a signal of distress. No assistance could be rendered.

Ramsgate, 18th Feb.—The Nancy, Shipley, from London to Shields, was driven upon the Kentish Knock this morning; she soon came off, but filling with water, and the rudder being unshipped, the crew took to the boat, were picked up by the Arrow (steamer), and landed here. The vessel has since drifted on shore near Kingsgate, and gone to pieces. A loaded schooner brought up near the inner part of the North Sand Head yesterday afternoon in a dangerous situation. She was not seen this morning, and fears are entertained for her safety.

Cromer, 18th Feb.—The Trent of South Shields, came on shore this morning during a severe gale. Crew drowned.

Blakeney, 18th Feb.—A large brig, apparently water-logged, went down off here this morning. All on board lost.

Palling, 19th Feb.—A brigantine of about ninety tons, apparently loaded, with rudder gone, and water-logged, a signal of distress flying, was seen yesterday making for the beach. She struck the outer bank and went to pieces. The crew drowned. Part of a log-book, marked Priscilla, of London, has been washed on shore.

Dundee, 19th Feb.—The Jean and Mary, sailed from Port William, 2nd inst., and is supposed to have been wrecked next day off the Banks of Liverpool during a gale, the bodies of several of the crew having been washed on shore.

Greenwich, 19th Feb.—The Isabella, of Sunderland, from Shields to Lowestoffe, was struck by a sea 17th inst. off Cromer, which washed away the master and crew, except one man, who was saved from the wreck by the Toms, Taylor, of Hull.

Aberdeen, 19th. Feb.—The Duchess of Gordon, of Port Gordon, Geddes, has sustained much damage in the harbour of Findochty. A sloop and a schooner are reported to have come on shore, bottom upwards, between Banff and Portsoy, and all hands lost.

Liverpool, 10th Feb.—The Liverpool, of Maryport, from Limerick to Glasgow, was wrecked to the westward of Portrush 17th inst. Crew drowned.

SCRIPTURE LIGHT ON IMPORTANT SUBJECTS.

(Continued from p. 214.)

Immortality.

"The dead shall be raised *incorruptible*" (1 Cor. xv. 52).

"There shall be no more death" (Rev. xxi. 4).

"So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written 'death is swallowed up in victory'" (1 Cor. xv. 54).

"LET US HEAR THE CONCLUSION OF THE WHOLE MATTER" (Eccles. xii. 13).

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts ii. 38).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life, freely" (Rev. xxii. 17).

"How shall we escape, if we neglect so great salvation" (Heb. ii. 3).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

A CAUTION TO CHRISTIANS.

WHEREAS a tall, well made person, of genteel mien, smooth tongue, and fine address, who can converse freely about any thing, or every thing of the world, its religion, sciences, politics, &c. and generally keeps the most polite company, but very frequently insinuates himself also into the company and converse of Christians: he appears very engaging, and many professors are quite captivated with his presence; yet he never leaves them, but he is sure to rob them; and though they find that after he has withdrawn himself from them, they have suffered loss, yet so bewitched are many, as to admit him again and again into their company. Now in order that he may be known and guarded against, you will observe, that his complexion and conversation are such as are very pleasing to the flesh only, but contrary to the spirit of a Christian, and his name (which he is very loth to own, and desirous to conceal) is VAIN CONVERSATION—"Look to yourselves" (John ii. 8).

INFLUENCE OF A CONVERTED CHRISTIAN SAILOR.

MR. EDITOR.—I know not whether many of your readers are greatly interested in maritime affairs: but whether or not they cannot fail to be edified by a perusal of the following, which I have taken from a religious newspaper sent to me from America; would that all were such in Great Britain!

PHILO-MARINUS.

IT was a lovely night. All on board could say from the very heart, "The heavens declare the glory of God, and the firmament showeth his handy work." All sails were set, and we were moving swiftly, as in a thing of life, on our way to Boston. George was on duty at the bows. I felt deep interest in him. I had heard his voice in prayer, and seen a Bible in his hand. Indeed, his whole manner was unlike that of any of his fellows on board the ship. As he was standing at his post on the watch, I went up to him rather abruptly, and said, "George, are you not a Christian?" His countenance brightened in the light of the moon, as he looked me in the face, and I saw at once that I had touched a subject near his heart. A pious soul loves to speak of the goodness of God. With much emotion he replied, "I trust that I am; I think I can testify to the goodness of God in the gift of his Son for my soul." There was so much humility in his manner, and such an evidence of grace in his sôul in what he said, that I longed to know more of him. I asked him to tell me something of his history, when he gave me this narrative:—

"I have always been a sailor. My father was a sailor before me. My mother was a pious woman; and whenever I went on shore to see her, she used to say a great many things to me about my soul. I paid no attention to them, but lived as though I had no soul. I was a fool, as I said in my heart, 'there is no God.' Boldly did I profane the name of Him who says, 'The Lord will not hold him guiltless that taketh his name in vain.' My frame trembles when I look back upon those days of sin and daring.

It is a wonder that God did not cut me down in the midst of my course. Most richly did I deserve the lowest place in the world of the lost. In the midst of storms at sea, when the thunders and lightnings were abroad—faint emblems of the wrath of God—and when far upon the mast, or out on the yards, in imminent peril of being plunged into the deep, I have called on God to curse my soul. Thus I went on from year to year, seeing the works of the Lord, and his wonders on the waters, and experiencing his goodness all the while, till the year eighteen. This year I shipped under a pious captain, which I had never done before. He was a good man, and did much for the good of his crew. He read the Scriptures to us, and prayed with us. For a while I was unmoved. After some time, however, I began to tremble. The word of God convinced me of sin and of righteousness, and of judgment to come. I saw my danger, and felt it too. My sins came up before me, and appeared as mountains that must for ever separate me from peace and happiness. I was a miserable man, and thought I must always be so. At last I opened my heart to the captain. He felt for me, and told me of the mercy of God in Christ Jesus. With tears in his eyes, he directed me to behold the Lamb of God, which taketh away the sin of the world. My heart broke. Tears of penitence ran down my cheeks; my faith took hold on the Son of God, as he reached out his hand to help me. With all my soul I yielded myself up to him. He poured the oil of joy and peace into my broken heart, and bound up my bleeding wounds. Yes, he spoke peace, perfect peace to my soul. I was born again. I felt that I was a new creature. With the cup of salvation in my hand, I called on the name of the Lord. My joy was full, and thus it has been from that time till now. O! that all would come to the waters and drink. Come to the wells of salvation, ye dying children of men."

Here he paused. His emotions were too great to permit him to go on. At that time, the writer of this was in his sins. The sailor's words went to his heart. A few weeks after, he was standing before the altar of God publicly professing his interest in the blood of Christ. In the judgment day he hopes to appear as a star in the crown of the pious sailor.

STATUE OF ST. PETER AT ROME.

Little is it to be wondered at, that a form which addresses itself so strongly to the senses as that of the Catholic church does, should still retain such influence over those who profess it, as to blind them to its errors. It is impossible for a Protestant—nay, even a *bigoted* one,—to remain coldly insensible to the fascinations of the religious pomp and pageantry so abundantly displayed in the church of St. Peter here. Yet admiration would, perhaps, succeed a different feeling, should he happen to witness that most superstitious reverence paid to the bronze effigy of the apostle himself. This figure is on one side of the altar, and said to be a true likeness of him, who is represented seated in a marble chair, beneath a canopy of metal, holding two keys in his left hand. The *foot*, which projects a little beyond the pedestal on which it rests, bears ample testimony to the fervour of his devotees, the metal being quite polished by the innumerable kisses and slabbering from their lips. This practical devotion—among a thousand similar instances—seems to contradict the assertion of Catholic writers, who maintain that the "images" or "idols" of their saints, are intended only to excite a religious fervor, and not to be held objects of actual devotion, or possessing in themselves any sanctity. As the sole apology for what is quite indefensible by any argument drawn from Christianity itself, it may be very well for them to put such construction upon it; yet, I ask, do the generality of Romanists—supposing them to be not merely nominally such—limit themselves within these bounds? do they attribute to "graven images" no positive efficacy to the immediate contact of such images? To reply in the negative would just be contradicting daily evidence and experience: why then are not some pains taken to extirpate the error, and abolish this trumpery which has crept into their church. If entirely wrested from its original purpose, the use of images is found to lead to a monstrous and universal abuse, the sooner these, with relics, and other amulets of the kind are abolished the better. According to their apologists, images, at least, are non-essential—nothing further than incentives to spiritual worship—consequently might safely be abandoned, when discovered to occasion some serious error. For most unquestionably it is a serious wrong to suppose that the touch of a piece of metal, "stock or stone," can avail any thing; or that a prayer recited before a senseless statue can be more efficacious, or more acceptable to heaven, than if offered up to the living and omnipotent God, who alone knoweth our most inmost thoughts, and can read the deepest recesses of the heart. Dull and sluggish of mind indeed must those be, who cannot fix their thoughts in prayer without having some sensible object before their eyes. But the error it is to be feared, is not only gross in itself, but has also something more than a merely speculative one. Hardly should we find those who are so openly immoral in their general conduct, that it is impossible to suspect them of hypocrisy, so frequently display their devotion after this fashion, did they not actually believe that the simple mechanical act of religion was an equivalent for their sins, and that upon such easy terms they can keep a fair debtor and creditor account with heaven. No better result is to be expected from a practice, permitted in direct opposition to the express will of the Almighty himself, who has most positively forbidden the use of "graven images," declaring that he is "a jealous God" and claims the whole of our worship.—*Records of a Route through France and Italy, with Sketches of Catholicism, by Rae Wilson.*

UNION WITH CHRIST.

"I am the vine, ye are the branches," said our Lord to his disciples: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John xv. 4, 5). Inculcating the same doctrine, the apostle Paul says to the Roman believers, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his" (Rom. viii. 9).

Union with Christ then consists in being made one with him: we must be baptized with the baptism of Christ which is the Holy Spirit: we must suffer with Christ, and drink of the cup that he drank of. In a word, we must receive his portion of contumely and scorn from an ungodly world, and bear the sneers of unholy men, even if we are not exposed to their active persecution.

Adoption into the family of God is, however, inseparable from union with Christ; and thus, by a vital faith, the believer lives in a joyful security on earth, and is prepared for a blissful immortality. O what a glorious and blessed union! Well might the apostle, in contemplating spiritual wickednesses in high places, as the enemies of the adopted family of heaven, exclaim, not only with regard to himself but each believer, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

S.

CHRISTIAN LADY'S FRIEND.

A GOOD WIFE.

It is of immense importance to the happiness of the rational world, that the appropriate duties of the husband and the wife be rigidly and conscientiously fulfilled; for as their performance ensures the purest and most solid bliss that this world of sorrow can afford; "the only happiness of Paradise that has survived the fall; so their neglect introduces into the cup of life a bitter poisonous drop, of the most deadly taste, and lasting influence. Indisputable is the truth, that each is bound to co-operate with the other, in drawing tight that bond of union which has connected them together for life; that they are mutually obliged to increase, by every means in their power, the stock of conjugal felicity. But as domestic life is more especially the proper province of the wife; as she is constituted by nature, and commanded by God, to exercise those gentler virtues which have a peculiar reference to *home*, and a direct tendency to render it the scene of happiness and peace; so her obligation to manifest in her conduct the feminine graces of *modesty*, *tenderness*, and *piety*, presses upon her with peculiar force.

Entirely and exclusively the precious possession of her husband, her thoughts must not wander abroad for other conquests, or foreign admiration. Ill does it become her who has solemnly pledged herself to *one*, to seek, by the arts of coquetry or levity, to attract or captivate the many; to court the public gaze, to be the theme of general conversation, or the object of particular remark. The sacrifice of a matron's modesty may indeed purchase the admiration of the coxcomb, or the flattery of the villain; but transient will be her triumph, and worthless her reward, if for this she have given up the favour of her Maker, and the esteem and affection of her husband. Equally incumbent is it upon her to cherish in her bosom, and to exercise in her behaviour, the grace of *tenderness*; a sweet solicitude to soothe the cares, and tranquilize the perturbations, of the companion of her bosom; and to perform those thousand endearing offices to her infant offspring, which maternal love alone can properly fulfil. Oh! who can speak the value of this female quality in domestic life? It is the precious cement of its happiness; the support of all its charities; whose absence no external circumstance can recompense or supply. Fashion, splendour, and pleasure, may load the married fair one with all they can bestow; but their accumulated gifts will leave a gloomy vacuity in her heart, if her chief solace, refuge, and delight be not in the tranquil joys and tender offices of home. Finally, my sisters, the quality of *piety* must crown and consummate the character of the exemplary wife. It is essential indeed in every human being, but in the domestic circle (if we measure its necessity by its influence) it is more especially incumbent upon her, whose presence is more frequent and conspicuous there. Who can tell the power of a wife's religious example, in converting an unbelieving, reclaiming a profligate, or fixing an inconstant husband? It seems hardly possible to imagine, that vice should not surrender itself to virtue, when clothed in the attractive form of female loveliness, and seconded by modesty, tenderness, and affection; but should its brutal insensibility be still deaf to the voice of the charmer; she has yet a cause upon her hands of unspeakable importance, which imperiously demands the exercise of female piety—the cause of her children. Nature and custom have entrusted to her the charge of their early education; and if the principles of religion be not instilled into their tender minds by her care, and confirmed by her example, they will grow up without God in the world; they will pass through life without the blessing of Providence; and when they are translated from it will have to attribute their everlasting ruin (O horrid thought!) to their mother. There is a religion of the Home, my fair friends, as well as a public worship of God; a religion over which the wife must preside; whose altar she must serve; whose sacrifices she must superintend; and as the most fatal consequences will follow her omission of it, so the sorest retribution will punish its neglect.

Such, if we may believe the united voice of reason and revelation, are the appropriate qualities of woman in her unconnected state, and her peculiar duties when she enters upon the married life. They have been recognized as such by prophets and apostles; and the wisest of men has confirmed their representations, by the following animated portrait of an estimable, an amiable, and an exemplary wife. "Her price is far above rubies. The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth forth her hand to the poor; yea, she reacheth forth her hands to the needy. Her husband is known in the gates, when he sitteth among the elders of the land. Virtue and honour are her clothing, and she shall rejoice in the time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised."—*Warner's Scripture Characters.*

PIETY OF THE WIDOW OF A COUNTRY CURATE.

Experimental godliness is the most precious treasure which any human being can possess, not only as the sure preparation for a glorious immortality, but as the means of solid support and consolation to the mind under the most painful trials. This will be strikingly illustrated by the following paragraph from the diary of Mrs. Hannah More, relating to the funeral of the worthy curate of Cheddar:—

"Monday, Oct. 17, 1803. After breakfast the Wilberforces departed for Bath, and P. and I for Cheddar, to pay the last sad duty to Drewitt. When I saw the poor widow—no tears, no murmurs, no complaints, it was the most heroic piety and exemplary fortitude. We attended the widow with her three young children, to take her last leave of the body, before it was carried out of the house. She leaned in a praying posture for a long time over the coffin, embracing it—her little ones beside her—but not a groan escaped her, she was solemnly silent, but her heart was praying.

"Mr. B. preached a most interesting funeral sermon to above two thousand weeping auditors; and it fell to his hard lot to read the prayers, and to bury the friend of his heart. After sermon, the widow solemnly walked out of her pew, took her babes by the hand, and went to the grave, over which she stood, without indulging any emotion during the last sad ceremony. When all was over, she walked with her children back to the house, to which the mournful procession all returned. The sight and sorrow of R——, the beloved friend of her husband, at length forced a flood of tears from this heroic mourner. If I am not the better for her example on this occasion, it will be among the number of my sins. Lord, sanctify to us all, and to me in particular, the solemnities of this day; and grant that the sight of youth, genius, and virtue consigned to the grave, may quicken my preparation for it. Such were the last honours paid to an obscure country curate, whose talents and acquirements would have adorned the highest station; but whose humility and piety eminently fitted him for that which he filled."

A LADY'S SOLITARY MUSINGS.

Lord! when dejected I appear,
And love is half absorb'd in fear,
E'en then I know I'm not forgot,
Thou'rt present though I see thee not;
Thy boundless mercy's still the same,
Though I am cold, nor feel the flame,
Though dull and bad my sluggish sense,
Faith still maintains its evidence.
O! would thy cheering beams so shine,
That I might always feel thee mine!
Yet though a cloud may sometimes rise,
And dim the brightness of the skies;
By faith thy goodness I will bless,
I shall be safe, though comfortless:
Still, still my grateful soul shall melt,
At what in brighter days I felt;
O wayward heart! thine is the blame,
Though I may change, God is the same.
Not feebler faith, nor colder prayer,
My state and sentence shall declare,
Nor nerves nor feelings shall decide;
By safer signs I shall be tried.
Is the fix'd tenor of my mind
To Christ and righteousness inclined?
For sin, is my contrition deep?
For past offences do I weep?
Do I submit my stubborn will
To him who guides and guards me still?
Then shall my peaceful bosom prove
That God, *not loving* is, but *love*.

Mrs. Hannah More at the age of eighty-one.

SIR WALTER SCOTT AND HIS MOTHER.

Sir Walter was esteemed by his master who instructed him at the High School, Edinburgh, a remarkably dull boy. His mother entertained the same unfavourable opinion of him, with excessive grief. When between *ten* and *eleven* years of age, she saw him one morning in the midst of a tremendous thunder storm standing still in the street, looking at the sky. She called him repeatedly, but he remained looking upward, without taking the least notice of her. When he returned into the house she was very much displeased with him. "Mother," he said, "I could tell you the reason why I stood still, and why I looked at the sky, if you would only give me a pencil." She gave him one, and in less than five minutes he laid a bit of paper on her lap with these lines on it:

"Loud o'er my head what awful thunders roll!
What vivid lightnings flash from pole to pole!
It is thy voice, my God, that bids them fly;
Thy voice directs them through the vaulted sky:
Then let the good thy mighty power revere,
Let hardened sinners thy just judgments fear."

His mother was used to repeat these lines as the first effusions of her son's genius, when his fame, through his brilliant writings, had filled the whole country.

A LADY'S JUDGMENT RESPECTING THE POLICY OF A WIFE.

It is not unfrequent that a wife mourns over the alienated affections of her husband, when she has made no effort herself to strengthen and increase his attachment. She thinks because he once loved that he ought always to love her; and she neglects those attentions which at first engaged his heart. Many a wife is thus the cause of her own neglect and sorrow. That woman deserves not a husband's generous love who will not greet him with smiles as he returns from the labours of the day—who will not try to chain him to his home by the sweet enchantment of a cheerful heart. There is not one in a thousand so unfeeling as to withstand such an influence, and break away from such a home.

"MAMMA! WON'T GOD BE YOUR HUSBAND?"

A little boy six years old, whose father had recently died, had gone to bed one evening, when his mother sat by the nursery fire, weeping at the remembrance of her loss. She supposed her son was asleep; but after a little time he raised his head, he said, "Mamma, won't God be willing to be your husband?" "Why, my dear," said his mother, "how came you to think he would?" "Because you say, now that papa is gone to heaven, God will be my father, and I don't see why he won't be willing to be your husband too."

DR. A. CLARKE CONVERTED BY A WOMAN'S LOAN OF BOOKS.

When Adam Clarke (author of the celebrated Commentary on the Bible) was a boy, a pious woman in Coleraine, in Ireland, lent him two books—an abridgement of Baxter's Saints' Rest, and the Life of Brainerd. To these two books he ascribes, under God, the formation of his Christian and ministerial character. Baxter, Brainerd, Clarke, and *the woman who gave these books to the Irish boy*, are doubtless now together in heaven.

A LADY'S CONFESSION.

"I believe I do wrong to judge of others by myself, for I declare to you I have such a constant sense of imperfection in my best thoughts, words, and actions, that I continually need the refuge of a Saviour, and continually petition for pardon through him, and for the purifying and comforting assistance of his Spirit."

Hannah More.

HINTS FOR THE MORE PROFITABLY READING THE BIBLE.

The following "Hints" were written by a minister of high reputation, for the use of a youth, whose opportunities of reading were few, and limited mostly to the Bible. They will probably be useful to many of the more favoured readers of the Christian's Penny Magazine.

"In my last letter, as you had informed me that you had not the Companion to the Bible, I promised you some practical hints for the more profitable reading of the Scriptures; and these I will now put down in a series, that you may frequently refer to them for your spiritual improvement, which, from your letters, I trust you are now making your great concern.

I. The Bible is itself a library. This is now published in one volume; but it contains *sixty-six* books, the last of which was written upwards of 1600 years after the book of Genesis.

II. The Bible being a collection of books, written at different and distant times, must have been the work of several individuals, living in ages remote from each other, and independently of each other.

III. The several books of the Bible have diversities of style according to the subjects to which they relate, and the characters and circumstances of their several authors.

IV. All the books in the Bible are treatises of piety, relating to the dispensations of God towards mankind, giving an account of several things of the utmost consequence to all men according to their various stations in life:—

1. The creation of the world and of all things visible and invisible by one Almighty and glorious Being.

2. The fall of man from his original state of holiness and happiness by disobedience to the law of God, and the consequent mortal, depraved, and miserable condition of all mankind.

3. God's gracious visitations of man, promising a Redeemer, revealing his will, and instituting various forms of religious instruction.

4. A succession of God's merciful interpositions in favour of nations, families, and individuals, for the preservation of religion upon earth.

5. A series of prophecies concerning various nations and events, until the appearance of the promised Saviour.

6. A history of the advent, ministry, and death of the Messiah, to accomplish the design of God in the redemption of the world.

7. Records of the first establishment of Christianity in the world, and the state of the earliest churches.

8. Predictions concerning the future glory of the church, in the conversion of all nations to the faith and obedience of Christ—the end of the world—and the eternal condition of mankind, according to their character on earth, either in misery or blessedness.

V. The several books of the Bible, though written in different ages, by different men, and under different circumstances, contain throughout, the same harmonious representations of God, of our duty to him, of sin, of the consequences of transgression, of the way of salvation by a Mediator, and of the happiness of serving God.

VI. The writers of the Holy Scriptures, treating of many things beyond the reach of human wisdom and knowledge, appear evidently to have been instructed from heaven; and what some of them plainly declare, that "all Scripture is given by inspiration of God," is manifest from the contents of the Bible, though some things, as might be expected, may be difficult for us at present to understand.

VII. The design of the Bible is manifestly to make us wise unto salvation; giving us satisfactory information concerning the creation of all things—God's universal government of the world—the means of reconciliation with him by Jesus Christ—and the way to inherit immortal glory.

VIII. The Bible, as designed to make us wise unto salvation, must be read with a humble, believing, and obedient mind—not merely assenting to what it declares—but, as the apostle expresses it, "believing with the heart unto righteousness" (Rom. x. 8—13).

IX. While all parts of the Bible are profitable, even its histories, the Levitical laws, and its prophecies, yet the New Testament and the Psalms are more especially adapted to promote our edification and consolation, the former as exhibiting to us more fully the way of salvation, and the latter as furnishing us with helps in prayer, expressive of most of the varying states of a serious mind, whether of sorrow or joy.

X. As the Bible was given, in its various books, by the inspiration of the Holy Spirit, those who read it with most attention and saving profit, pray for the illumination of their minds by his gracious influences; and these influences are promised to all who seek them to enlighten, invigorate, and comfort their minds, revealing and applying to their souls the doctrines and blessings of Christ and his salvation.

These holy, comforting, and indispensable influences, let me charge and intreat you to seek by constant prayer, that you may receive and enjoy all the blessings of God's new covenant in Christ Jesus—exhibit all the fruits of the Spirit in your temper and behaviour—and finally inherit everlasting life in the kingdom of God.

For your special meditation of this subject, I refer you to a few passages of Scripture, that you may more clearly understand and enjoy the promised blessing: and I would recommend you to consult them in the order in which they are written.

Rom. viii. 9—16; v. 5; 1 Cor. ii. 10—14; xii. 13; Gal. iv. 6; v. 22; Eph. i. 13, 17; iii. 16—19; iv. 30; Luke xi. 13; John xvi. 13, 14; Psal. li. 10, 12.

REVIEW.

Heaven Anticipated; or, the Present Time Influenced by the Prospect of Future Felicity. By Joseph Freeman. 18mo. cloth, pp. 240. London: J. Ward and Co.

Mr. Freeman's former volume of "Heaven Unveiled," we felt pleasure in commending to our readers, as adapted to promote their spiritual edification and consolation. The present volume is, perhaps, still better adapted for that purpose, at least as regards those who are conscious of drawing near to the world of spirits, having unshaken faith in the sure promises of God in Christ Jesus.

Whether Mr. Freeman is correct in his apprehensions of a deficiency in the ministers of the Gospel in relation to their exhibition of the glory and blessedness of heaven, may admit of a question. He says, "To those who are engaged in the office of Christian instruction, the author submits whether a greater prominence should not be given to the subject of immortal life and blessedness than that which it usually receives, and whether, instead of endeavouring to force the thoughts of men to the subject of death, from which they will start away at the first opportunity, greater efforts should not be made to fix them on heavenly things, which, when vividly, powerfully, and affectionately exhibited, can hardly fail to interest the thoughts and engage the affections of a rational and intelligent being."

Mr. Freeman has given eight papers on his attractive theme, as follows:—Heaven anticipated in the Season of Youth—in the Activities of Life—in Adversity—in Bereavement—in the Decline of Life—in the Period of Dissolution—Necessity and Influence of Faith in anticipating Heaven—Concluding Remarks.

The Young Servant; or, Aunt Susan and her Nieces. 18mo. cloth, pp. 208. Religious Tract Society.

Domestic comfort is one of the greatest of our earthly blessings; for without this, however ample the fortune and numerous the friends, the possessor of the most convenient, elegant, and delightfully situated habitation is truly miserable. Domestic comfort arises from many sources, which wealth and friends are unable to procure: but the enjoyment of no inconsiderable degree of it certainly depends on the character, principle, and temper of female servants. To promote the improvement of this class of the community is a service of no trifling importance; and nothing that has fallen under our observation is equally adapted to this end, with this very interesting volume. It is full of the wisest practical directions, illustrated by examples drawn from the life in a peculiarly attractive style, by one who richly deserves to be regarded as the Friend of Young Servants.

THE RECLAIMED DRUNKARD'S ADMONITION.

Mr. Editor.—It is particularly requested that the enclosed lines may be inserted in your useful Magazine. They are the production of one labouring under affliction, whom it has pleased the Lord to convince of the enormity of this prevailing sin, and who feels anxious to warn others; and humbly trusts they may meet the eye and convince the soul of some who may be indulging in this destructive temptation. May the Holy Spirit seal the conviction in their hearts, as he has mercifully on his.

"They also have erred through wine, and through strong drink are out of the way."—Isaiah xxviii. 7.

Dash, dash the wine-cup to the ground,
 Deluded suicide!
Let not the mocking fiend of hell
 Vaunt o'er thee in his pride.
Cast the dread potion to the earth,
 And crush the guilty bowl;
Oh! spare thy health, thy wealth, thy fame,
 Oh! murder not thy soul.

Mock not old man, and you gay youth,
 Suppress that idle laugh;
And let the voice of reason plead
 Ere you the poison quaff.
That hell-stirred draught may fire thy brain,
 And then the drunken hour
May lead to deeds of saddest hue,
 To crimes unknown before.

The prince of darkness on this earth
 Doth various means possess,
But drunkenness, man's direst foe,
 Works with the most success.
Reason he drowns, and conscience lulls,
 So deadly is the bait;
Bound in the spell the victim dies,
 And meets an awful fate.

Oh! shun those glittering palaces
 Where Satan hath his throne,
Where he receives his devotees
 And seals them for his own.
At a gorgeous bar he holds his court,
 And the simple hearted crowd,
Seeking midst liquor, fumes, and oaths,
 Destruction and a shroud.

Oh! think to wake athirst in hell
 With inward raging fire,
Where absence of the thing you crave
 Will but increase desire.
There you may madly rave for wine,
 But wine there's none to drink;
Reflect then, sinner, while you may,
 While only on the brink.

List to the touching parable
 The holy Saviour told,
Of wicked Dives cast away
 From feasting, drink, and gold;
Who seeing Lazarus thirsted not,
 Pray'd that he might but dip
His finger in some cooling stream
 And touch his parched lip.

Oh! listen to the voice of one
 Hath worn that guilty stain,
Let not entreaty be refus'd,
 Let him not plead in vain.
But come, oh! come, to Christ in faith
 Repenting of thy guilt,
Asking forgiveness of our God
 Thro' blood the Saviour spilt.

Yes, come to living waters *now*
 In an accepted time,
And drink of the life-giving stream
 That flows from heaven sublime.
They'll cure thy sins, they'll cleanse thy soul,
 And yield thee life and peace,
They'll purify thee for that land
 Where bliss can never cease.

Take now salvation's proffered cup
 And taste of Gospel grace,
Enrich'd with the Redeemer's blood,
 Shed for the human race.
Drink it by faith this side the grave
 And when death close thine eyes,
You'll drink it new in streams of bliss
 With Christ in Paradise.

March 27, 1836. S. B.

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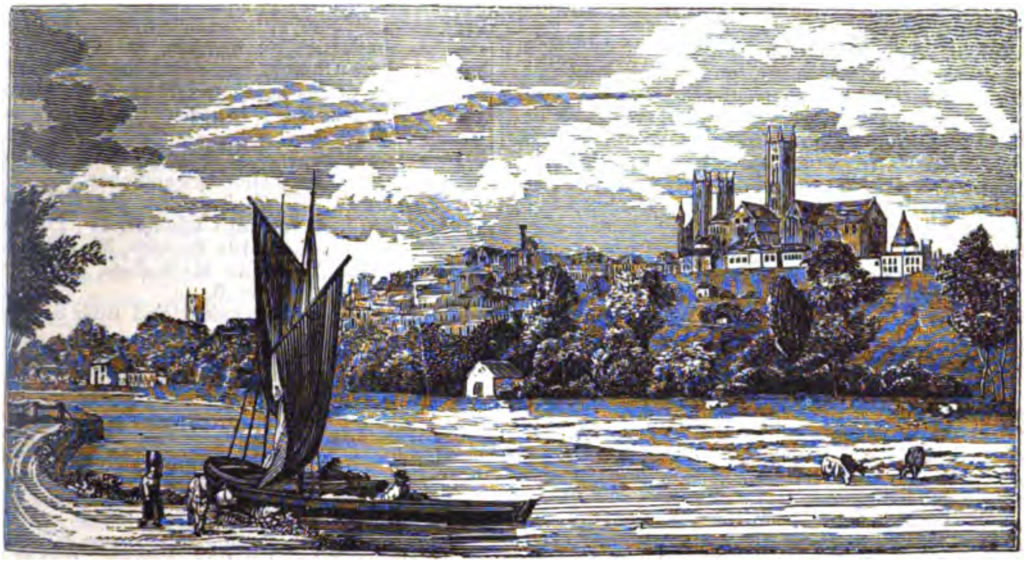


South East View of Lincoln.

HISTORICAL AND DESCRIPTIVE NOTICES OF LINCOLNSHIRE.

Lincolnshire is the largest county in England, except Yorkshire, from which it is divided on the north by the river Humber. Its extent of surface—its local situation—its geographical character—and its ecclesiastical history, would each furnish a rich variety of peculiarly interesting topics for the meditation of the intelligent Christian.

Lincolnshire is about 70 miles in length from north to south, and 45 in breadth from east to west, and about 200 in circumference: it contains 2748 square miles, 632 parishes, 32 towns, and in 1831, a population of 317,465 souls.

This great county is bounded on the north by the Humber; on the east by the German Ocean; on the south by Cambridgeshire and Northamptonshire; and on the west by the counties of Rutland, Leicester, Nottingham, and York. The earliest inhabitants of this part of the country, of whom we have any information, were the Coritani, or Costanni, a tribe of the ancient Britons, on whose subjugation by the Romans, several military stations were fixed in this district; and in the ultimate division of the island, under the Roman government, Lincolnshire was included in the province called Flavia Cæsariensis. Three British, or Roman roads, traversed the county, called the Fossway, the Ermin Street, and the Upper Saltway; and within its limits were the Roman stations, Lindum or Lincoln, Causensis or Ancaster, Vernometum, Croceolana, Ad Abum, Margidunum, and Ad Pontem, the sites of which are not accurately known. On the conquest of South Britain, by the Anglo-Saxons, this county fell to the share of the Angles, and made a part of the kingdom of Mercia, till towards the middle of the *ninth* century, when it became the scene of the piratical incursions of the Danes, who, in 870, landed in great numbers at Humberstone, ravaged the country, and destroyed the monasteries of Bardney and Croyland.

Alfred the Great having achieved many victories, Mercia submitted to his authority, and was governed by an earl or ealdorman; yet some parts, at least, of Lincolnshire, continued to be held by the Danes, who retained possession of Lincoln and Stamford till 941, when they were expelled by Edmund the Elder. When the barons took arms against king John, and invited prince Lewis of France to accept of the crown, in the subsequent war, Lincoln castle was successfully defended by the king's party against the insurgents; and John, dying in 1216, was succeeded by Henry III., whose forces gained a decisive victory at this place over those of the French prince, who shortly after quitted the kingdom. In 1536, the alterations in the ecclesiastical government, made by Henry VIII., occasioned an insurrection of the Roman Catholics in this country, headed by the prior of Barlings, and the commotion extended into the neighbouring counties, but was at last suppressed by the duke of Norfolk.

Lincolnshire has three principal divisions; Lindsey, with fifteen hundreds, containing one city, Lincoln, nineteen market-towns, and 431 villages; Kesteven, with nine hundreds, containing seven market-towns, and 190 villages; Holland, with three hundreds, containing five market-towns, and thirty-six villages. Lincolnshire presents three great natural divisions, the Wolds, the Heaths, two long ridges of high land, and the Fens, an extensive tract of low land, which includes nearly all the district of Holland. These fens formerly inundated by the sea, form now, being protected by great embankments, one of the richest tracts of land in the kingdom. The drainage of them has been mostly accomplished within the last fifty years: it is still going forward, forming one of the greatest works ever undertaken in Great Britain. Upwards of 150,000 acres have in this manner been reclaimed from the sea, yielding an annual revenue, exclusive of expenses, of at least 150,000*l.* The fertility of the improved land is, in many places, extraordinary, owing, it is supposed, to the great impregnation of sea-salt. They are adapted to all the ordinary crops, but are chiefly devoted to grazing. The cattle are of great size, with large heads and short horns. They are principally fattened for the butcher, little attention being paid to the dairy. The sheep are a large horned breed, with a heavy fleece of coarse, long stapled wool. Their number is immense, amounting, according to Mr. Young, to upwards of 2,500,000, and yielding annually 22,000,000lbs. of wool; but manufactures are inconsiderable in this county, its trade consisting chiefly in exchange of its produce for manufactured goods and other consumable commodities.

Lincolnshire is celebrated for the number of its handsome churches, erected during the middle ages, by the munificent liberality of the Catholics: several of them are highly ornamented; and it is remarkable that the most splendid of them are found in low, fenny situations, still difficult of access, and doubtless much more so at the periods when they were founded. Some of these churches, however, as those of Boston, Louth, and Spalding, are crowned with lofty towers or spires, one object of their erection probably was that of furnishing landmarks for travellers.

Dr. Kaye is bishop of Lincoln; and his *diocese*, the largest in England, embraces 1269 benefices, and 855,039 souls. The bishop has a net income of 11,545*l.*, with the prebend of Buckden, &c. The cathedral corporation consists of the dean, the procurator, the chancellor, the subdean, *four* primate vicars, with an annual net income of 7001*l.* In this diocese there are 1251 benefices that yield a net income of 358,073*l.*, or an average yearly stipend of 286*l.* each. There are also 629 curates, with total stipends amounting to 48,730*l.*, or 77*l.* each per annum. The Church Building Society has made seventy-two grants to their diocese, amounting to 11,860*l.*, which have increased its church-room 18,380 sittings.

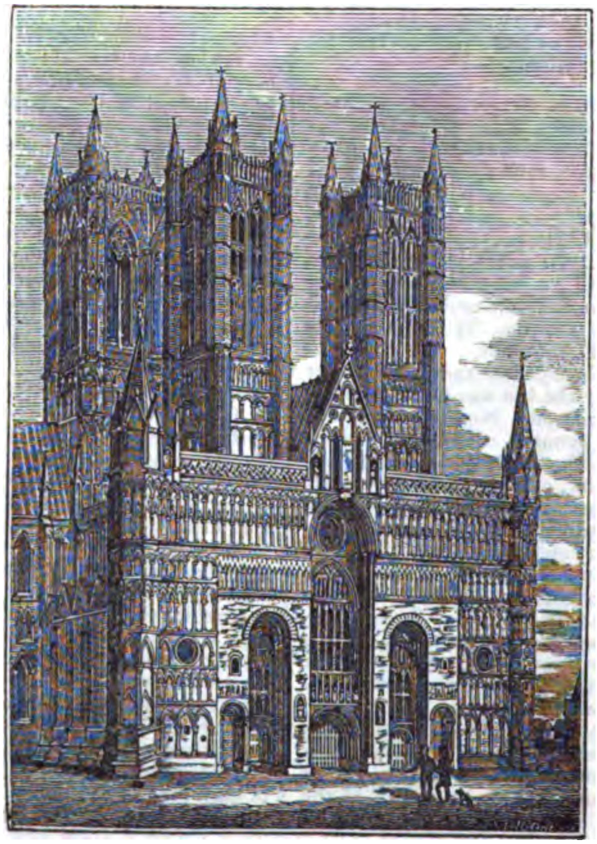
Episcopal Places of Worship.—In the *county* of Lincoln there are 607 churches and chapels.

Voluntary Churches.—Total number of Congregations, 306, i. e. Roman Catholics, 11; Presbyterians, 3; Independents, 19; Baptists, 36; Calvinistic Methodists, 2; Wesleyan Methodists, 211; other Methodists, 24; Quakers, 9.

Contributions to Missionary and Bible Societies, 1834-5:

Episcopalians.						
Propagation Society	464	11	7			
Church Missionary, do.	978	3	4			
				1442	14	11
Nonconformists.						
London Missionary Soc.	372	0	3			
Wesleyan Ditto	255	11	5			
Baptist Ditto	44	18	2			
				672	9	10
British and Foreign Bible Society				1843	15	11

Education.—Children in Infant Schools, 1771; Daily, 36,353; Sunday, 31,881.



LINCOLN CATHEDRAL.

Lincoln, ecclesiastically considered, is a place of considerable interest to the Christian historian, as Robert Greathead, cardinal Beaufort, and cardinal Wolsey were among its famous bishops.

Lincoln was called Lindcoit, by the ancient Britons; Lindum, by Ptolemy; Lyndo-Collyne, by the Saxons, and Nichol, by the Normans; from which names it is supposed to have been distinguished as the town or colony seated on a hill. This city is still remarkable for some rare monuments of Roman architecture.

Lincoln cathedral, or minster, is the chief ornament of the city: it is one of the largest in England, and the ground on which it stands is so elevated, that the venerable edifice may be seen over *five* or *six* counties, *fifty* miles to the north, and *thirty* to the south: but though it is inferior in beauty to several others in England, it was so admired by the monks of Lincoln, that they imagined the devil could never look at it without frowns of malevolence: and hence arose the proverb, frequently applied to malicious and envious persons, "*He looks like the devil over Lincoln.*"

Ecclesiastical power and wealth had prodigiously increased in England before any prelate established his seat at Lincoln: and the first of the episcopal order in that city was Remigius, bishop of Dorchester. Various provincial synods in 1072, 1075, and 1078, made new decrees for the consolidation of the episcopal authority, and Remigius chose Lincoln as a most eligible situation. In the reign of William the Conqueror, he procured the ground for the cathedral, the bishop's palace, and the houses of the dignitaries and officers, and commenced the buildings, which he nearly completed, dying in 1092, only *four days* before the consecration of his cathedral. Remigius had established *twenty-one* prebends, but his successor in the episcopacy, Robert Bloet, increased their number to *forty-two.*

Lincoln cathedral was partly destroyed by fire, in 1124, but it was repaired by Alexander, the third bishop, who vaulted the aisles with stone; but the great tower falling some time after, bishop Hugh, of Burgundy, who succeeded to the see in 1186, undertook the re-erection of a great part of it: he, however, built only the eastern part, from the great transept to the end of the choir, together with the chapter-house. Bishops Hugh de Wells, and Robert Greathead (Grosse teste) erected the nave and transept; and Henry de Lexington, the next prelate, enlarged the church towards the east, extending the choir: this is considered the most beautiful part of the whole structure. Many additions were made to it till about the year 1400, when the building seems to have attained its completion; and the subsequent introduction of chapels, oratorios, and other ornamental structures, may be regarded as so many superfluous additions.

Lincoln bishopric in the days of popery was immensely rich; its prelates having succeeded in getting possession of "*thirty-two* of the best manors in England." The revenues of this bishopric were valued at the dissolution by Henry VIII. at 2095*l.* 12*s.* 5*d.* a-year, and the common revenues of the chapter at 578*l.* 8*s.* 2*d.* The splendour and value of the decorations of this sumptuous fabric may partly be estimated from the fact, that Henry VIII. in 1540, took away 2621 ounces of gold, and 4285 ounces of silver, besides diamonds and other precious stones of great value. This great cathedral was stripped of its remaining treasures in the reign of Edward VI., when its tombs, statues, shrines, and altars were destroyed; and it suffered some degradation during the civil wars, when the soldiers of the parliamentary army made it a stable for their horses.

Lincoln cathedral consists of a nave, with its aisles; a transept at the west end formerly crowned with angular towers and wooden spires, the latter of which were taken down in 1808, and two other transepts, one near the centre, and the other towards the eastern end; also a choir and chancel, with their aisles, and a large central tower. The entire length of this edifice is 524 feet; the breadth of the western front 174 feet; the length of the great transept 250 feet; the length of the lesser or eastern transept 170 feet; the breadth of the body of the cathedral 80 feet; the height of the central tower to the top of one of its angular pinnacles 300 feet; and that of the two western towers 180 feet. The most striking part of this edifice is the grand western front, which lord Burlington has characterized as an unrivalled specimen of the magnificence of Gothic architecture. In one of the towers was one of the largest bells in England, called "Tom of Lincoln:" it is twenty-two feet nine inches in circumference; it weighs 9894 pounds, almost *five* tons; and it will hold 424 gallons ale measure; but it broke while under repair in 1831. Lincoln has twenty episcopal churches, and many chapels for the different denominations of Dissenters; but it is not reputed as eminent for the power and prevalence of vital Christianity.

FORTITUDE OF THE MARTYR IGNATIUS.

The emperor Trajan, A.D. 107, (being puffed up with pride on account of his victory over the Scythians and Dacians, and many other nations,) thinking that the Christians, who worshipped the true God, were yet wanting in an entire obedience to him, was therefore determined to compel them to embrace the service of idols, and to worship the gods of the Romans. In order to this, he compelled the Christians, with the threats of persecution, either to sacrifice to the Heathen deities or to die.

Hereupon Ignatius, (who was also called *Theophorus, carrying God,*) being in pain for the church of Antioch, was voluntarily carried before Trajan, who was then at Antioch on his way to Armenia and Parthia, against the people of which countries he was hastening. Being come into the presence of the emperor, Trajan, looking earnestly at him, asked, "Are not you a wicked wretch, thus to hasten to transgress our commands and to persuade others to do the same, to their destruction?"

Ignatius answered, "No one ought to call Theophorus wicked; for all evil spirits are departed from the servants of God: but, if because I am a trouble to those evil spirits, you call me wicked with reference to them, I confess the charge; for having within me Christ, the heavenly king, I dissolve all the snares of the devil."

Trajan. "And who is Theophorus?"

Ignatius. "He who has Christ in his breast."

Trajan. "And do not we then seem to thee to have the gods within us, who fight for us against our enemies?"

Ignatius. "You err, in that you call the evil spirits of the Heathens Gods; for there is but one God, who made heaven and earth, and the sea, and all that are in them; and one Jesus Christ his only begotten son; whose favour may I enjoy."

Trajan. "His favour you say who was crucified under Pontius Pilate."

Ignatius. "His who crucified sin, with the inventor of it; and has put all the power and the malice of the devil under their feet, who from their hearts believe in him."

Trajan. " Dost thou then carry Christ within thee?"

Ignatius. " I do: for it is written, *I will dwell in them and walk in them?*" (2 Cor. vi. 16.)

This answer irritated Trajan so much, that he pronounced the following sentence against him: " Forasmuch as Ignatius has confessed that he carries about within himself him that was crucified, we command that he be bound and carried by soldiers to to the Great Rome, there to be thrown to the beasts for the entertainment of the people." On the hearing of his sentence, Ignatius exclaimed, " I thank thee, O Lord, that thou hast vouchsafed to honour me with a perfect love towards thee, and hast made me to be put in iron bonds with thy apostle Paul!" His bonds were now put about him; and having prayed for the church of which he was bishop, and commended it with tears to the Lord, he was hurried away, by the brutish soldiers, in order to his being carried to Rome, where he was to be devoured by the beasts of prey. He was now speedily wafted to the capital of the Roman empire, where, being arrived, he prayed to the Son of God in behalf of the churches; that he would put a stop to the persecution, and increase the love of the brethren towards each other. Having finished his prayer, he was hastily led into the amphitheatre, and there, according to the command of Trajan, thrown to the wild beasts; by whom he was devoured, exulting in the Lord, and triumphing in Jesus!

" WHOSE I AM, AND WHOM I SERVE."

(Acts 27, 28.)

Here is a delightful subject for an evening meditation, if so be like the apostle who thus expressed himself. A child of God can take up the same words, and from the same well-grounded authority. Paul was in the midst of a storm, and not only the prospect, but the certainty of shipwreck before him, when he thus reposed himself in his covenant relations.

An angel had informed him of what would happen; and had bidden him be of good courage. But Paul's chief confidence arose from the consideration, whose property he was, and whose service he was engaged in. See to it, my soul, that thy assurance is the same, and thy security in every dark night will be the same also. For if thou art Jesus's property, depend upon it thou wilt be Jesus's care. It is true indeed thou art God's property by creation; but if this were all, the Turk and Infidel have the same claims as thou hast. Look for some nearer ties of affinity in the new creation of God. Hath Jesus bought thee with his blood; made thee his by grace; and hast thou voluntarily given up thyself to him in a covenant not to be broken? Hath the Lord spoken to thee by the sweet voice of his word, brought home to the heart in the gracious application of his Spirit? Doth he say to thee as to Jacob of old: *Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine!* Oh! then, how sure will be the promise that follows: *When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel thy Saviour.*—If in a view of covenant relationship, my soul, thou canst say with Paul concerning Jesus, *Whose I am:* do thou next search after the love-tokens of thine own heart in covenant engagements also, and see whether thou canst adopt Paul's language in the other particular, and say as he did, *whom I serve.* Is Jesus the one only object of thy love? Did he give himself for thee; and hath he by his Holy Spirit enabled thee to give thyself unto him? Hast thou given thyself *to* him, and given thyself *for* him, and art thou willing to part with every thing for the promotion of his glory? These will be sweet testimonies, both of his property, and of thy service. And depend upon it, the real true confidence of the soul, can only be found in faith's enjoyment of these things. My soul! drop not into the arms of sleep before that thou hast brought the point to a decision. See to it, that Paul's experience is thine. No storm of the night, no tempest without will alarm, while Jesus, by his Holy Spirit, speaks peace within. If Jesus be thine, then all is thine; and as thou art his, every promise is made over to thee with him, whose thou art, and whom thou dost serve. Sweet promise to lie down with on the bed of the night, or the bed of death. *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places* (Isaiah xxxii. 18).—*Dr. Hawker.*

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 217.)

11. An ill spent Sabbath is commonly the forerunner of a bad week.

12. Whatever gait or habit you acquire yourself when young, is likely to be your position through life, easy or awkward.

13. In prayer, never stand when you can kneel, nor sit when you can possibly stand; true the heart is every thing, but that man must be misled who presumes he may sit when there is convenience for him to kneel or stand to pray.

14. The seeing of God in every thing is one of the greatest blessings to man; it far more than doubles his blessings and pleasures; while on the other hand, it lessens every trouble. " It is the Lord," says old Eli, " let him do what seemeth him good." " The Lord gave, and the Lord hath taken away," saith holy Job, " blessed be the name of the Lord. Shall we receive good at the hand of the Lord, and not receive evil?" Surely then our greatest consolation in times of danger, is to realize this sentiment, " Thou God seest me."

15. *Beware of envy.* The way to wealth and happiness is as open and free for your neighbour as for yourself: why then cherish for a moment such an odious disposition. If it were possible to feel shame in heaven, how must you feel, if you have any thought at all of meeting your envied neighbour there?

16. *Beware of slander;* " for with what measure ye mete it shall be measured to you again," think then that when you are calumniating others, some other, as false a friend as yourself, is retaliating upon you, in what you would not have brought to light for the world.

17. As politeness, when it is natural and easy, is an accomplishment which makes even our enemies to speak well of us, so affectation brings us into contempt among very friends.

Cambridge. L. C.

CHRISTIAN LADY'S FRIEND.

ON THE CULPABLE NEGLECT OF FEMALE EDUCATION.

Notwithstanding the rapid strides of literature within the last century, the period is not far distant when females of superior rank, *even in England*, were incapable of spelling the most common word correctly; and though of late this shameful negligence has been considerably remedied, yet how insufficient is the education they now generally receive to fit them to be prudent mothers, sensible companions, wise and valuable members of society, or (and which is a consideration of no small magnitude) thoughtful and religious Christians! It too frequently happens, that as soon as an infant is born it is consigned to the care of a mercenary nurse, who infuses into her milk, the illiberality of her mind, the ruggedness of her temper, and, *very possibly*, the diseases of her constitution; and even when the child arrives at an age most capable of discriminating, and laying in a stock of useful ideas, it is sent to a boarding-school—and here, what does it learn?—music and dancing, *of course;* dissipation and vanity; every thing but solid knowledge; every thing but humility; every thing but piety; every thing but virtue! Not but that there are seminaries for the education of females, formed on a different principle, combining a useful with a religious education; but they are so rarely to be met with, that the great end of instruction would be more effectually accomplished under a mother's eye.

Strange as it may appear, various objections have been made as to the propriety of cultivating the minds of females:—many of the *lords of the creation* maintain, notwithstanding the absurdity of the idea, that to educate a woman is to raise her above that sphere in which nature designed her to move! Learning, it is said, would improve their talents of address, and only make them worse by rendering them more artful. This is an idea which no man who ever enjoyed the conversation of a good and virtuous woman could for one moment indulge.

The grand cause, however, of the culpable neglect of female education at the present day, arises, in a great measure, from the *melancholy effects of dissipation*, which so occupies the time that but little else is regarded; and unfortunately the first peeress of the realm is scarcely more culpable, or, rather, more inattentive to the discharge of domestic duties, than the wife of a common tradesman; both are engaged in successive rounds of visiting or receiving company, and both depute to others the formation of their children's minds.

Allowing, however, (which is straining a point) that during a state of adolescence, a child does not feel the want of a mother's protecting kindness, that careful attendants have been provided, in whom others have placed confidence; yet who, like an anxious parent, will watch the opening bud of intellect?—who, like her, will have penetration to discover its leading propensities?—who, like her, will repress the bold and encourage the timid? How can the parent who has never been the friend and companion of her children, be expected to discover the leading feature in their characters? or how can she expect to inspire them with confidence and affection when they have been merely taught to treat her with a mixture of form and respect?

The number of female seminaries which abound in the environs of the metropolis, prove that the important business of education is not in domestic hands; and though many of these institutions, as already observed, merit the highest commendations, there are others conducted upon a much less praiseworthy plan. "The chief end to be proposed in cultivating the understandings of women (says the celebrated Hannah More*) is to qualify them for the practical purposes of life." But this is totally unknown in the modern systems of education. A female studies (or ought to study) not that she may qualify herself to become an orator or a pleader—not that she may learn to debate, but to act. "She is to read the best books, not so much to enable her to talk of them, as to bring the improvement she derives from them to the rectification of her principles, and the formation of her habits." But where do we find the female thus anxious to improve herself? where the mother, thus solicitous for the welfare of her daughter? A novel, or romance, is more frequently seen in the hands of a female than a book of solid instruction. Domestic occupations are considered as inelegant and degrading; the active duties of life are neglected; and the daughter thus educated is converted into either a faithless or an inattentive wife!

Hence springs the culpable neglect of female education in England, which is so much to be deplored at the present time; and it is a fact which no one can deny, that the superficial mode of their instruction, furnishes them with an improper standard of intellectual excellence. Too much time is occupied in what are termed *accomplishments*, whilst the more solid and important studies are disregarded.

It must, however, be observed, that, in a flourishing, commercial country like Great Britain, some parents will rise from the lowest state of poverty to affluence and independence; such parents, consequently, wish their children to have a better education than they themselves had an opportunity of enjoying, or are capable of imparting. And it is probable that, under *their* roofs, daughters might imbibe only a set of illiberal notions, or a system of vulgar, purse-proud superciliousness. In cases of this kind, seminaries, combining a religious with a useful education, are highly beneficial. But where mothers are themselves equal to the task (if a task it may be deemed) there cannot be a doubt about the difference of the advantage.

Reason, religion, the thrillings of affection, the voice of nature, and the voice of God; the interests of society, the happiness of private life; the honour, the dignity, and true policy of woman—all say, that a MOTHER should be the preceptress of her children, and that such children would stand a chance of the happiest instruction. "If well nurtured sons grow up as young plants, such daughters would be as polished corners of the temple."—*Goakman on Female Education.*

ON CONVERSATION.

Conversation is an index to the mind. "Out of the abundance of the heart, the mouth speaketh." The observation is true, not only when referring to those who use the language of openness and sincerity, but also when applied to the reserved man and the dissembler. Closeness indicates distrust; and often, by sharpening curiosity, causes the discovery of the very thing which is meant to be concealed. Art, sooner or later, drops the mask, or gives ample proof that she wears one. If it be admitted, conformably to general opinion, that female fluency in discourse is greater and more persevering than that of the other sex; it behoves women the more steadily to remember, that the fountain will be estimated according to the stream. If the rill run babbling along, shallow and frothy, the source will be deemed incapable of supplying a profound and tranquil current. If the former be muddy, bitter and corrosive, its offensiveness will be ascribed to the inherent qualities of the latter.

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* Now deceased.

Among the faults which is usual to hear laid to the charge of young women, when female discourse is canvassed, vanity, affectation, and frivolousness, seem to furnish the most prevailing theme of censure. That in a great number of instances the censure is warranted, cannot be denied: and every young woman ought to beware, lest there should be ground for applying it with justice to herself. For, if it should be with justice applied to her, let her be assured, that whatever may be the circumstances of palliation, by which a part of the blame may be transferred elsewhere; there will yet be, in the most favourable case, a large *residuum*, for which she ought to be, and must be, personally responsible. But it is no more than common candour to avow, that in addition to those defects which frequently subsist in the plan of female education, there is another cause to which a portion of this vanity, and of its concomitant habits and errors, must be ascribed; namely, the injudicious and reprehensible behaviour of the other sex.

From the remarks which have been made on the frivolousness of language and sentiment which often appears agreeable to women; and even to women who are qualified both to communicate and to enjoy the highest pleasures of conversation which can flow from cultivated minds; let it not be inferred, that the mixed discourse either of female society, or of young persons of the two sexes, is to resemble the discussions of a board of philosophers: and that ease and gaiety, and laughter and wit, are to be proscribed as inveterate enemies of sobriety and good sense. Let ease exempt from affectation, gaiety prompted by innocence, laughter, the effusion of ingenious delight, and wit unstained with any tincture of malevolence, enliven the hours of social converse. But let it not be thought that their enlivening influence is unreasonably curtailed, if good sense be empowered at all times to superintend their proceedings; and if sobriety be authorized sometimes to interpose topics, which may exercise and improve the faculties of the understanding.

The true sources of useful and pleasing conversation, whether in men or in women (and let it be remembered that no conversation can be truly pleasing that is not accompanied by simplicity of manners), are virtuous dispositions, right judgment, and polished taste. I mention them in the order in which they appear to be requisite. Persons of either sex, who ambitiously endeavour to supply, by artificial props, or to compensate, by artificial ornaments, the want of any of these solid foundations of improving and attractive discourse, may for a time amuse the indolent, or may catch the applause of ignorance and folly. But they will not long render themselves acceptable even in mixed company, to considerate observers. And they will altogether fail in the far more important office of diffusing improvement, of communicating pleasure, and of gaining friendship and affection, in the society of private life.—*Gisborne's Female Duties.*

MARTHA, THE FAITHFUL SERVANT OF THE REV. OLIVER HEYWOOD.

OLIVER HEYWOOD was one of the two thousand ejected ministers of 1662, whose privations, like those of many of his brethren, were exceedingly trying, by which their principles of piety were finely illustrated. Dr. Fawcett mentions the generous behaviour of Martha, the excellent servant of Mr. Heywood, remarking, "The little stock of money was quite exhausted, the family provisions were entirely consumed, and Martha, the faithful servant, could lend no more assistance from the little savings of former days." Mr. H. still trusted that God would provide; when he had nothing but the Divine promise to live upon, he said;

"When cruise and barrel both are dry,
"We still will trust in God Most High."

When the children began to be impatient for want of food, Mr. H. called his servant, and said to her, "Martha, take a basket, and go to Halifax; call upon Mr. N. the shopkeeper, in Northgate, and tell him, I desire him to lend me five shillings. If he will be kind enough to do it, buy us some cheese, some bread, and such other little things as you know we most want; and be as expeditious as you can, for the poor children begin to be fretful for want of something to eat. Put on your hat and cloak, and the Lord give you good speed; in the meantime, we will offer up our requests to Him who feeds the young ravens when they cry, and who knows what we have need of before we ask Him." Martha observed her master's directions; but when she came near the house where she was ordered to beg the loan of five shillings, through timidity and bashfulness, her heart failed her. She passed the door again and again, without having courage to go in and tell her errand. At length, Mr. N., standing at his shop-door, and seeing Martha in the street, called her to him, and said, "Are not you Mr. Heywood's servant?" When she had, with an anxious heart, answered in the affirmative, he added, "I am glad I have this opportunity of seeing you; some friends at M—— have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her. At length she told Mr. N. upon what errand she came, but that she had not courage to ask him to lend her poor master money. The tradesman could not but be affected with the story, and told Martha to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and with a heart lightened of its burden, ran home to tell the success of her journey!

MRS. HANNAH MORE'S BENEVOLENCE.

MRS. HANNAH MORE'S benevolence corresponded happily with her whole character, sanctified by Christian principle. The following paragraph will afford a beautiful illustration of it. She says, in a letter to Sir W. W. Pepys,—"I have lately had a small legacy left me by a dignitary in the cathedral of Lincoln, whose name I had never heard, accompanied by a passage in his will more gratifying than his twenty guineas. With this bequest I have indulged myself by redeeming two little slaves in the Burman empire, a country of nineteen millions, not so much of idolators, as atheists; an ingenious acute people, very argumentative, &c., as I learn from some friends there."

In the same letter she speaks of her numerous correspondents in America. "Many of their letters," she says, "are important; all relate to matters concerning religion, morals or literature, in all which they appear to be fast improving. They have sent me a pretty drawing of my own habitation, engraved at New York, and with the profits arising from the sale, have built a school for poor girls at Ceylon, which they have called Barley Wood!"

A DYING MOTHER'S ADDRESS TO HER CHILD.

Thou wilt not grieve, dear child, for me,
When I shall sweetly sleep;
From sin, and death, and sorrow free:—
My darling will not weep.

Thou wilt not mournfully desire
That I could still be near,
When *He* shall bid me "come up higher,"
Whose voice I wait to hear.

But thou wilt think how peacefully
Thy mother takes her rest;
Repose more sweet than thine could be,
When pillowed on her breast.

Thou wilt not for her *sufferings* mourn,
Nor cast thy spirit down;
The dying pillow *has* a thorn—
So had the Saviour's crown!

And when those waters shall be crost,
Which may awhile divide,
Thou wilt not deem thy mother lost
Though on the distant side.

Our Father's house is there, my love,
And many mansions too;
I to my heavenly home remove,
And there I'll wait for you!

MRS. HOUSEMAN'S PREPARATION FOR THE LORD'S SUPPER.

"April 29. This day was our preparation for the Lord's Supper. I have been hearing of Christ Jesus; what a gift he is to those who are his people, a free gift, valuable, full and comprehensive! He is a gift of love, suitable, seasonable, satisfying, and a lasting one. Then we were put upon inquiring, whether we had received this gift? Those that have, have been made sensible of the need of Christ. They have seen the fulness and excellency of him, and have been made to desire him, and been willing to receive him upon Gospel terms. Such that have Christ, are of the same mind that Christ was. And such as have Christ, have earnest desires after more enjoyment of Christ here, and are longing after the full enjoyment of him in glory.

Upon the hearing and mature deliberation hereof, I have good ground to hope I have experienced this in my soul. But I have great cause to lament and be ashamed that I make no more progress, that I am still but a babe, a dwarf in grace. O! my want of life, growth, and activity in holiness!"

ILLUSTRATION OF MATTHEW v. 21—26.

Our respected correspondent "Reader," who desires an "exposition of Matthew v. 21—26, particularly the last four verses," shall have our best endeavours to give a "satisfactory exposition" of it, in hope of its being the means of promoting his spiritual edification.

Clearly to perceive the force of our Saviour's reasoning in this section of his discourse, it will be necessary to review the whole paragraph from verse 17. An expository paraphrase will, perhaps, convey the fullest idea of the passage, as designed to annihilate the corrupt interpretations inculcated upon the people by the traditions of the carnal Pharisees.

Verse 17. Think not that I am come to abrogate the moral law, or to disallow the writings of the prophets, by teaching doctrines contrary to the Old Testament. No; my ministry is designed to confirm and fulfil them: to establish the moral law as an everlasting rule of righteousness, and vindicate it from all the pernicious glosses of irreligious teachers.

Verse 18. For I assure you, with all solemnity, that no part of the typical ceremonies, nor any prediction of the Old Testament predictions shall be left unfilled until their designs shall have been accomplished.

Verse 19. Whosoever, therefore, shall corruptly set aside the least of these moral commandments, and teach others the same practice, shall be regarded as unworthy to be a member, much less an officer, in the church on earth, and of admission to the assembly in heaven: but he who shall honour them as the laws of God, and inculcate the same upon others, shall be highly esteemed in the church, and inherit immortal glory.

Verse 20. For I solemnly admonish you, that unless you embrace my mission, and regard my righteousness as fulfilling the law, and your personal conformity to its precepts be more conscientious, extensive, and spiritual than that of the Pharisees, those vain pretenders to superior holiness, you can have no right to the blessings of the new covenant on earth, nor can you be admitted to his heavenly kingdom.

Verse 21. Now to give you an example of their defective interpretations of the moral law; they pretend that there is no disobedience to the ancient commands, which prohibit murder, and adjudging murderers to death, except in taking away the life of a man. But such is the spirituality and extent of this commandment, that whosoever indulges rash and causeless anger, or a malicious and revengeful temper, is, in the account of God, guilty of murder in his heart, and thereby exposed to his righteous judgment. And whosoever in pride and passion shall add to his secret anger opprobious words of contempt, or, for instance, shall call his brother *raca*, that is, *thou worthless empty fellow*, shall be exposed to yet more terrible effects of the Divine resentment, and be obnoxious to a yet severer punishment than they inflicted by the Sanhedrin; but whosoever in his unrestrained passion shall presume to call his brother *More*, [Gr. Μωρε] that is, *thou graceless wicked villain*, thereby impeaching his moral character as well as reflecting on his intellectual, shall be obnoxious to the fire of hell, a future punishment more dreadful than that of being burnt alive in the valley of Hinnom, whence you borrow the name of those infernal regions.

Verse 23. Remember, therefore, never to indulge in causeless anger and evil speaking; lay aside all animosities, or your most expensive sacrifices will be in vain: and if thou art bringing thy gift to the altar of God, and there recollectest that thy brother has any just cause of complaint against thee, do not content thyself with a secret, perhaps a treacherous, purpose, of accommodating the affair with him; but leave thy offering there with the minister, and hasten to be reconciled to thy brother by an acknowledgment of thy fault and a prompt satisfaction, and then return and present thy offering in hope of acceptance with God.

Verse 25. Apply this advice to suits at law, if unhappily you are engaged in them: come to a friendly agreement with thine adversary quickly, while thou art in the way going with him to a magistrate: lest the adversary should deliver thee to be tried before the judge; and the judge deciding the cause against thee, deliver thee to the officer of the court, to keep thee in custody till payment be made; and thou, not having sufficient by thee to discharge an account increased by many additional articles of expense, should be cast into prison.

Verse 26. Certainly I assure thee, thy antagonist, having got such advantage against thee, will be rigorous; and thou shalt by no means be discharged until thou hast paid the last farthing of thy debt and expenses. And surely if, by impenitent wickedness, thou makest thyself the prisoner of Divine justice, thy case will be still more deplorable, and utterly hopeless!

"Metaphorical interpretation," and "accommodation of Scripture" are common with many; and the latter two verses have afforded a fine field for ingenious men with fertile imaginations; these have applied the passages allegorically, as if the *adversary* was the *justice of God*, demanding payment of our debts of duty; the *way*, this *present life*, the *judge, God himself*; the *officer*, the devil; the *prison*, the *pit of hell*; and *the uttermost farthing, the least sin* which will never be remitted without satisfaction. This, however *ingenious*, does not seem to agree with the context, nor with the design of our blessed Saviour.

REVIEW.

The Mysteries of Providence, and the Triumphs of Grace. By the Author of "The Prospect; or, Scenes of Real Life." 12mo. cloth, pp. viii.—394. Edinburgh: Whyte.

"This volume contains the history of two young ladies, who were brought, by a series of singular circumstances, to the saving knowledge of Divine truth, together with a delineation of their different characters, and the different alternations of their subsequent Christian course." *Preface*, p. vii.

Talents of a superior and enviable order are possessed by the writer of this unusually interesting volume; he displays sound theological knowledge—an exuberant imagination—an extensive acquaintance with human nature—and an usual command of beautiful language. Although there is no parade of learning in this work, there are strong indications of considerable reading, and evidences of eminent personal religion in the writer. Altogether it is a highly instructive volume, whose various details strikingly illustrate its title, and cannot fail to delight and improve every reader, who is capable of appreciating elegant composition, especially in connexion with the most remarkable developments of "The Mysteries of Providence and Triumphs of Grace."

We know nothing of the fair author of this work; but we congratulate her on the demand for a *second edition*, it is so admirably adapted to be useful to the younger but rising branches of those families, who, though trained in the observances of religious ordinances, are tempted to doubt the *reality* or *importance* of vital Christianity.

CONFIDENCE IN GOD ENCOURAGED,

ISAIAH XL. 26—31.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Go! track the worlds of cloudless light,
The burning stars—that o'er the night
  Their golden radiance fling;
And say, by whom their hosts were made,
By whom, the deep foundations laid,
  And whence their glories spring.

Who doth the heav'ns with lustre gild,
Like armies marshall'd in the field
  Prepared to meet the foe;
Or from their deep recesses call—
And names, appropriate, give to all
  The orbs that round them glow?

Sustain'd, by His Almighty hand,
Unmoved—unawed—the countless band
  Their daily courses run;
By His mysterious virtue fed,
They still their lustrous beauty shed,
  As in the blaze of noon.

Why sayest thou, O! son of man,
Who ne'er th' Eternal mind might scan—
  "My path from God is hid?"
Or why, with most imagin'd fear,
Conceive thyself forgotten here,
  As one amongst the dead?

Hast thou not known?—hast thou not heard?
Hath never voice with thee conferr'd
  From height—or depth beneath:
That He, who first unroll'd the skies,
Doth still control the destinies
  Of all that live and breathe?

The youth, that on their strength rely,
May soon grow faint, and tire, and die,
  And quickly pass away:—
But they, who on the Saviour wait,
Like eagles will renew their state,
  Impervious to decay!

J. S.

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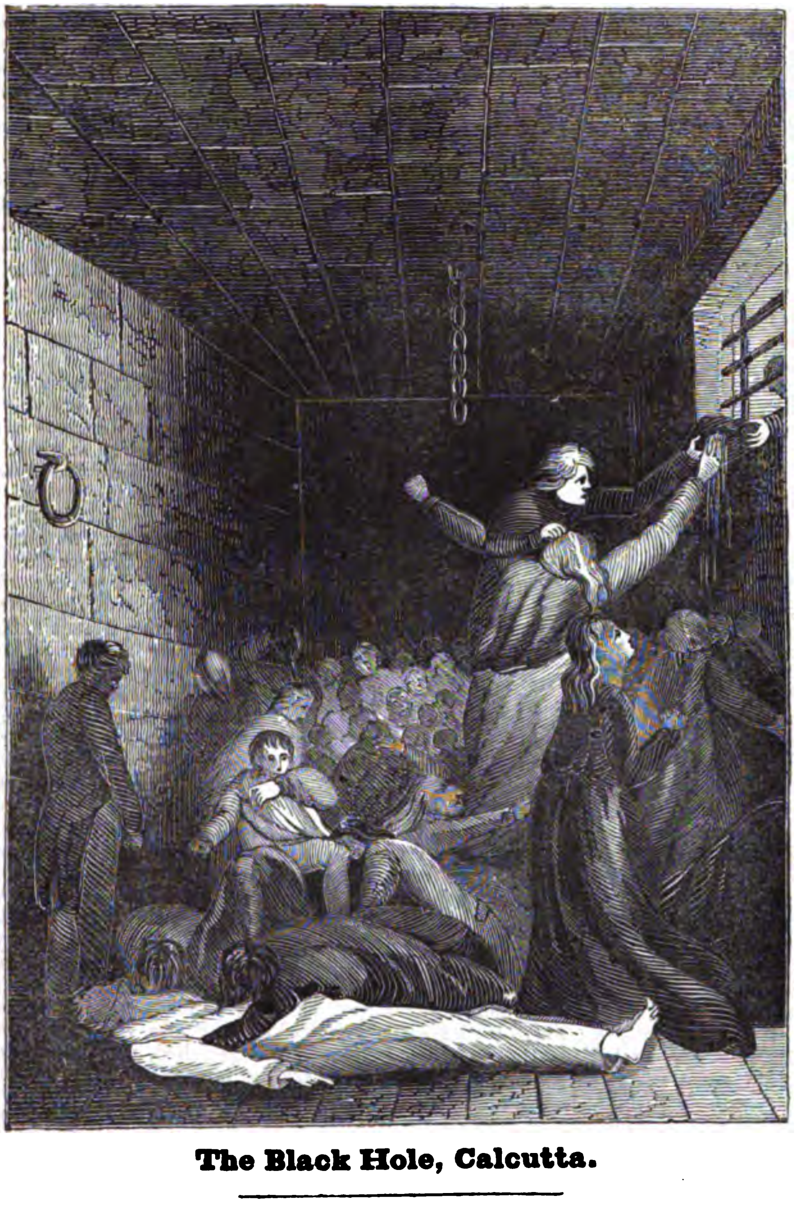

The Black Hole, Calcutta.

MY SCRAP BOOK.

LEAF XC.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

NARRATIVE OF THE DREADFUL SUFFERINGS OF THE ENGLISH IN THE BLACK-HOLE, AT CALCUTTA.

In poring over the dark and frightful annals of human depravity, an attentive observer cannot fail to be struck with the abundant evidence they afford, that no sin more hardens the heart, or has been more fruitful of crime, than covetousness. Hence, when we turn to the sacred pages of inspiration, we everywhere meet with peculiarly awful denunciations of divine wrath against the votaries to this most dangerous, because, perhaps, most *insidious* of soul-destroying vices. History, ecclesiastical and profane, teems with records of enormities perpetrated by the slaves of avarice. But of all the acts of dreadful atrocity prompted by the thirst for gold, of which I ever read, few have equalled, none perhaps surpassed that, the particulars of which I shall proceed to detail in my present leaf.

Sur Raja al Dowlat, viceroy of Bengal, instigated by his avarice, having formed designs against the English settlements, under the belief that they abounded with treasure; he, in May 1756, on the most false and frivolous pretences, invested the English factory at Cassinbuzar; and having, under the sanction of a safe conduct, invited Mr. Watts the chief to a conference, he perfidiously detained him prisoner; and by fraud and force possessed himself of the factory. Elated with this exploit, he, in a few weeks raised a numerous army, and marching to Calcutta, invested it on the 18th of June 1756. The governor seized with a panic disgracefully fled without firing a single shot, and with some principal persons took refuge on board a ship in the river; thus leaving the fort and citizens to their fate. Mr. Holwell, the second in command, though thus cowardly abandoned by the governor, bravely resolved with a few gallant officers and a feeble garrison, to attempt the defence of the place; and with uncommon courage and resolution maintained it against several furious attacks; but at length overpowered by numbers, and the enemy having forced an entrance into the castle, he was compelled to capitulate, and the viceroy engaged on the word of a soldier that no injury should be done to him or the garrison. The first object of the viceroy on his entry was, to take possession of the immense treasure he supposed to be concealed there; but finding in the treasury only the small sum of 50,000 rupees, his rage knew no bounds, and sending for Mr. Holwell, he first bitterly reproached him for the vigorous defence he had made, and then ordered him and the whole of his companions, in all, one hundred and forty-six persons of both sexes, to be driven into the prison aptly called the *Black-hole*. This dungeon was just eighteen feet square thickly walled up on each side. Not a breath of air was admissible in any part excepting through two small strongly iron-barred windows in the western wall, and even these small apertures opened into a close veranda. Into this dire sepulchre then, were thrust these one hundred and forty-six miserable captives of a gold-thirsty tyrant; and to add to their wo, many of them were severely wounded; when it is remembered too, that this took place in the climate of Bengal, in the hottest month in the year, and this very night also happened to be particularly sultry—conceive, humane reader, the horrors of their situation. Transported with rage at finding themselves thus inhumanly doomed to suffocation, their first efforts were violently but vainly directed towards forcing the door; that by rushing upon the swords of the barbarians that guarded them, they might put a period to their sufferings. But the door being made to open inwards, and the rush of the crowd upon it rendering all their efforts unavailing, they were overwhelmed with distraction and despair. Mr. Holwell being near one of the windows, called to the jemmautdaar or serjeant of the Indian guard, and offered him a thousand rupees to remove half of them into another apartment; he replied it was impossible; but upon Mr. Holwell increasing his offer to two thousand, the man said he would try what could be done, and went away; he however soon returned with the fatal announcement that the viceroy was asleep and it would be death to the person who dared to disturb him. The air soon became pestilential, and a profuse sweat broke out upon every individual, accompanied with a burning thirst which as the body was more and more drained of its moisture, increased till it became quite intolerable; difficulty of respiration ensued, and every one gasped for breath. Every moment added to their distress, and every attempt to change their positions, from the painful pressure it produced, only aggravated their misery. In desperation and despair they renewed their attempts to force the door and provoke the guard to fire upon them. Hoarse screams of Water! Water! Water! issued from every parched throat. At last, even the jemmautdaar was moved to something like compassion, and he ordered the soldiers to bring some skins of water; but the only way by which they could convey it through the bars was in squeezed hats. Furious and fatal were the struggles to obtain this alleviation of their torment; the very sight of it induced delirium. In consequence of these contests very little of the water was obtained even by those who stood nearest the windows, the greater part of it being spilt uselessly over their heads; while those at the further side of the dungeon cried and implored in vain for a single drop. Horrible confusion now reigned. Those at a distance striving to force a passage to the windows, the weak were pressed down never more to rise. The account of the scene that followed is appalling to humanity, and strikingly illustrative of that declaration of holy writ, "*The tender mercies of the wicked are cruel.*" Will it be believed that the death-struggles of these hapless victims for the water, were converted by their inhuman guards into a source of brutal *merriment!* Yet such is the undeniable the hateful verity. They ordered more water to be brought, and with it torches to be held to the bars that they might enjoy the savage amusement of beholding the desperate dying efforts of the miserable captives to obtain one cooling draught. About eleven o'clock Mr. Holwell finding six of his particular friends expired at his feet, and himself so closely wedged as to be nearly deprived of motion, begged that they would in pity allow him to retire from the window and die in quiet. Not even in those fearful circumstances was all distinction levelled, for such was their respect for his rank and character, that they opened a passage for him to a platform on the other side of the dungeon, where lying down on some dead bodies, he commended his soul to God; but his thirst, his difficulty of breathing, and painful palpitations becoming insupportable, he again rose and rushed towards the window crying aloud For God's sake! Water! Water! Surprised to find him still alive, again did his wretched companions exhibit their extraordinary regard to his person, not one of them attempting to touch a drop till he had been supplied. Breathing now more freely, and the palpitations in some measure abating, he retired to the centre, which, as one third of their number had perished, was not so much crowded. Here, seating himself on his dead friends, and finding that the water instead of allaying, seemed rather to increase his thirst, he resolved to drink no more, but at intervals, he moistened his mouth by sucking the perspiration from his shirt sleeves; which, he afterwards declared, he experienced at the time, to be soft, pleasant, and refreshing. They now dropped on every side; and a steam and stench arose from the dead bodies as pungent and as volatile as spirits of hartshorn; all therefore who could not get near the windows, were suffocated. So deadly was the effect of this pestilential effluvium that at two o'clock in the morning, fifty only remained alive. Mr. Holwell once more withdrew himself to the platform and laid himself down by the Revd. Jervas Bellamy, who, with his son, lay dead in each other's embrace. Here, when daylight broke, he was discovered senseless, and apparently lifeless. But as his surviving friends thought his influence with the viceroy was of the greatest moment to them all, they bore him close to one of the windows, and scarcely had he begun to shew signs of animation, when the nabob awoke and was informed of the events of the night; upon which, he hastily demanded whether the English chief was among the living; and being informed that he was, and might possibly recover, he sent an order for their immediate release. When the dungeon was unlocked, the dead were so piled one upon another against the door, and the survivors retained so little strength, that nearly half an hour elapsed before their feeble efforts could make a passage between the bodies so as to enable them to go out one at a time. Their liberation being at length effected, it was then found, horrible to relate! that of the one hundred and forty-six human victims who had been immured the preceding night, THERE NOW BREATHED BUT TWENTY THREE!

Nor was even this late deliverance the result of any compuction of conscience in the viceroy for the misery and death he had so ruthlessly inflicted. No, avarice had so steeled his heart that, though Mr. Holwell had immediately upon his release been seized with a putrid fever, he was in this miserable state dragged into the presence of the tyrant to be again questioned about the supposed concealed treasure. Seeing Mr. Holwell unable to stand without support, he ordered him a seat and a draught of water, but no other mark of compassion whatever did he evince. In vain did Mr. Holwell solemnly protest that he knew of no treasure: the inhuman tyrant discrediting these protestations, ordered him and three of his friends to be loaded with chains and conveyed to the Indian camp, three miles distant, where they lay all night exposed to a heavy rain. The other survivors were set at liberty, while the hundred and twenty three dead bodies of their companions were with disgusting levity and brutality, thrown into a ditch. The following day Mr. Holwell and his three fellow sufferers were carried back to Calcutta under such an intensely scorching sun, that they must inevitably have died had not nature providentially expelled the fever through large and painful boils which broke out upon them from head to foot. In this pitiable state they were transported in an open boat to Muxadavad. The relation of the the cruel treatment they received and the misery they endured in their passage, is truly shocking to humanity. Upon their arrival, they were led in chains through the city as a spectacle to the inhabitants, lodged several days in an open stable, and treated as the worst of criminals.

After a cruel captivity of several months, the grandmother of the viceroy, moved with compassion, interposed warmly in their behalf; and the tyrant at length convinced that the treasure existed only in his own imagination, signed an order for their liberation.

The pious Christian, like the psalmist, is sometimes perplexed at beholding the oppression of the upright, and the prosperity of the wicked; and is ready with him to cry, "*Awake! Why sleepest thou, O Lord?*" While on the other hand, the reprobate, presumptuously says in his heart, "*God hath forgotten: he hideth his face; he will never see it.*" Ps. 10—11. But though the vengeance of God may sometimes appear to slumber, and the wicked for a season triumph; yet, seldom do crimes of a die so black and deep as that above narrated, fail to awake that vengeance, and, even in this life, bring down upon the heads of the remorseless perpetrators, a just and terrible retribution. Of such a retribution, the fate of this cruel viceroy affords a fearful example.

On the first of January 1757, a fleet commanded by admiral Watson, having on board Col. Clive and a strong body of troops, appeared before Calcutta to avenge the cruel tragedy acted upon their countrymen the preceding year. Col. Clive landed and invested the town under a brisk fire from the batteries. The salute however was so warmly returned, that in less than two hours the guns were silenced, and the fort abandoned. Capt. Coote with his Majesty's troops took possession of it, and found ninety-one pieces of cannon, four mortars, abundance of ammunition, stores, provisions, and every requisite for sustaining a long siege. This brilliant achievement was effected at the inconsiderable loss of nine seamen and three soldiers. A few days afterwards, the troops advanced to Hughley, a city of great trade situated higher up the river Ganges; which city they quickly reduced and demolished; thus inflicting a terrible blow on the nabob; as here, his storehouses of salt, and vast granaries for the support of his army were entirely destroyed. Infuriated almost to madness, he assembled an army of twenty thousand horse, with fifteen thousand foot, resolving to take ample revenge for the losses and disgraces he had sustained, and wholly expel the English from his dominions. Col. Clive immediately applied to the admiral for a reinforcement, and six hundred men under the command of capt. Warwick were drafted from the different ships. Clive then drew out his forces and advanced in three columns on the enemy, whom he attacked so vigorously, that the viceroy after a feeble resistance, retreated with the loss of a thousand men, five hundred horses, great numbers of draft bullocks, and four elephants. This engagement, though by no means decisive, so intimidated the viceroy, that he immediately opened a negociation, and in a few days the following treaty was concluded; viz. That he (the viceroy) should not disturb the English in any of their privileges or possessions granted by the Mogul. That all merchandize belonging to the company should pass and repass in every part of Bengal, free from duty. That all the English factories seized the preceding year should be restored, with money, goods, and effects appertaining. That all damages sustained by the English should be repaired, and their losses repaid. That the English should have liberty to fortify Calcutta in whatever manner they thought proper. That they should have liberty to coin all the gold and bullion they imported, which should pass current in Bengal. That he (the viceroy) should remain in strict amity and alliance with the English, use his utmost endeavours to heal up the late divisions, and restore the former good understanding between them.

Though all these several articles were signed and sealed with the nabob's own hand, the English commanders had too much discernment to rely on the faith of the barbarian who had so perfidiously violated former engagements; but they prudently concealed their distrust, till they had thoroughly reinstated the Company's affairs, and reduced the power of the French in the province. In order to adjust the points that required discussion, Mr. Watts was appointed commissary at the court of the nabob at Muxadavad.

The French having been subdued, the commanders now turned their attention to the fulfilment of the treaty; which as they had surmised, the viceroy was in no haste to complete. Mr. Watts from time to time sent them intelligence of the viceroy's intrigues with the French, who cajoled him with promises that he should be joined with such a body of European troops as should enable him to crush the English; and although that faithless prince had publicly declared that the instant the English troops were put in motion he would cause Mr. Watts to be impaled, yet did that gentleman bravely sacrifice his own safety by earnestly exhorting them to proceed with vigour in their military operations.

During these deliberations an incident occurred that determined the commanders to come to open rupture. The insolence and tyranny of the viceroy was not exercised over the English alone, but his own subjects also of every rank were exposed to such grievous and cruel oppressions, that at length a spirit of discontent appeared both among the chief men of his court, and the principal officers of his army; between whom a plan was concerted for deposing him. The conspiracy was conducted by Jaffier Ali Khan, his prime minister and chief commander and a nobleman of great influence and authority. The project was communicated to Mr. Watts, and through his instrumentality, an alliance between Ali Khan and the English was secretly concluded. Mr. Watts having illuded the vigilance of the spies set over him, escaped to the English camp. Clive and his little army now took the field and marched to meet the enemy. At daybreak on the twenty-third of June, the viceroy advanced to attack him with fifteen thousand horse, thirty thousand infantry, and forty pieces of cannon officered by the French. After a short but severe conflict, the enemy fled; leaving their camp and the whole of their baggage and cannon in the hands of the English. Clive pursuing his victory, marched to Muxadavad, the capital; and was there joined by Ali Khan and the other malcontents. It had been previously concerted that this nobleman should be invested with the dignity of nabob; accordingly the colonel proceeded solemnly to depose Surajah Dowlat, and, with the like solemnity to substitute Ali Khan in his room; who was then publicly acknowledged by the people as suba, or viceroy of Bengal, Baha, and Orixa. Soon after, Suraja Dowlat was taken and put to death by his successor. Thus, exactly one year after his perpetration of the horrid Black-hole outrage, fell this tyrannical and powerful viceroy; thus, were the fellow-countrymen of those he had so cruelly murdered, made, by divine providence, the instruments of his deposition and final ruin; and thus, did this "*Mighty man*" in bitter anguish experience that "*Neither his silver nor his gold was able to deliver him in the day of the Lord's wrath.*" Ali Khan readily and punctually fulfilled all the conditions of his elevation. He conferred on the English the most liberal rewards, and granted the Company such extraordinary privileges, as fully demonstrated how justly he had merited their assistance. The French were entirely excluded from the commerce of Bengal and all its dependencies; while the English commerce was restored and increased beyond their most sanguine hopes. *A vast sum* was paid to the Company *and the sufferers at Calcutta,* the soldiers and seamen were gratified with six hundred thousand pounds as a reward for their courage and services. In a word, in the short space of fourteen days, a great revolution was effected, and the government of a country superior in wealth, fertility, extent, and population, to most European kingdoms transferred, by a handful of troops conducted by an officer untutored in the art of war, and a general by intuition rather than by instruction and experience. "*The Lord is known by the judgment which he executeth.*" Higgaion. Selah. Ps. 9—6.

Mr. Holwell on his return to Calcutta, not only published an affecting narrative of his sufferings, but erected a splendid monument forty-eight feet in height to the memory of his companions. On the *front,* he inscribed the names of the hundred and forty-six unhappy prisoners, adding at the bottom, "This monument is erected by their surviving fellow-sufferer J. Z. Holwell." On the *reverse,* "This horrid act of violence was as amply as deservedly revenged on Suraja Dowlat, by his majesty's arms under the conduct of vice-admiral Watson, and Col. Clive. Anno. 1757." S. J. B *****.

THE MOST EXTRAORDINARY WOMAN OF MODERN TIMES.

Mr. Editor.—Some time ago, I copied from an American newspaper a brief notice of the death of the "Oldest Woman in the World," and which appeared in the Christian's Penny Magazine for April 30. I rather doubted the accuracy of the statement as she was said to have been 162 years of age: but in travelling with Rev. Dr. Cox soon after, he assured me that *he had seen her*, conversed with her, and believed that she was a Christian. I have since found an account of her in his interesting volume, "The Baptists in America," which I now extract, assured that it will be regarded on many accounts as worthy of a place in your useful Magazine.

Benevolus.

"Slavery presents itself to our view in one of the most extraordinary and offensive forms of which it is possible to conceive, while we were in this city [Providence]. The name of Washington, the father of his country, is revered by every patriot of every land. Our politicians, and even our princes and captains, may have quailed before his surprising genius; but his memory is enshrined in the hearts of the wise and the good in both hemispheres. We had visited the sanctuary of his home, wandered amidst the decays of his domain, and paid our homage to his worth before his unaspiring tomb. We here saw, still living, the very woman who nursed his infancy; and she has worn the chain and badge of slavery from that hour to the present time! Britons blushed for America, and were oppressed with a sickness of the very heart, to think that for more than a hundred years after the infant hero had been pillowed on the bosom of this stranger, Joyce Heth should have remained a slave. We were ready to ask, when we visited her, where are the sensibilities of a people who can tolerate so gross an outrage upon every soft and holy feeling, as to allow this living mummy, this breathing corpse, to be dragged through the country, exhibited to the idle gaze of strangers, and often exposed to the rude, offensive merriment of thoughtless youth? This mysterious antiquity, whose age we found to be 161 years, ought rather to have been cradled in silk, and nursed, in her second infancy, with all the tenderness with which she watched over one of the greatest of men. She was stolen from Madagascar, and was owned by the father of Washington at the time of his birth. It was evident that her person had been shamefully neglected, since she had sunk into the helplessness of an almost miraculous old age—her nails being suffered to grow till they bent, like bird's claws, and those of one clenched hand penetrated into her very flesh. She was left in the extremest destitution, and would have died in Kentucky, had it not occurred to some keen and shrewd calculator, that something might yet be made by exhuming, as it were, this living relic of a former age, to exhibit as a show! During many months, she had been conveyed from place to place, as the last sands of life were thus running out, and more had been gained than the sum for which Washington's father sold her in 1727, when, as appears in the existing copy of the bill of sale, she was fifty-four years of age.

It was often necessary for her to be addressed in the authoritative manner with which a slave is commanded, in order to rouse what remained of vital energy, so as to gratify the curious; but, at other times, she spoke with vivacity. She has been the mother of fifteen children, but all have died before her, excepting two or three grandchildren.

This venerable slave is a Baptist, was immersed in the Potomac, and received into a Baptist church 116 years ago. She sings a few hymns, in a voice which brings Homer's grasshoppers to mind. She is often observed in prayer, and expresses herself, on a few essential points, with great clearness. The few sentences we heard, were in answer to our inquiries, at a time when she appeared greatly exhausted. She said, she 'wished to die and go to heaven in that minute of time, but must wait God's pleasure, and dare not be impatient;' expressed herself very clearly in reference to the blood of Christ as her only hope, declaring that 'the happiness she felt was of the Lord, through faith in Jesus.' In reply to some questions about her baptism, she said, 'it was in a river, and she was sure that it was the Potomac.'"—*Baptists in America*, pp. 450, 454.

ILLUSTRATION OF ROM. IV. 8.

"Blessed is the man to whom the Lord will not impute (or reckon) sin."

A MAN owes me a debt; I cancel it: I have now no charge against him. Thus the blessed God acts when he pardons a transgressor. He cancels the sinner's debt. Pardon does not, in fact, make the sinner no sinner, but it renders him free from the charge of transgression, as if he had never sinned. This forgiveness is most full, reaching to every offence; and it is most free, "Without money and without price." Many expressive images are employed in the Scriptures to represent the completeness of forgiveness. It is said, "Thou wilt cast all their sins into the DEPTHS OF THE SEA." Forgiven sin is thus removed and hidden as if buried for ever in the *depths of the unfathomable ocean.* God is represented as removing sin to the greatest possible distance from the soul. "As far as the east is from the west so far hath he removed our transgressions from us." In the most expressive of images it is said by God himself, "Though your sins be as scarlet they shall be white as snow." Snow just fallen from the clouds is whiteness itself, unsullied whiteness; it presents to view only one sheet of dazzling white. Thus completely pardoning mercy blots out transgression, and renders the pardoned soul as free from the charge of sin, as the newly-fallen snow from every darkening stain.

But where sin is thus forgiven the REIGN OF SIN IS AT AN END. Sin may harass the soul, and temptation may distress it, but sin no longer governs it like a mighty tyrant driving at his pleasure his crouching slave. "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 12). "For sin shall not have dominion over you; for ye are not under the law but under grace" (ver. 14). "But NOW being made free from sin, and become *servants to God*, ye have your fruit unto holiness: and the end everlasting life" (ver. 22). J. G. P.

CHRISTIAN LADY'S FRIEND.

REV. BASIL WOODD'S TESTIMONY CONCERNING HIS MOTHER.

MRS. HANNAH WOODD, mother of Rev. Basil Woodd, an excellent clergyman of London, was born April 19, 1736, married in July 1759, and lost her affectionate husband by death, Jan. 12, 1760, when they had been united only about six months. Having been acquainted at school with Mrs. Wilberforce and Mrs. Conyers, she was now introduced to the acquaintance with Rev. H. Venn of Clapham, and Rev. Dr. Conyers of Deptford, by whom she became acquainted with the Gospel, and, under the blessing of God, an eminent Christian.

Her son was born August 5; she devoted her life to his welfare, and lived to see him an eminent and useful minister of Christ.

Mrs. Woodd's piety will be evident from the following meditation on her last birth-day on earth, April 19, 1784.

"This is the day of my birth. Oh, my gracious Lord, make me sensible of thy mercies! I would be all praise and thanksgiving. I would praise thee for my birth, for there thy mercies began, and they have followed me all my days. Dearest Lord! I cannot express my thanks; but thou seest my heart, and I trust seest me longing to be thankful! Oh! that I could render praise and gratitude to thee, who, I humbly trust, hast new created my soul. This, this alone, makes the day of *natural* birth to be looked back to with comfort. Oh for a grateful heart! Help me, gracious Lord, to praise thee for all that is past! My heart is full. I want words—oh, help me to look forward! I have lived here a long time; help me to look beyond the grave; to look to thy right hand. Increase my faith; help me to believe that thou hast indeed called me by thy grace; begun the good work, and that thou wilt carry it on and keep me, that where thou, my blessed Jesus, art, there thy poor unworthy servant shall be! Oh, glory be to thy name, the work is thine own, and my trust is in thee! Oh keep me and save me, blessed Lord! I give myself to thee! Oh bring me to those blessed mansions of peace, where I shall be able to praise thee; where I shall be delivered from the painful clog of this body, which weighs down my soul! Prepare me for thy coming! O make me watchful and ready to meet thee when thou shalt please to send thy messenger, death, for me—make the pain I continually feel of use to me. Sure I cannot be long here! O quicken my soul! Fix my affections on heavenly things. Give me clearer views. Oh give me a sense of pardoned sin! Wash me in thy precious blood. Clothe me with thy perfect righteousness. Conform me more to thy divine image; and help me to meet death as a kind friend, come to fetch me home to thee! Amen, amen, thou dearest Lord!"

Evidences of the joyful state of her mind may be collected from what she said on her death-bed. On her son's return from St. Peter's, Cornhill, five days before she died, she took hold of his hand and seemed much animated, "God," said she, "my dear, has been very gracious this afternoon; he sent my son from me, but he sent himself to me. O, I am very happy! I am going to my mansion in the skies. I shall soon be there: and oh! I shall be glad to receive you to it: you shall come in, but you shall never go out: never."

Pausing a little, she said: "If ever you have a family, tell the children they had a grandmother who feared God, and found the comforts of religion on her death-bed. And tell your partner I shall be glad to see her in heaven: when you come to glory, you must bring her with you. Let me tell you by your own experience, when you come to lie upon your death-bed, an interest in Jesus will be found a precious possession. O what a mercy of mercies, that we should be brought out of the bondage of Egypt, and united together in the kingdom of God's dear Son! I exhort you to preach the Gospel; preach it faithfully and boldly; fear not the face of man; endeavour to put in a word of comfort to the humble believer, to poor weak souls. I heartily wish you success: may you be useful to the souls of many."

Dr. Conyers frequently said that he never saw such an instance of maternal affection. Her son observed, "This is a subject on which I hope I shall never think without heartfelt gratitude to her and to God, who so favoured me. The whole of her deportment was calculated to win my early attention to religion. I saw in her what it could do; how happy! how cheerful! how humble! how holy! how lovely in life, and afterwards in death! how full of mercy and good fruits it could render the happy possessor! As I was the only son of my mother, and she a widow, she might, perhaps, lean to the side of over indulgence. Yet, if my heart do not deceive me, in trusting that I love the ways of God, I am indebted, through divine grace for that inestimable benefit, to the impression of her great and tender kindness, her uniform example, and particularly her pious and affectionate letters, when I was about thirteen years old. Such, indeed, has been the impression of her parental affection, that though my friends, I believe, have never charged me with filial negligence, yet, since her decease, I have regretted very frequently that in many little instances I conceive I might have shown her still more respect and affection."

MRS. HOUSEMAN'S REFLECTIONS AT THE CLOSE OF A SABBATH.

"July 22. I that have trifled away so many sabbaths have been intrusted with another. In the morning when I awaked, I hope I was truly thankful for the return of the Sabbath; and I was desirous to improve the prize put into my hands, and made it my errand at the throne of grace for his assisting and accepting presence. After I had read some part of God's word, I set myself to get a few serious thoughts; and they were led first to take a view of my present state, and in what relation I stood to God. I was enabled to discern the footsteps of the Spirit upon my heart, and that his real workings were after God and universal holiness. Methinks I could most feelingly say, 'Whom have I in heaven but thee! and there is none upon earth that I desire like thee!'

"When I came to attend upon God in public ordinances, I cannot say I was without some serious desires and affections in my first engaging. Mr. Spilsbury preached: the word came in a most lively convincing manner to me, it reached my very case. But in my return home I felt deeper touches. Such impressions it made, that I could scarce contain myself from the observation of others. I made all the haste I could to retire, that I might give myself liberty; and I think I never had more sensible impressions made upon me. O what was it? Mr. Spilsbury preached from Rev. iii. 3. "Remember how thou hast heard." I begged these impressions might not wear off, as others had done. It cost me some tears. Lord, leave me not to my dark, dead, confused, stupid, senseless, hypocritical self; but give me some fresh strength, and let me be under the effusions of thy Spirit, even the Spirit of light, life, and love."

AMERICAN MOTHERS' HYMN.

Maternal associations exist in some Christian circles in Great Britain; and their fruits have been found most delightful and beneficial. We wish they were universal. America is blessed with many of these associations; and they meet for prayer in behalf of schools, colleges, and seminaries of learning. The following is a hymn composed for their use; and it will happily illustrate the spirit of these mothers of the American Israel.

Wake, mothers in Israel! O hasten to plead
 For the spirit of grace to descend;
The word has gone forth, and the faithful have need
 Of your prayers the great cause to defend.

Let pure clouds of incense be wafted to heaven
 From hearts all united in one!
That wisdom and grace to our youth may be given,
 And strength for the race they must run.

O'er the green hills of science, O Spirit, preside,
 And send down thy heavenly showers;
Let holiest dews on those tendrils abide,
 And moisten the germs and the flow'rs.

Pour salt in these fountains, shed light in these halls,
 Bid Shiloh's pure waters arise;
Till the tide of salvation surrounding these walls,
 Rolls high in the breezes of prayer.

From the youth of our country shall armies arise
 The gospel of peace to proclaim,
O'er the lands and the seas, the glad message that flies,
 Shall re-echo Immanuel's name.

Wake, mothers in Israel, O wrestle and pray,
 While incense is wafted on high;
For the hands that in faith are uplifted to-day,
 Shall prevail with the realms of the sky.

NECESSARY ACCOMPLISHMENTS IN AN INSTRUCTRESS OF CHILDREN.

The following "Answer" was written by an eminent poet, addressed to a lady's inquiry respecting the necessary accomplishments for an instructress of children.

O'er wayward childhood would'st thou bear firm rule,
And sun thee in the light of happy faces,
Love, Hope, and Patience, these must be thy graces,
And *in thine own heart* let them first keep school.
For as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it, so
Do these uprear the little world below
Of Education; Patience, Love, and Hope.

Oh, part them never! If Hope prostrate lie,
 Love too will sink and die.
But Love is subtle, and will proof derive
From her own life, that Hope is still alive:
And bending o'er with soul-transfusing eyes,
And the soft murmurs of the mother dove,
Woos back the fleeting spirit, and half supplies:
Thus *Love repays to Hope*, what *Hope* first gave to *Love*.

Yet haply there will come a weary day
When overtasked, at length,
Both Love and Hope beneath the load give way;
Then with a statue's smile, a statue's strength,
Stands the mute sister, *Patience*, nothing loth,
And both supporting, does the work of both.
S. T. Coleridge.

INFLUENCE OF SABBATH-SCHOOL INSTITUTIONS IN BIRMINGHAM.

Birmingham is eminently distinguished for the zeal and activity of Sabbath-school teachers; and, considering the magnitude of that vast "toyshop of Europe," as a great statesman called it half a century ago, though now it may with truth be regarded as the "toyshop of the world," no system of instruction and moral discipline CAN BE MORE admirably adapted to the children of the poorer classes of that populous town. In visiting several of the Sabbath-schools in that town, during the present month, I have been delighted with much that I saw and heard; and the following extracts from the Forty-first Anniversary Report of the Cannon-street Sunday-schools, Birmingham, presented at the annual meeting, held April 5, 1836, I have no doubt will be perused with peculiar interest by the numerous Sabbath-school teachers who read the Christian's Penny Magazine. Observer.

"Since the establishment of these schools thousands of destitute children have been taught to read that Word which is able to make them wise unto salvation; and although many have withdrawn without any *visible change of character*, your committee cannot but indulge in a confident hope, that the seed sown in their youthful minds does, in numerous instances, in their riper years, bring forth fruit to the praise and glory of God. Cases frequently come under their observation where youth have left your schools apparently unconcerned, but afterwards the instruction they received has been savingly applied to their minds, and they have united themselves with various Christian churches. Doubtless occurrences of this kind are very frequent, but eternity alone will develope, to its full extent, the amount of good produced by this and kindred institutions. Your committee need not allude further to those who have left unconcerned, but would remind you, that for many years the schools have been a nursery for the church, hundreds who have been scholars in them have come forward to declare what the Lord has down for their souls, have been baptized in the name of Jesus, and admitted members of the church, many of whom, after a consistent walk and conversation, have been called to exchange time for eternity, and are now joining the heavenly choir in singing praises to Him that redeemed them, and washed them from their sins in his own blood. Your committee, for the want of any authentic document upon the subject, are unable to state the precise number of scholars who have been united with the church, but one of their number, from recollection, is enabled to communicate the pleasing intelligence that one-fifth of the present members of the church in Cannon-street, were once scholars in your schools, viz. *one hundred and thirty-two*, and they feel confident they should be able to report considerably more had they the means of ascertaining the exact numbers.

Amongst the many animating symptoms that vital piety is rising in your schools, your committee would relate the interesting fact, that fourteen of the present scholars are now members of the church, and one is waiting for baptism: were any thing wanting to show the utility of these institutions, surely here we have sufficient to convince the most doubtful mind, and every one present must feel grateful, and acknowledge, that hitherto the Lord hath helped us. —Although of minor importance, your committee think it worthy of notice, that many who received their education in these schools have, by their own industry and perseverance, raised themselves to affluence, and are now filling honourable and respectable stations in society. Your schools have always been remarkable for continuing the youth under their care to a more advanced age than similar institutions, and your committee observe, with feelings of satisfaction, that at the present time a system of discipline is maintained which, under the Divine influence, retains a greater number of youths from *sixteen* to *twenty-one* years of age than has hitherto been known in its history; and there are now under tuition *three hundred and twenty-five boys*, *one hundred and eighty-nine* girls, and *sixty* female adults, making a total of *five hundred and seventy-four*, out of which number *eight* young men, all above *twenty* years of age, and *thirteen* young women, have reputably completed their education, and will, in the ensuing month, at the anniversary sermons, be publicly dismissed, and each of them presented with a Bible. It affords your committee great pleasure to be able, after many examinations, to bear testimony to their excellent deportment and acquirements, and hope, that by their means, the influence of this institution may be felt through the various families and manufactories in which they may be called to move.

"During the past year the Spirit of God has been manifestly at work, and *eight* of the scholars, after a profession of repentance towards God, and faith in our Lord Jesus Christ, have been admitted members of the church."

OCEANIC WONDERS OF THE CORAL INSECT.

These seemingly insignificant creatures are employed by their Creator to construct and rear mighty fabrics in the bosom of the deep. Some by their union form a long narrow ridge or reef, which extends uninterruptedly several degrees, opposing an immovable rampart to the great currents of the sea which it often traverses, the solidity and magnitude of which increases daily.

Captain Beechey has given a most interesting account of the proceedings and progress of these minute animals in erecting these mighty works, and of the manner in which the sea forms ridges when the animals have carried their work as high as they can; upon these, at length, a soil is formed beyond the reach of its waves: a vegetation next commences; in time plants and trees spring up, animals arrive, and man himself finds it a convenient residence.

When the Creator formed the coral worms, what foresight, as well as power and wisdom did he manifest! That a minute pouch of animated matter, with no other organs than a few tentacles surrounding its mouth, should be fitted to secrete calcareous particles from food collected by it, to transpire or regurgitate them so as to construct for itself a *limestone house*: that it should be empowered perpetually to send forth germs that could also act the same part, and thus, in process of time, by their combined efforts, build up in the midst of the fluctuating ocean—not merely insignificant *islets* but whole groups of islands, which, in due time, are rendered fit for the habitation of man himself, and do, in fact, become his permanent abode!

God's works, the wonders of his might
Are honour'd with his own delight,

How awful are his glorious ways,
The Lord is dreadful in his praise!
The earth stands trembling at his stroke,
And at his touch the mountains smoke,
Yet humble souls may see his face,
And tell their wants to sov'reign grace!

REVIEW.

The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland; together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches. With brief Explanatory Notes, by the Rev. G. VALPY, *late fellow of King's College, Cambridge.* London: A. J. Valpy, M.A., Fleet-street.

SEVERAL attempts have been made by learned and pious clergymen to illustrate the different parts of the Book of Common Prayer. Their valuable labours have been duly appreciated by thousands of the members of the Church of England, and they have been the happy means of promoting the spiritual edification of many. When it is considered that the Book of Common Prayer was compiled *three centuries* ago, and that its latest revision took place nearly *two centuries* back, it will not be accounted an unnecessary labour to write "notes" to explain and illustrate many expressions that are found in the daily services and the numerous collects. Such is the important service that has here been rendered by Mr. Valpy; and there can be no doubt that his valuable labours will be highly esteemed. Besides "notes" to the "prayers and offices," the "Introduction" will be found peculiarly useful; embodying, as it does, a large portion of the work of Mr. John Reeves on the Common Prayer. Mr. Valpy's notes on the Psalms for the daily service will also be found edifying. Upon the whole, this appears to be one of the most useful editions of the Common Prayer hitherto given to the public; and the beauty of its typography, and elegance of its appearance altogether, correspond with its truly valuable contents.

Record of Religious Persecution in Scotland: Transcribed from the Original. By HARRIETT HOWELL. 4to. sewed, pp. 84. London: A. J. Valpy.

MISS HOWELL has here given a most instructive "Record" of petty persecution which she endured in Scotland, while labouring gratuitously and with singular success in organising and establishing infant schools, and schools of industry for the benefit of the poor. The various documents, notes, and letters in this publication, strikingly illustrate the withering and pernicious influence of a cold and barren, but boasted orthodoxy against an active, intelligent, and truly generous scriptural piety.

MICAH VI. 6—8. A PARAPHRASE.

SINNER, dost thou ask with terror,
How to come before thy God?
Leave the low degrading error,
That he's serv'd with bullock's blood.

If a thousand rams thou offer,
Sin's pollutions still remain;
If thy smiling first-born suffer,
That will make a deeper stain.

Sacrifices and libations,
Mingling blood, or oil, or wine,*
(Legal hope demands privations),
These thy soul can ne'er refine.

Has not God thy Maker taught thee,
How his friendship to obtain?
When to Jesus' cross he brought thee,
Life, and peace, and joy to gain?
Jesus' blood will be availing,
Thy transgressions to remove;
And the Saviour's plea prevailing,
Seals thy pardon from above.
Then his mercy bids thee render,
Sympathy to sons of woe!
In thy thoughts and words more tender,
Than parental hearts can show.
Justice too, henceforth directs thee,
What to think and say of men;
From each slander she protects thee,
Giving equity again.
On thy works place no reliance,
Merit never entered heaven;
But let Christ be thy affiance,
Through him endless life is given.
Go—thy heavenly ways pursuing,
Press towards thy last abode;
Still thy daily strength renewing,—
Walking humbly with thy God.
Death in terror may approach thee,
But thy Saviour's near to save;
Then no guilt shall e'er approach thee,
Faith will triumph o'er the grave.

VERITAS.

THE PEACE OF JERUSALEM.

A SABBATH MORNING REFLECTION ON HEARING A SERMON BY REV. T. TIMPSON, LEWISHAM, ON PSALM cxxii. 6, 7.

O ZION! blest abode
Of pilgrims here below;
Th' eternal peace of God
Pervades thy precincts now,
Like the refreshing breeze of morn
O'er verdant meadows softly borne.
His ministers proclaim
The joys unceasing given,
To those who love his name
The Spirit sent from heaven;
Filling the soul with that sweet joy
Which life nor death can ne'er destroy.
With joy they pass along
The fleeting stream of time,
Singing the new made song
Of yon celestial clime;
Anticipating there a rest
For ever with just spirits blest.

Lewisham, Kent. W. J. B.

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* Exod. xxix. 38—41.

B. Z. will find a communication for him at the Publishers.

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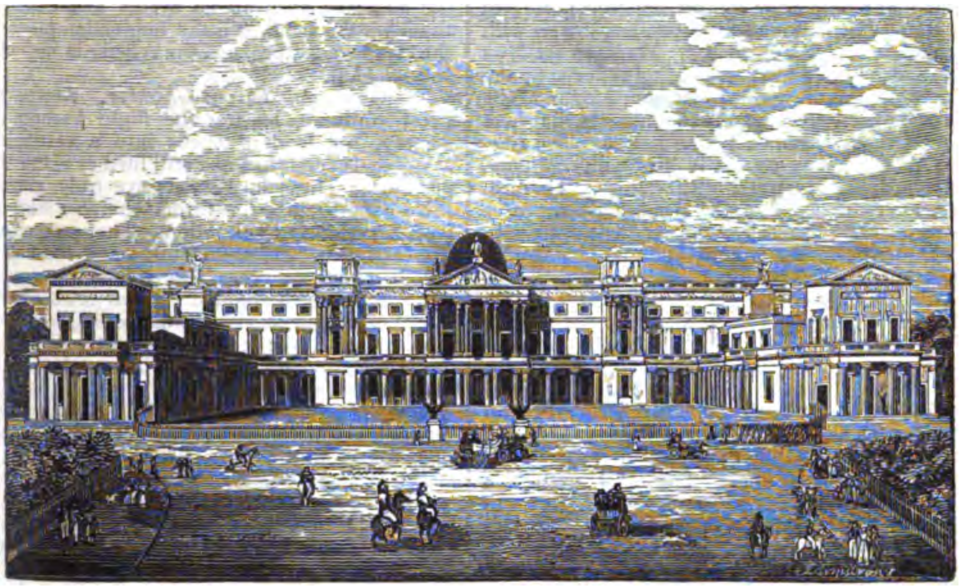

The New Palace, St. James's Park.

DESCRIPTION OF BUCKINGHAM PALACE, ST. JAMES'S.

Palaces, whether imperial, royal, or pontifical, have not been the most celebrated for being the abodes of flourishing and scriptural religion. They have rather been famous for magnificence, grandeur, and sumptuousness in the buildings, and for pride, luxury, and sensual indulgences in their occupants. However, in the latter ages of the church—in the blessed times of the Messiah—especially during the glorious millenarium—"the Gentiles shall come to his light, and kings to the brightness of his rising." "Kings," by their intelligent pious zeal, "shall be the nursing fathers of the church; and queens," by their exemplary holiness, "its nursing mothers." Their royal palaces will then, notwithstanding their dazzling splendour, resound with the praises of the Lord our Redeemer.

British kings and queens, though not always eminently distinguished for personal and exemplary godliness, have probably been as much disposed to regard and honour religion as those of any nation. And in referring to the New Palace of our beloved king, we cannot refrain from remarking that every Christian Briton will ardently pray for our truly patriotic monarch and his illustrious consort, in the expressive *language* or noble sentiments of the Common Prayer —"Endue them with thy Holy Spirit—enrich them with thy heavenly grace—prosper them with all happiness—and finally bring them to thy heavenly kingdom."

"Buckingham Palace," intended as the royal residence of his late majesty George IV., is a splendid and spacious structure, its principal front being 345 feet in length, erected from the designs of John Nash, Esq. It consists of a centre and wings, ornamented with columns, pediments, and statues, fronting a wide area, the entrance to which is through a triumphal arch, constructed of marble, adorned with sculpture, and equalling in magnificence the arch of Constantine at Rome. The sum expended on this undertaking, before the accession of his present majesty, amounted to 432,926*l*. and its whole expense will probably amount to little short of 1,000,000*l*.

Buckingham Palace may be noticed in many points of view, and described in as many particulars: but our observations must be limited to a few.

1. *Situation of the Palace.* This is by no means so elevated as could have been desired: it is not equal to some other sites in the west, especially for eminence, as in Hyde Park: but from the front, there is no other in any part of the metropolis so eligible and magnificent. In the foreground lies St. James's Park, with the lake and islands; on the left is the superb classic mansion of lord Stafford, and that of lord Spencer, one of the best designs of Inigo Jones, with the other fine buildings which face the Green Park; on the right is Westminster Abbey; and, in perspective, the Horse Guards, the Treasury, the Admiralty, and, beyond them, the dome of St. Paul's Cathedral, and the numerous spires of the city of London.

The view from the north side comprehends the Green Park, with the magnificent terrace of Piccadilly, from the residence of the duke of Devonshire to the new princely mansion of the duke of Wellington, with the triumphal arches at Hyde Park. The garden front overlooks only the garden, an extent of *sixty-three* acres, laid out in the very best style of English landscape gardening. The south side looks towards Pimlico.

2. *Appearance of Buckingham Palace.* The principal and governing order of the palace is the Roman Corinthian, raised on a Doric basement. The central mass of the design, which directly faces the spectator from the entrance underneath the triumphal arch, is composed of a bold *poste cochere*, superior portico of eight coupled colums, and corresponding towers with four columns at either extremity. The deep shadows of these three prominent parts being relieved by the repose of the intermediate spaces, gives to the whole a commanding appearance, and indicates that here is the principal entrance to the palace. The tympanum of the centre portico is filled with sculpture, and the pediment crowned with statues. The projecting wings or sides of the quadrangle are of a subdued character, thereby denoting their more subordinate appropriation, and giving importance to the main building. Fully to describe its appearance is impossible within our limits; but it has been remarked, that "for the palace, although not strictly speaking, a building in the severest Greek taste, has yet an evident sentiment of classic propriety in every part."

3. *Triumphal Arch.* This first object which attracts attention has been declared "the greatest work of mere ornament which has yet been attempted by the moderns." In general effect it resembles the arch of Constantine at Rome, to which it is equal in dimensions, and that of Napoleon in front of the Tuilleries at Paris, which is on a smaller scale. The arch at Milan, founded by Napoleon, and now completing by the Austrians, can alone vie with it in dimensions.

Buckingham arch contains three gateways; the centre one rises to the architrave. Over the two side gates are tablets, containing on one side female representations of England, Scotland, and Ireland; and on the other, the Genius of England inciting youth. Between each arch or gateway is a column, twenty feet high, of one block: these columns support groups of trophies and figures. Behind these groups is a representation in bold relief of the battle of Waterloo. Above this is a large pedestal, with statues of victory at each corner, having in the centre Europe and Asia, bearing the bust of the duke of Wellington. Surmounting the whole, appears an equestrian statue in bronze of his majesty. Over the small gateways are figures of valour and virtue on the one side, and peace and plenty on the other. Occupying the same place with the representation of Waterloo is the battle of Trafalgar, in bold relief, and corresponding with Europe and Asia; bearing the bust of the duke of Wellington, is Britannia with her attendants, contemplating a medallion of Nelson. The whole of this gorgeous pile is about sixty feet high: the gates are of Mosaic gold; and the pallisade consists of spears of the richest workmanship in that superb metal.

4. *The Hall.* The ceiling is only *eighteen* feet high; but the architect has so arranged the double columns which support it, that the eye is attracted by the statues placed in the front of those coupled columns, and by the white marble pavement being surrounded by a Mosaic border, formed of different marbles, as a Vitruvian scroll.

5. *Guard Chamber.* Ascending from the hall by a wide flight of steps is a superb guard-chamber, about 120 feet in length, also ornamented with marble pillars, each of a single block. The total number of columns in the hall and guard-room is 104, all of white marble, with golden capitols.

6. *The Great Staircase.* On the left hand, at the end of the hall, a spacious flight of two or three marble steps leads to the great stair-case, which is also of white marble. It consists of a centre, and two returning flights. The centre flight beyond the first landing is carried up to the entrance of the armoury, from which the effect is beautiful. But the staircase, with all its beauty and detail, some think yet too small, still the impression produced by the columns, statues, and the reliefs, is undoubtedly very elegant.

7. *Saloon and Throne Chamber.* Ascending the great staircase, leaving the flight leading to the armory, the landing opens into a vestibule—the saloon is beyond this, and still further is the throne-chamber. These apartments are truly grand: the saloon is fifty, and the throne-chamber sixty feet in length, and forty in elevation. They are most gorgeous in their furniture, ceilings, and the finishings.

8. *Picture Gallery.* This splendid apartment is 175 feet in length, lighted by two rows of circular windows of ground glass in the ceiling, representing the stars of all the orders of knighthood in Europe. The ceiling is most beautiful, in a style peculiar, a mixture of classic and Gothic.

9. *State Bed-Chamber.* This chamber is fifty feet in length, and most richly ornamented and furnished, like all the other state rooms.

10. *Drawing Rooms.* The *bow drawing room* is richly elegant. The cornice is supported by *eighteen* Corinthian columns of lapis lazuli in scagliola: the stucco work of the dome exhibits the national emblems.

The *great drawing room* opens from this, it is seventy feet in length. The cornice is supported by coupled columns of a rose-coloured scagliola, formed in imitation of a very rare Bohemian mineral, granulated with gold, like lapis lazuli.

11. *Music Room.* This apartment is sixty feet in length. It opens from the great drawing-room, and into the picture gallery; it likewise communicates with the armory, from which the egress is by the flight of steps that joins the great staircase.

12. *Chapel.* This is a most elegant apartment, formed from part of the late king's library.

Perfectly to describe even the state-rooms of this royal palace is impossible, within our limits; but still it may further be remarked here, that the designs and finishings have called forth the most ingenious and skilful of the architects and decorators in the United Kingdom. Carpets are not intended to be used, and the floors are most beautiful, inlaid with different coloured woods, repeating the designs of the ceilings. The door cases surpass in elegance every thing before seen in England, or on the Continent. They are formed of statuary marble richly sculptured, carved with different figures, and some of them as large as life, some as caryatides. The cornice of these door-cases are ornamented with infant genii, cornucopias, and baskets of flowers. Sculptural ornament has hitherto been confined, at least principally, to chimney pieces; but in this palace, not only are the door-cases and chimney-pieces noble examples of sculpture, but historical or allegorical bas-reliefs, executed by the first talent in the country, are made to adorn compartments in all the state rooms. It is only necessary to name the artists, to prove the excellence of the works, Bailey, Westmacott, senior and junior, Carew, Pitts, Wyatt, Sievier, Rossi, &c. &c.

"Buckingham Palace," it has been remarked, is rather a "royal residence," than a "national palace of state," worthy of a sovereign who is monarch of Great Britian and Ireland, and also Lord of the Ocean and of the Indies. And besides its being the residence for the king, it contains several private houses, of an elegant description, viz. a residence for an heir apparent, houses for the Lord Chamberlain and the Lord Steward, and two other houses for the great officers of state.

Loyalty and patriotism, governed by the principles of religion, leads us to cherish the desire that intelligent, heartfelt piety may reign in every apartment of this splendid palace of British royalty, and that every occupant, the sovereign to the humblest menial may be a worthy ornament of Christianity on earth and an heir of the kingdom of God!

ON THE IMMORTALITY OF THE SOUL.

To prove the immortality of that which is invisible and spiritual, and the very existence of which is disputed on the irrational ground of its being both unseen and unknown, can be accomplished only in part by demonstrating its freedom from any and all of the causes of natural decay to which the whole world is subjected, and partly by inferences drawn from acknowledged facts.

Every thing terrestrial, even the more refined component parts of this spherical earth, are all liable to absolute annihilation, although the circumstances connected with such change may be varied. The element of fire can be destroyed; water can be absorbed and dried up, the air itself may be rarefied and dissipated, and grosser matter, although it cannot be totally annihilated, still its construction and its nature are both capable of being thoroughly commuted.

But the soul of man, partaking not in any way of the qualities and properties of the animal world, cannot be at all affected by its vicissitudes and imperfections.

The nature of the soul has been variously defined, but all supposition on this point, in the absence of any solid foundation, must be vague and uncertain as the trackings of the ocean's waters.

The sole point of its being indefinite, presents an insurmountable obstacle to the possibility of its character being terrene, and its connexion with the body being a mystery which defies development, affords no reasonable cause for inferring its probability.

The doctrine of the soul's immateriality is unquestionably the most positive evidence of its immortality, and constitutes the sole basis of religion, and is the pillar on which the whole fabric of every system of theogony has been erected.

Destroy the immaterality of the soul, assimilate it to the corporeal parts of our bodies, and subject it to the same laws, necessities, and contingencies, and what need could there exist for a superior divinity, what foundation would there be for our belief in a futurity, or what possibility of the revivification of that which must at some time become extinct; and what probability of the resurrection of that which slumbers not for a while in the tomb, but mouldereth into union with consanguinous clay?

Overthrow this point and the antichristian triumph is complete; the libertine hurries on to the gratification of his desires with an ardor before unfelt; the murderer feels not the agony of remorse; the youthful mind but just initiated into crime, banisheth that clogging reluctance arising from conflicting passions; the righteous man disdains the curbings of a system founded in error, turneth back to the enchanting gaieties of the world, and with commendable prudence hasteth to the enjoyment of sensual happiness, duly considering the brevity of life and the mournful transitoriness of every thing human.

A similar opinion was held by the literati of past ages, and we therefore find all the philosophical theists of Greece and Rome, inculcating this doctrine with an earnest impression of its importance.

Socrates says that the soul is immortal, and passeth, on the death of the body, into another life, being incapable of corruption, and that the souls of the good are after death in a happy state, being united to God.

Plato proveth the soul to be immortal, on the grounds of its conferring life to every thing in which it dwells, and being an incorporeal essence, perceptible only by the intellect.

Aristotle saith the knowledge of the soul conduceth much to truth, that it is not liable to age, decay, and infirmity, as are all the organs of the body, but that it is both immaterial and immortal.

Thales and Anaxagoras likewise held the same opinions.

But one of the most invulnerable proofs of the subject we are aiding in defending, is that controlling power which every man possesses over his own actions. Man's free agency is an illustration than which nothing can be more powerful.

The very circumstance of such a power is an implication of a mental government, and an acknowledgment of the existence of the soul; a fact which could only be gainsayed by proving our reasoning faculty to be of the same nature as the instinct of the brute.

Man's proud distinction in that exalted station wherein he is placed is the gift of intelligence—it is this, and this only, which constitutes him created in the express image of his Maker; were it not for this he would be far inferior to the beasts of the field in all his corporeal functions, and be compelled to succumb to the rapacity of each carnivorous monster of the desert.

True, however, as it is, that extensive and important is the variance which universally exists in the minds of men on every subject, yet this difference of sentiment cannot at all operate to disprove the reality of that mind; for the various modes of education, our customs, laws, and institutions, and our varied situations in life, all tend to bias the mind and prejudice the inclinations which, in accordance with the old adage,

"Just as the twig is bent the tree's inclined,"

strengthen as we advance to maturity, and generally owe their growth to opposition.

Another well founded argument in favour of this subject, is that eagerness for fame, that thirst for renown, that desire for the honour and praises of posterity, which reign in every breast, and burns to display itself either by an excess of vice or virtue. However limited our sphere of action, or the circle of our society, this ambition is always predominant, and actuates either directly or indirectly all our actions. And as by the imperfection of our nature we can only form an idea of the immensity, eternity, infinity, and other attributes of the Deity, by a consideration of such temporal objects as approximate to them in nature and quality, it must be allowed that this eagerness for temporal renown is no faint emblem of that anticipation of immortality, which is the solacement of every righteous man in all the trials of life; and could there be no other foundation for our belief in futurity than this argument, it should be sufficiently strong to bias our conduct and determine our actions; considered solely as resting on the merits of this reasoning, its claims to our unconditioned credence are too well grounded to be refuted, and too powerful to be repulsed.

When bowed down with an accumulation of infirmity, and tottering under an insupportable burthen of human misery, what is that consolation which animates the drooping Christian, and bids him rise superior to his thrall, which opens to his enraptured view scenes of bliss, entrances him with prospects of happiness elysian, and leads him onward revivified and inspired with celestial ardor, but that glorious hope of immortality which beats in every breast, and to which every spirit bears witness with our spirit.

More powerful, however, will appear the truth of the doctrine inculcated, by reversing the scene, and the agony of mind resulting from the contemplation, bespeaks it as the genuine feeling of the heart, and seals its veracity with authority not to be refuted.

When revelling in luxury, when riotously surfeiting with extravagance, when maddenly coursing the wild career of ambition, when spurring onward to the gratification of every licentious and criminal desire, and engaging in the most nefarious vice; what is that which rouses the slumbering conscience, and giving energy to its terrific compunctions, arms it with inveterate fury against that breast of which it is the unwelcome inhabitant? What is that which palsies the trembling frame, which glazes the once eager eye with the lividness of the grave, whilst its fearful scowl betrays the internal agitation of the mind; which dashes away the enchanting cup of Circe with demoniacal despair; which turns the stiletto of the assassin against his own defenceless breast, remorselessly defying Jehovah on his throne, and precipitately hurries him from that world wherein his eye-balls slumber not, and his temples rest not, to the imagined calmness of the tomb? but that precognition of eternity, that fearful certainty of immortality, that dreadful foreboding of retributive justice which evidenceth that there is no peace to the wicked.

THOUGHTS OF A TRAVELLER ON THE MOUNT OF OLIVES.

Were I to describe, but in part only, those peculiar sensations I experienced at that very moment when I reached the summit, and looked down on that place where Christ was sold and bought, and for our sins he faultless suffered pain and died, and lived again—and when I stood on the very ground which had been trodden by the sacred feet of the Son of God, all that language could express would fall infinitely short of this. It is not too much to say, that the warmest glow of ineffable delight was kindled in my bosom, of that solemn nature, of which a reader cannot possibly form any just conception, and my heart vibrated with emotions, which it had enjoyed at no former period, a gratification infinitely more pure than can possibly be derived from the corporeal senses. In fact, I was, as it were, out of the body, and absorbed in the raptures of a more holy life. But it is altogether in vain to trust to a trembling pen in describing that exquisite feeling of delight I enjoyed on this occasion, which, I trust, I shall recollect to the very latest moment of my existence. To taste that exalted pleasure of which I partook on this sanctified ground, the reader must not only possess a heart most sincere in the belief of revelation, but stand on the identical spot, and be favoured with a vivid image of those grand and glorious labours of redemption, which were accomplished within the scene I surveyed, by our Lord Jesus Christ, and before the eyes of those who were witnesses of his most exalted power, clemency, and charity. Now should I find myself thus altogether incompetent to relate what I experienced in this lower part of the mount, how can I possibly express that torrent which rushed on my soul, nay penetrated to the very inmost recesses of my heart, when I reached the *summit*, which had been so *eminently* blessed by the presence of the Sun of righteousness, who, in the bright effulgence of his glory, had come to dispel our darkness, and open the prison doors to those bound in the chains of sin, he who was the Lord of life, and *where he ascended* to the right hand of the Majesty on high in the glory of the Father to procure gifts for man, thus unfolding to us the flood-gates of life, peace, and joy.

Methinks I see him
Climb the aerial heights, and glide along
Across the severing clouds; but faint, the eye
Thrown backwards in the chase, soon drops its hold,
Disabled quite, and jaded with pursuing.
Heaven's portals wide extend to let him in,
Nor all his friends shut out: as some great prince,
Not for himself alone proclaims admission,
But for his train, it was his royal will
That where he is there should his followers be.

On this mount, the highest part of which is directly in front of the spot where the temple had stood, are three pinnacles. On the *centre* one Jesus took his place, and a small chapel is built on it. Rivetted to the spot on this most sublime elevation, and having a clear and distinct view of the whole city of Jerusalem similar to a map under my feet, and Calvary, ah! Calvary—where the blood-stained banner of the cross was planted; the words of the banished disciple (Rev. xxi. 10), as well as of a prophet (Ezek. ii. 23), came forcibly to my recollection.

This leads me to observe, that no person in the slightest degree acquainted with the revealed Word of God, can stand on this most commanding height, without perceiving that boundless field which opens for contemplating that wisdom and goodness of the Omnipotent Creator of all things, the infinite variety of stupendous and miraculous events which occurred on this particularly chosen spot of the earth during past ages, demonstrative of his power, and marked as the seat of the redemption of the human race, where he who had descended into the waters of affliction arose to glory, coming from the cross to the highest honours heaven could bestow; besides, the top of this mountain is the exact spot where He who walked on the wings of the wind, yet condescended in love to wear the habiliments of mortality and to sojourn in this world, was victorious over death and the grave, when Satan's empire fell! Seeing then, we "have a great high-priest that is passed into the heavens, Jesus the true Messiah and Son of God," let us hold firm to the profession of that faith we have made. In a word, such considerations are most strikingly calculated to stamp deeply on the soul feelings of profound veneration; and here would I deplore that such a country, the mere mention of which is calculated to make the heart of a Christian to burn within him, should be under the dominion of men who worship a daring impostor, and in whom also there is so deadly a hatred against those who offer up adoration to that great Being, as the *only name* under the canopy of heaven, by whom the salvation of their immortal souls can possibly be accomplished. I may add that it was on this sacred elevation that our Lord *had* sat, and in front of the temple, when certain of his disciples conversed with him as to those signs and calamities which should precede the utter destruction of what he had foretold, and at the time he mourned over Jerusalem, feeling the base ingratitude and cruelty of men. And it is also to this particular mountain he alludes and points out to his followers, in a memorable discourse on faith in God, saying to it, "Remove hence to yonder place" (Matt. xvii. 21), a proverbial expression for accomplishing any thing attended with difficulty.—*From Rae Wilson's Travels through the Holy Land, Egypt, &c.*

CHRISTIAN LADY'S FRIEND.

A LADY'S SABBATH-SCHOOL MODE OF INSTRUCTION.

Mrs. H. More, in a letter to Mr. Wilberforce in 1801, gives the following account of her method of proceeding in her Sunday-school:—

"In the morning I open school with one of the Sunday-school prayers from the Cheap Repository Tract. I have a Bible class—Testament class—and Psalter class. Those who cannot read at all, are questioned out of the first little question-book for the Mendip schools. In instructing the Bible or Testament class, I always begin with the Parables, which we explain to them in the most familiar manner, one at a time, till they understand that one so perfectly, that they are able to give me back the full sense of it.

"We begin with the three parables in the fifteenth chapter of St. Luke, first fixing in their minds the literal sense, and then teaching them to make the practical application. When their understandings are a little exercised, we dwell for a long time on the three first chapters of Genesis, endeavouring from these to establish them in the doctrine of the fall of man. We keep them a good while close to the same subject, making them read the same parts so often, that the most important texts shall adhere to their memories; because upon this knowledge only can I ground my general conversation with them so as to be intelligible. I also encourage them by little bribes of a penny a chapter, to get by heart certain fundamental parts of Scripture, for instance, confessions of sins—such as the 9th of Isaiah, 53rd of Isaiah, and 51st Psalm—the beatitudes, and indeed the whole sermon on the mount—together with the most striking parts of our Saviour's discourses in the Gospel of St. John. It is my grand endeavour to make every thing as entertaining as I can, to try to engage their affections; to excite in them the love of God; and particularly to awaken their gratitude to their Redeemer.

"When they seem to get a little tired, we change the scene; and by standing up, and singing a hymn, their attention is relieved.

"I have never tried the system of terror, because I have found that kindness produces a better end by better means.

"About five o'clock we dismiss the little ones, with a prayer and a hymn. It would be an excellent method (and has been practised with success,) to invite the grown-up children and their parents to come to the school at six o'clock, and get some kind lady (which answers better than a teacher,) to read a little sermon to them,—'Burder's Village Sermons' are very proper.

"Those who attend four Sundays without intermission, and come in time for morning prayer, receive a penny every fourth Sunday; but if they fail once, the other three Sundays go for nothing, and they must begin again. Once in every six or eight weeks I give a little ginger-bread. Once a year I distribute little books according to merit—those who deserve most, get a Bible—second rate merit gets a Prayer-book—the rest, Cheap Repository Tracts.

"Once a year, also, each scholar receives some one article of dress; the boys, a hat, a shirt, or pair of shoes, according to their wants—the big girls, a calico apron and cap—the little ones, a cap, and a tippet of calico.

MISS SARAH ABNEY'S PIETY AND DEATH.

Doctor Watts, in his beautiful Discourse, "The Watchful Christian Dying in Peace," preached on the occasion of the decease of Miss Sarah Abney, daughter of Sir Thomas Abney, Knt., gives the following portraiture of that pious young lady.

"She had heard the voice of Christ in his Gospel, betimes, and awoke to righteousness at his call, that she might be always ready for his summons in death. Religion was her early care, a fear to offend God possessed and governed her thoughts and actions from her childhood, and heavenly things were her youthful choice. She had appeared, for some years, in the public profession of Christianity, and maintained the practice of godliness in the church and the world; but it began much more early in secret. Her beloved closet, and her retiring hours, were silent witnesses of her daily converse with God and her Saviour. There she devoted her soul to her Creator betimes, according to the encouragements and rules of the Gospel of Christ, and there she found peace and salvation. It was there she made a conscientious recollection of the sermons she heard in public from her tender years, and left behind her these fruits of her memory and her pen, to attest what improvements she gained in knowledge, by the ministrations of the Word; and her cabinet has now discovered to us another set of memoirs, wherein she continually observed what advances she might make in real piety, by those weekly seasons of grace.

"It was under these influences she maintained a most dutiful and affectionate behaviour to her honoured parents, and with filial fondness, mingled with esteem, submission, and reverence, paid her constant regards to the lady, her mother, in her widowed estate. It was by the united principles of grace and nature, she lived with her younger sisters in uncommon harmony and friendship.

"Shall I let this paper inform the world how much her behaviour won upon the esteem of all that knew her, though I could appeal to the general sorrow at her death, to confirm the truth of it? But who can forbear, on this occasion, to take notice, how far she acquired that lovely character, in her narrow and private sphere, which seems almost to have been derived to her by inheritance, from her honoured father deceased, who had the tears of his country long dropping upon his tomb, and whose memory yet lives in a thousand hearts?

"Such a conversation and such a character, made up of piety and virtue, were prepared for the attacks of a fever, with malignant and mortal symptoms. During her lucid intervals, and while she thought no person was near, she would address herself to God and say, how often she had given herself to him. The gleams of reason that broke in between the clouds, gave her light enough to discern her own evidences of piety, and refresh her hope. Then she repeated

'Lord, search my soul, try every thought,
Though my own heart accuse me not.'

"Thus sincerely willing was she, that God might search and try her heart, still hoping well concerning her spiritual state, yet solicitous about the assurance of her own sincerity, in her former transactions with heaven!"

LADY HARTFORD AND DR. DODDRIDGES RISE AND PROGRESS OF RELIGION IN THE SOUL.

Dr. Watts, the year before he entered his heavenly rest, received a letter from lady Hartford, in which she gives the following account of her profiting by Dr. Doddridge's valuable little work.

"The last time I troubled you with a letter, was to return you thanks on The Glory of Christ, a subject which can never be exhausted, or ever thought of without calling for all praise which our hearts are capable of in our present imperfect state. My gratitude to you is again awakened by the obligation I am under, and, indeed, the whole Christian church, to you for giving Dr. Doddridge the plan, and engaging him to write his excellent book the Rise and Progress of Religion in the Soul; I have read it with the utmost attention and pleasure, and I would hope with some advantage to myself, unless I should be so unhappy as to find the impression it has made on my heart wear off like the morning dew which passeth away, which God in his mercy avert."

Lady Hartford was desirous of reading this book, from having read the Doctor's "Life of Colonel Gardiner," having known that eminent Christian "in his unconverted state." Her ladyship remarks, "I was so touched with the account, that I could not help speaking of it to almost every body I saw; among others, the dowager lady Hyndford came to make me a visit in the morning, and as I knew she was of his country and had lived much in it, I began to talk to her of the book, and happened to name the author. Upon which she said she would believe whatever he wrote, for he was a truly good man, and had written upon the Rise and Progress of Religion in the Soul, in a manner which she was sure would please me. She gave me the title in writing, and I bought the book the day before I left Bath. I have now been at home three weeks, and have already had the pleasure to engage several others to read it, who I hope will think of it as I do. I would not wish to trouble you to write to me yourself, but a letter from your amanuensis to let me know how you enjoy your health, and whether you are still carrying on some work of your pen, to the glory of our great Master, would be a very sincere pleasure to me. Let me beg to be remembered in your prayers, for I am every day more sensible of the imperfection of my own, and yet I hope my heart is sincere in its desire that it may be brought to a perfect conformity and submission to the will of my heavenly Father."

THE COUNTESS OF BURFORD'S LETTER TO HER DAUGHTER.

Lady Burford wrote the following letter to her only child, the right hon. lady Mary Beauclerk, and left it with Rev. John Waltham, rector of Darlaston, near Birmingham, to be delivered after her death:—

"Dear child. When you receive these lines, I shall be gone to that dear Jesus, whom I used to talk and read to you about. Pray now, take some of my best advice; hear my faith, and pray to the Lord Jesus Christ to give you the same.

"He was pleased to show me, at twenty-five years of age, soon after you were born, that all my strict attendance on public worship, my many prayers, alms, and reading good books, would not make me righteous. I saw that I sinned in whatever I did. I read that precious book, Mr. Hervey's Theron and Aspasia, which I particularly recommend to you. I there saw, that I was to apply to Jesus for every thing. I did so. He gave me to trust that I was pardoned through his blood; justified, completely justified, by his righteousness. He has guided me hitherto by his good Spirit, and I am assured he will stand faithfully by me in the last and trying hour of death. Yes; this God is our God for ever and ever; he will be our guide, even unto death (Psalm xlviii. 14)."

REMARKABLE CONVERSIONS.

Dr. Staunton once preaching at Warborough, as to God, a man providentially, though accidentally as to himself, heard his first prayer, and was so much affected by it, that he run home to fetch his wife, and desired her to make herself ready and come to church, for there was a minister in the pulpit who prayed like an angel; the woman hastened and heard, and it was the means of her conversion. This was one instance among many others, to prove that the Lord is often found of his people when they seek not after him. When the fulness of time is come for their conversion and the day of Christ's power commences, then they are sure to be made willing to follow Christ.

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 228.)

18. Triumph over a temptation is a greater victory than the world ever gained.

19. Perhaps there is no consolation more gratifying than the consciousness that we have overcome a sore temptation; nor any misery so truly painful as that which conscious guilt brings upon the mind. "A wounded spirit"—a guilty conscience—"who can bear?"

20. It is hard to "wrestle against flesh and blood;" but who knows what it is to "wrestle against principalities and powers, and spiritual wickedness in high places?"

21. Who shall render the wicked any good when the Lord hath declared he shall not prosper? But "if the Lord be for us who shall be against us?"

22. The greatest consolation in time of temptation is to act under this devout sentiment, "Thou God seest me."

23. Your irreligious plea is, "that every tub must stand on its own bottom." This will be but a sorry consolation in hell.

24. Where shall I be next Sunday? In heaven—in hell—it may be where I now am, who can tell? And what will be my state of mind and my occupation?

25. There are at least two things impossible to man, viz. to have faith *of himself*, or *of himself* to put away an evil to which he is habituated. God, however, in answer to prayer, will give us strength by his good Spirit.

26. While our salvation is all of grace; yet, if we are truly Christians, we shall act with diligent care, as though it were all of works.

Cambridge. L. C.

DIVINE PROVIDENCE AND GRACE.

A young man, a surgeon of a ship, that came from Virginia, was driven by stress of weather with the ship into Dartmouth harbour. This young man when on shore, being seized with a disorder, attended with melancholy, cut his throat in a very dreadful manner, and afterwards thrust the knife into his stomach, so that his life was despaired of. Mr. Flavel visited him and spoke to him of the greatness of his sin, as believing he was within a step of eternity; and his discourse was so blessed to the young man, that it was apparent afterwards, that it was the means of his conversion; for, contrary to all expectation, the young man recovered, and became an eminent Christian. How strikingly was the hand of God in this business: speaking after the manner of men, if this young man's ship had not been driven by the wind to Dartmouth, he might never have seen the place where he was to be converted; and if he had not attempted to take away his own life, he might never have seen Mr. Flavel who was to be the instrument of his conversion. Satan no doubt expected when he had tempted him to destroy himself, and had so far prevailed, that he should have had him both body and soul for ever. But hereby a way is opened for the word of God to be spoken to him, that his soul may be saved; and thus the subtle devil is taken in his own craftiness and loses the prey for ever, which he probably thought he was sure of.

EBENEZER.

"Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto the Lord hath helped us."—1 Sam. vii. 12.

Did Samuel do this? Was that servant of the Lord, who lived not to see Christ in the flesh, so full of faith in the coming Saviour, and in the experiences of Jehovah's faithfulness in what was past, that he set up his Ebenezer? Surely, my soul, thou wilt blush to be outdone by the prophet, when thou hast not only seen the day of the Son of man completed, but felt his power. Oh, my soul! let thine Ebenezer be Jesus! Let the stone thou settest up, be indeed the rock of ages. Yes, my soul! set up Jesus indeed, in all places, at all times, upon all occasions. And oh, Lord! do thou by thy blessed Spirit set up thyself in my heart, and enthrone thyself there, and reign and rule there for ever. Surely, my soul! Jesus is thine every-day Ebenezer: for he not only hath hitherto helped, but he doth help, and will help, and be himself thine Help, thy God, thy Portion, thy Jesus, for evermore.—*Dr. Hawker.*

REVIEW.

The Christian's Daily Treasury; containing Religious Exercises for every Day in the Year. By Ebenezer Temple, Birdbush, Wilts. pp. xii.—496, 12mo. cloth. London: G. Virtue.

"Mason's Spiritual Treasury,"—"Dr. Hawker's Morning and Evening Portion,"—"Jay's Morning and Evening Exercises,"—"Williams's Daily Bread," and "Bogatsky's Golden Treasury," have each their various excellences, and thousands, by their means, have been edified in their daily walk with God. Mr. Temple's volume is a work of the same class, and worthy of comparison with the most excellent of them; it is inferior only to the valuable productions of Mr. Jay, and we doubt not but it will become a book of high estimation among all denominations of Christians.

Mr. Temple's style, and the character of his work, may be learnt from the following paper for July 9.

The Growing Triumphs of Christ.

"His enemies will I clothe with shame: but upon himself shall his crown flourish."—Psalm cxxxii. 18.

There is much of Christ in the book of Psalms. Our Lord, in his conversation with the two disciples who went to Emmaus said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me," (Luke xxiv. 44.) In this Psalm we have encouraging promises respecting the growing increase and final triumphs of Christ's kingdom.

An awful fact implied. Christ has enemies. Who are they? devils, but this is not all; men, and yet he is the friend of sinners. His enemies may be arranged under three classes.

The daring Infidel. He strikes at the very root of Christ's kingdom, longs for its downfal, and tries by every possible means to diffuse his poisonous principles.

The open Profligate. He makes light of all the invitations of mercy, and all the exhibitions of divine love, and is not ashamed openly to avow his hostile principles.

The inconsistent Professor. How many such characters have there been in every age; Paul complains of them. Philemon iii. 18: They crucify the Son of God afresh, and put him to an open shame. They are enemies under the disguise of friends.

An alarming punishment threatened. They shall be clothed with shame. This is a strong expression and shows the extent of their shame. This threatening is partially executed here, but fully hereafter.

They shall be clothed with shame at death. How confused shall they be to find all their plots and schemes frustrated, by him who takes the wise in their own craftiness. What shame shall cover them when the disembodied spirit shall be summoned to appear before God.

They shall be clothed with shame in the judgment. How ashamed shall they be when they see the righteous, whom they have despised, fully vindicated and acquitted, and themselves condemned.

They shall be clothed with everlasting shame. To this Daniel alludes, chap. xii. 2.: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

A glorious promise made. But upon himself shall his crown flourish. This implies

Complete victory. "His crown;" the indication of his conquest over his foes. It is said, "On his head were many crowns," alluding to the number and extent of his triumphs.

High honour. A crown is an emblem not only of victory, but of honour and dignity.

Growing triumphs. The crown shall flourish on his head. He goes forth conquering and to conquer. It shall be so till the allegiance is universal; he must reign till he hath put all enemies under his feet. Am I a subject of king Jesus? I give him the service of the lip, but do I pay him the homage of the heart. Let me not be found among his enemies, but numbered with his friends.

The Tale-Bearer, detected, exposed, and warned, from the Word of God; or, the Mutual Comfort of Servants considered. To which is added, A Word of Advice to Masters and Servants; particularly respecting the Sanctity of the Sabbath. By a Servant. 18mo. cloth, pp. 68. London: Iley.

"Sins of the tongue" form a large portion of the nuisances in our fallen and disordered world. Divine inspiration declares, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it setteth on fire the course of nature; and it is set on fire of hell" (James iii. 6).

"Tale-bearing is one branch of this evil, and every wise effort to correct it deserves the grateful acknowledgments of the church of God. Servants are tempted to this vice, perhaps more than almost every other, and large families are frequently tormented and their various members alienated from each other by this pernicious practice. We trust that this well-intended, pious, and instructive little work will be extensively useful in accomplishing its benevolent design.

The Last Sabbath; or the Pastor's Farewell Addresses to his People: being Two Sermons delivered to the Congregation assembling in Birdbush, Wilts, on Lord's-day, March 13, 1836. *By* Ebenezer Temple. 24mo. stitched, pp. 54. London: G Virtue.

Under what circumstances Mr. Temple relinquished his pastoral charge at Birdbush does not appear from these "Farewell Addresses:" but their sentiments, language, and spirit do honour to the scriptural intelligence and truly Christian piety of their author. We trust they will have an influence in the edification of many, far beyond the circle of his late congregation at Birdbush.

FOURTEENTH CHAPTER OF ST. JOHN, VERSES 2, 3.

"In my Father's house are many mansions: if it were not so I would have told you; I go to prepare a place for you: And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

Where I to some strange land consign'd
My future days to end,
How happy should I be to find
A confidential friend.

This then most surely is the case,
And such a friend I have*;
He's gone before to gain a place
Where I may with him live.

Though gone before he'll come again
That me he may receive,
Not to return but there remain
With him in bliss to live.

In that bright world to which I go
Are "mansions" not a few;
My Saviour, friend, hath told me so,
It therefore must be true!

The mansions there will ne'er decay,
Not made with mortal hand;
A thousand years are as one day,
With him who makes them stand.

Nor is this all, my Friend hath told
Much people there will dwell;
Once pain'd and sickly, poor and old,
They now in good excel.

What blest society is this!
Who would not wish to stay;
And only wish to share their bliss
In everlasting day.

No thieves can enter there to steal,
No rust can there annoy;
All are secure from every ill,
God is their endless joy.

W. H.

ABEL AT THE ALTAR.

Faith, in Abel's sacrifice,
Brings the best his flocks afford;
Fire descending from the skies,
Shows the favour of the Lord.

Here he sees the bleeding lamb;
Feels his soul from vengeance freed;
Sees salvation in the name,
Of the woman's promised seed.

Godly sorrow fills his soul,
Joy arises from his grief;
Terror losing its control,
Gives his trembling heart relief.

Now he feels the holy fire,
From the throne of God above!
Back to heaven his thoughts aspire,
Flying on the wings of love.

Joys so pure and strong as these,
Eden's land could ne'er afford;
Here the holy patriarch sees,
More than Paradise restor'd.

Iota.

THE FADED ROSE.

I saw a young rose in the eglantine bower,
Where friendship and fragrance united;
What a pity methought such a beautiful flower
Should e'er by misfortune be blighted!
Its leaves were all bright in the beaming of day,
A green hue of happiness round it;
And I thought this fair floweret could never decay,
So lively, so lovely I found it.

I wandered awhile from the sweet-breathing spot,
Since hearts are all prone to be frail;
But this rose—this young rose—Oh! I never forgot,
For 'twas woven with love's early tale:
Again I beheld it—how faded and torn
To my fanciful feeling I found it!
Though beautiful still, there was many a thorn,
But no green hue of happiness round it.

J. W. Lake.

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* "There is a friend that sticketh closer than a brother."—Prov. xviii. 21.

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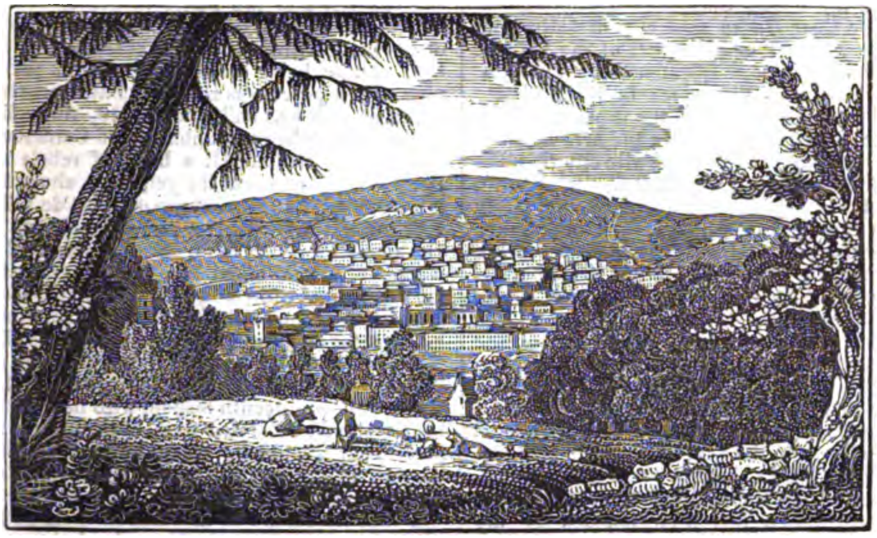


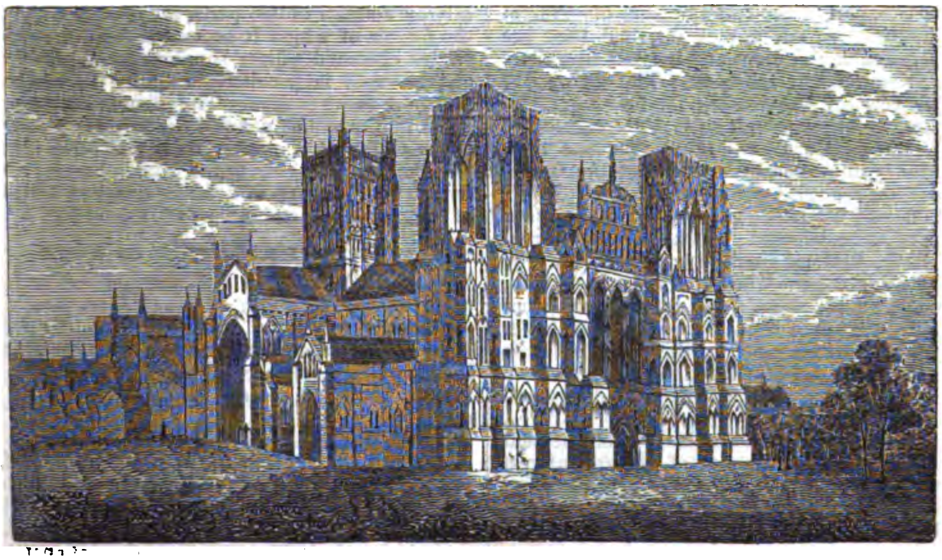
View of Bath from the South.

HISTORICAL NOTICES OF BATH.

Bath is an episcopal city, and exceeds every town in England for the splendour and elegance of its buildings; as on account of its chalybeate waters, and the salubrity of its air, it has become the chief resort of the opulent valetudinary, and in the winter of people of fashion.

Bath is situated in the county of Somerset, on the borders of Wiltshire and Gloucestershire, built partly in a delightful vale on the banks of the Avon, and partly on the acclivity of the hills which rise around it like an amphitheatre. The river is navigable to the sea, through the port of Bristol, from which it is distant *thirteen* miles.

Bath boasts a very high antiquity. Legendary



Wells Cathedral.

stories report that its hot springs were discovered about *nine* centuries before the Christian era, by the British king Bladud. This, however, is doubtless a fiction: still these springs, it is certain, were known to the ancient Britons, previously to the arrival of the Romans, whose attention they immediately attracted, and who built a city, which became a favourite station, being the *υδατα θερμα*, or hot waters of Ptolemy; the *Aquæ Solis* (the waters of the sun), and the *Fontes Calidæ* (warm springs) of Antoninus, the *Caer Baden* (the city of baths) and *Caer Ennant* (the city of ointment) of the Britons. Here the Romans founded splendid baths, the foundations of which were discovered in 1755, twenty feet below the present surface of the ground.

Bath was a place of great note in the *fifth* century, when the Romans quitted Britain; the city then being 12,000 feet in length, by 1,250 feet in breadth, and surrounded by a wall, *nine* feet thick, and *thirty* feet high, a fragment of which is still observable. When the Saxons prevailed, under their king Ceawlin, the Latin name was changed to that of *Hot Bathum* and *Akemannesceaster*, or *the city of sick men.* Bath was a burgh-town of the kingdom of Wessex; and here was the chosen residence of several of the Danish monarchs. At the conquest, Bath was retained as a royal demesne, having been such under Edward the Confessor, of whose neglected queen Editha, daughter of Godwin, earl of Kent, it formed part of the dower. In the year 1088, William Rufus sold it to John Villula, bishop of Wells, who removed the seat of the bishopric to Bath, and rebuilt the monastery, which had been founded in the seventh century, by Osric a Saxon king.

Bath has derived its chief importance from its hot springs, for which have been erected five public baths: the King's Bath, the Queen's Bath, the Hot Baths, the Cross Bath, and the Kingston Bath, built by earl Manvers; all of which are fitted up and prepared for the accommodation of the highest ranks of society; and it has been, for the last half century, the most fashionable resort in Great Britain. The extension of its elegant buildings, has rendered it one of the handsomest cities in Europe. According to the best chemists, the Bath waters contain a small quantity of the carbonic azotic gases, some sulphate and muriate of soda, selenite, carbonate of lime, siliceous earth, and a very small portion of oxide of iron. The taste is not unpleasant, and they are deemed serviceable in bilious and nervous disorders, paralysis, rheumatism, and gout. The spring and fall of the year are the seasons for bathing. The pump-room, which was built in 1797, is *eighty-five* feet long, *forty-six* wide, and *thirty-four* feet high. The interior is supported by columns of the Corinthian order, carved with a rich entablature. In the recess at one end is a music gallery, and at the other the statue of the celebrated "master of the ceremonies" at Bath, Richard Nash, commonly known by the title of *Beau Nash.* The upper assembly-rooms, which are spacious, elegant, and commodious, were fitted up in 1791, at a great expense. The lower assembly-rooms, which stood in the vicinity of the Parade, were burnt down in 1820, and have not been rebuilt, but instead there has arisen a library and scientific institution.

Fully to describe the various places of amusement and the numerous other objects of general interest to visitors is no part of our design: it may therefore be proper only to remark further, that the traveller may find much to amuse in the "Guide" to that elegant city.

The population of Bath, including the parishes of Bathwick, Bathford, and Batheaston, in 1821 was 44,833; in 1831, it was about the same.

Ecclesiastical Notices of Bath.

Christianity was introduced to Bath at an early period, not improbably in the time of the Romans. Nothing remarkable, however, is recorded of its divine triumphs here until about the year 676, when Osric, a Saxon king, built a monastery. Soon after the city fell into the hands of the Mercians, king Offa built a church, to which king Edgar, on account of his being crowned in it, granted several immunities. These being both destroyed in the Danish wars, when peace was restored, Bath recovered, and a new church was built about 1010, through the influence of Elphege, archbishop of Canterbury. In the reign of William II. a body of rebels marched into the city and burnt it; yet, in a short time, the inhabitants, by the assistance of John de Villula, the 16th bishop of Wells, purchased the city of William II. about the year 1088, for *five hundred* pounds weight of silver, when this prelate erected a new monastery and cathedral, and transferred his seat to it about the year 1106 from Wells. From this translation arose disputes between the monks of Bath and the canons of Wells, about the election of their bishop: but these were compromised in 1133, by Robert, the eighteenth bishop, who decreed that the bishop should be styled from both places, and the precedency should be given to Bath: that in the vacancy of the see, the bishop should be elected by a certain number of delegates from both churches; and that he should be installed in them both; both of them to constitute the bishop's chapter; and all his grants and patents to be confirmed in both. Thus matters stood in the Romish times, till the Reformation under Henry VIII.; when in 1541, it was ordained by act of parliament, that the dean and chapter of Wells chould make one sole chapter for the bishop.

Dr. Oliver King, in 1495, began the present abbey church or cathedral at Bath, founded on the site of the Saxon fabric, and finished under bishop Montague, in 1532. It is ornamented in the Gothic style of that period: the form is that of a cross, with the tower rising from the centre, 162 feet high, in which there is a fine peal of eight bells and chimes. The interior consists of two parts, the nave and the choir, the former of which is separated from the aisles by twelve clustered pillars supporting elliptic arches; and the roof is peculiarly singular in design and beautiful in execution. The monuments are very numerous, and not a few interesting. Besides the abbey or cathedral church, there are other churches and chapels belonging to the establishment, a list of which will be given in a future number, with those of the several denominations of Dissenters.

Ecclesiastical Notices of Wells.

Wells Cathedral is a noble monument of Gothic architecture, the origin of which dates more than a thousand years ago. Christianity was introduced here at an early period; and it was constituted a bishop's see, soon after the popish mission of Austin in 596. It is said to have been erected into an episcopal see in the year 605. Ina, king of the West Saxons, founded a collegiate church here, in 704, dedicated to St. Andrew the apostle. Eynewolf, one of the successors of Ina, endowed it, and this building originated the erection of others as dwelling-houses, and the city of Wells. John de Villula, being made bishop in 1087, was a man of great energy and influence, having studied medicine, and he united

Wells with Bath, as before mentioned. Savaricus, one of his successors, removed the seat of his bishopric to the famous Glastonbury, where was a most celebrated monastery, said to have been the first in England; but after his death in 1205, their independence was recovered by the monks of Wells.

Bishop Jocelyn de Welles, is regarded as the founder of the present cathedral in 1239. It is situated at the eastern extremity of the city, and is a magnificent uniform edifice. The west front, which is most richly ornamented, is divided by buttresses into compartments, in the centre of which is the doorway, surmounted by tiers of canopied niches, filled with statues, and decorated with tabernacle work, arranged in a pyramidal form. In the superior portion of this compartment are the statues of the twelve apostles, below them other figures, and still lower, a representation of the Resurrection, sculptured in high relief. The lateral compartments are surrounded by massive square towers, the lower steps of which have embellishments corresponding with the other part of this front, and the upper display ornamented buttresses, windows, and a pierced parapet. The nave is separated from the aisles by a noble range of clustered pillars, from which spring pointed arches, surmounted by a triforium of lancet arches, and a range of clerestory windows, enriched with beautiful tracery. The naves have finely groined ceiling, and the west window is ornamented with painted glass. The choir displays the decorated pointed style; and beyond it is the Lady Chapel, almost unrivalled for elegance of design and richness of architectural embellishment. There are in different parts of the cathedral numbers of chapels, some of which are inclosed with handsome screens; and in an old chapel, in the north transept, is a curious piece of machinery, called Peter Lightfoot's clock, which was brought from Glastonbury abbey, and which exhibits an astronomical dial, and a train of figures like armed knights, moved by clockwork, so as to form a circular procession. Here are many curious ancient instruments; as the tomb of bishop Beckington, in a chapel in the presbytery, with a recumbent statue in alabaster. Anciently there was a handsome monument of bishop Jocelyne in the centre of the choir; and in the nave is said to have been interred the body of king Ina, the original founder of this church, and the "legislator of the West Saxons."

Wells cathedral has attached to it an ecclesiastical body, consisting of the bishop, a dean, a sub-dean, a chancellor, a precentor, a treasurer, *three* archdeacons, *forty-nine* prebendaries, *four* priest-vicars, *eight* lay-vicars, &c. &c.

General and Ecclesiastical Statistics of Somersetshire.

Somersetshire is a maritime county of England, bounded on the north-west by the Bristol Channel, north-east by Gloucestershire, east by Wiltshire, and south by Dorsetshire and Devonshire. The greatest extent of it from north to south is forty-five miles, and its greatest length from east to west sixty-five miles; its area is about 1,645 square miles. It contained a population of 403,908 souls in 1831, in two cities, five boroughs, twenty market-towns, and 469 parishes.

Statistics of the Established Church.

Dr. Law is the bishop of Bath and Wells, with a net annual income as bishop of 5946*l.*; the diocese includes 459 church livings, of which twenty-five are in the gift of the government, 157 in that of the church, twenty in that of the universities, fourteen in that of public bodies, 243 in that of the nobility and gentry.

The cathedral corporation of Wells, consisting of the dean and six other canons, have a net annual income of 6579*l.* In this diocese there are 430 benefices, which yield a net annual income of 109,397*l.* or an average of 256*l.* each; and there are 231 curates, whose total stipends are 18,578*l.* or an average of 80*l.* each.

In the county of Somerset there are 494 churches and chapels: the Society for building new churches have made sixty-two grants, amounting to 10,791*l.* which have increased the church-room 17,223 sittings.

Statistics of Nonconformists.—Total number of Congregations, 266; Roman Catholics, 10; Presbyterians, 6; Independents, 67; Baptists, 43; Calvinistic Methodists, 6; Wesleyans, 94; other Methodists, 20; Quakers, 20.

Missionary Contributions for 1834-5:

Episcopalians.						
Propagation Society	1344	8	3			
Church Missionary, do.	4600	15	11			
				5945	4	2
Nonconformists.						
London Missionary Soc.	1999	5	7			
Wesleyan Ditto	1813	15	5			
Baptist Ditto	541	4	5			
				4354	5	5

Education.—Children in Infant Schools, 3186; Daily, 32,705; Sunday, 42,774.

ON SUFFERINGS AND SORROWS.

I.—The Profligate.

Mankind are not happy. They have adopted innumerable schemes, they have invented countless plans, they have exhausted imagination to find out the way to happiness but they have failed, and are not unwilling to own their defeat, and to confess that lasting peace and satisfaction have never yet resulted from their exertions. The only individuals who can lay any claim to success, are those who have resorted to the Christian religion as their method of finding the much desired haven. Yet even these enjoy, in my judgment, a very inconsiderable degree of satisfaction or peace of mind, compared with what it is in the power of the religion they profess to bestow upon them. No reasoning or explanation can overcome the fact, that a gloom and sadness of countenance pervades those who avow themselves to be religious, which is not less injurious to the world, than it is inconsistent with the principles of the glorious Gospel of the Son of God.

What I have now stated is a fact open to the observation of all; and a fact, moreover, which has been observed by many. Such being the case, it is quite plain that this state of things forms part of the divine administration of the world; and instead of exciting expressions of discontent, should lead us to investigate the principles on which it is founded, in order that we may admire and adore the wisdom and goodness of God, displayed in allowing so many of his creatures to be unhappy.

I shall confine my attention, in the first place, to the case of those who are avowedly seeking their happiness in some other objects than those presented by religion. And it is exceedingly important to maintain that *all these persons* are the creatures of God—the objects of his intense solicitude—for whose welfare and eternal salvation he is supremely anxious, and to the accomplishing and furtherance of which, he is adapting every event in each of their lives with all the talent and accuracy of eternal and infinite wisdom. Now what is the great object which the Deity *must* have in view with respect to those of his creatures, whose hopes of happiness are fixed upon objects which are utterly unable to produce it? Common sense tells us that his object must be to convince them of the entire inability and worthlessness of these deluding expectations, and experience bears testimony to the fact that this is the design of the Almighty, and that every tear we see, and every murmur we hear, is neither more nor less than the result of that course of discipline with which the Lord is chastening *those whom he loves*. It is the melancholy degeneracy in opinion of the present age, which has led rash unthinking men to represent God as the foe of all but those who believe in the name of his Son. But so long as it is my privilege to be favoured with any means of access to the public mind, it shall be my unceasing and unchanging endeavour to arrest that most fatal heresy, and to instil into the minds of those who will receive my instructions, that God is ever represented as filled with the most ardent love to the *sinful* world—as yearning with intense affection over his *erring* and *rebellious* creatures—as animated with such supreme anxiety for the salvation of those *who openly and avowedly declared that they did not care for him*, as to devise a plan by which he might forgive those sins, the abundance and infinite variety of which could not change the unalterable and unswerving tenderness which he felt for *every creature whom he had made*. I am compelled thus plainly to state my view of the great doctrine of redemption, because the explanation I have just given of the circumstances and sorrows of life, can be understood only by those who cordially and from their hearts believe this only true doctrine of salvation by Jesus Christ. It is quite consistent for me to maintain that the same affection which dictated the offering of the body of Jesus Christ once FOR ALL, is now employing every means that imagination can devise, to lead those creatures for whom Jesus died, to forsake the miserable delusions which give no solid peace—to embrace the one only Saviour, the one only guide to present and eternal happiness—and to seek, in obedience to his precepts, that consolation which experience teaches them is not elsewhere to be found. I can contemplate the youthful mind rushing forth with eagerness to the enjoyment of pleasure, and I am neither grieved nor disconcerted as I watch the aspect of disappointment and chagrin with which he tastes and then rejects all that presents itself before him. I am not altered in my views of the divine goodness, though I should see that youth oppressed by care, wasted by sickness, desolate, friendless, and forsaken—nor will my principles be affected by any extent of transgression to which he may run—or any depth of misery to which God may reduce him. The discipline may indeed be severe but it is salutary; and I am confident that at the last it will be successful, and that the individual will be induced, after being thoroughly convinced of the evil and folly of sin, to bow with humility at the cross of Jesus Christ and own that he is Lord, that he alone is competent to govern the universe—that he alone is worthy to receive the homage of the human race—that he alone is able to point out the road to felicity—that he is Lord and King, to the glory of God the Father. Such submission as this, *it is prophecied*, will be effect of the administration and Providence of God upon *every creature*.

This explanation of the sorrows of life appears to me to be in exact accordance with every attribute of God, and with every principle of the Gospel dispensation. It affords a reply to every objection that can be raised against the divine government, and utters a voice of warning to the ungodly, which can never be drowned by the din of business, or the excitement of pleasure. It tells them that they are miserable, *because* they are not seeking their happiness from God; that they will never cease to be *increasingly* miserable *until* they do seek to please and serve him, and that the powers of their mind and body will be strengthened to the endurance of *inconceivable*, but still *and ever increasing* torture, *until* they confess that Jesus Christ is Lord, and devote themselves with willing and cheerful hearts to his service. When I say this, I am not making one statement which sinners do not know and believe. I never met with the least ridicule when I have stated this doctrine to them; but I have heard the lovers of the world declare to *me*, that they endure a state of torture which is scarcely bearable; that they resort to theatres, drunkenness, revelling, and profligacy, to take away this horrid state of misery—that they do not find even these excesses more than enough to lull for *a little while* their pains, which always *return* with *increased* force, when the excitement is over. They have assured *me* that they *resolve* and *wish* to forsake their abandoned practices, but that the habits into which they are thrown prevent them; that the susceptibility to evil passions, which they have brought on by indulgence, is such, that they cannot resist the invitations of their companions to resort to some scene of riot; that they have none to cheer them in the attempt to become virtuous. *Frowned on by the righteous*, they are *compelled* to continue in the society of the wicked, and become every day less and less able to give up their evil pursuits. And when our readers are assured by me, that I have conversed with many of those who are deemed profligates, and (although, of course, their feelings vary in many respects, according to the nature and degree of their transgressions) *invariably* find *this* to be the real, *though disguised*, state of their minds, will they—dare they, with an obduracy more inveterate than that of the Egyptian magicians, refuse to say—"This is the finger of God?" Will they any longer be astonished to find that the wicked are miserable, or feel it necessary to ask *why* they are miserable? Will they not concur with me in tracing, in these sufferings, the wise and gracious chastisements of the heavenly Father, and when next they read that "Whom the Lord loves he chastens," will they not open their hearts to the divine, and consoling, and delightful doctrines that he loves *all*, and chastens *all*, that *all* may be partakers of his holiness?

I am not unaware of the objections and difficulties to which this doctrine is liable; but I do not intend, at present, to enter further into the explanation, or removal of them, than by referring once more to the text of the Bible, wherein it is prophecied and declared, "That every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father," adding only one observation, which I regret to be obliged to make, and which is, that there is not a single passage in the Scripture, or a single principle of reason or revelation, which countenances the universal doctrine, that it is *possible* for an *unrepentant sinner* at *any time*, or *under any circumstances*, to confess that Jesus Christ *is Lord*; but that, on the contrary, it is expressly said, "Whosoever shall confess that Jesus is the *Son of God*, God dwelleth in him, and he in God."

I hope to resume this subject, in order to explain the sufferings of other classes of persons than the profligate and licentious. In the mean time, I have two observations to make.

1. To those of our readers who are young; who have not, as yet, entered into life; who are looking forward to pleasures and enjoyments yet to come, I must be allowed to say, what you have now been reading ought to be a lesson to you. I have written nothing which I do not *know* to be the truth, and have stated nothing about the misery of sinners which I have not heard from *their own lips*. Beware of sin! It comes under a flattering aspect, and, for a little while, fascinates you, so as to make you think that it is really able to gratify and please for ever. But oh! believe me, if you will indulge *one* sinful thought—*one* sinful passion, it will infallibly entail upon you a series of sorrows too intense for me to describe, or for your youthful imaginations to comprehend. Jesus Christ invites you, with the earnestness of sincere friendship, to come and be his for ever, and promises you the most exalted pleasure and enjoyment. But that Jesus Christ assures you also, that if you *will not*, he will visit your offences with the rod, and your sin with scourges. I tell you the truth. Reject it—disbelieve it; follow the path of sin and shame, and what will be the end? Why, like the prodigal son, you will undergo the utmost sorrow, for no other purpose than *to learn* what you refuse now to allow me to *teach* you.

2. To the sinners of every class, and of every degree, who may chance to read this description of themselves, I have only to say, you can never be happy until you bow to the authority of Jesus Christ. He must reign till he has subdued all opposition: he will subdue sin by no other means than those of pain and misery, until he bring the sinners to feel their need of him. Submit, therefore, at once, and for ever; and if you ask me what I mean by submission to Jesus Christ, the reply is simple:—read the four Gospels; endeavour to imitate his virtues, and obey his precepts in all things, relying only upon his assistance to enable you to do so, and seeking that assistance by constant, earnest, and repeated prayers to him. You will be happy then, with joy in God your Saviour. B. Z.

MY SCRAP BOOK.

LEAF XCI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

ATTENDING THE THEATRE INCOMPATIBLE WITH CHRISTIANITY.

More than twenty years ago, I remember hearing the late eccentric, but excellent Rev. Rowland Hill at the close of a sermon at Surrey chapel, address his audience to the following effect.

'A few days since, I heard with grief and disgust, that some of my Surrey chapel congregation are not ashamed to be seen in that synagogue of Satan, that temple of obscenity and blasphemy, the playhouse. The friend who communicated to me this very *agreeable* intelligence, said, he had just been remonstrating with one of these worthies upon this abominable inconsistency; and what do you think was his reply? Whether *he* blushed while making his monstrous defence I really don't know, but I *do* know that in repeating it to you, I blush *for* him. Now pray listen to it. "Why Sir" said he "that I do occasionally go to the play, is certainly true; but that I do so as often as has been reported, is as certainly false: indeed I should consider *very frequent* visits to the theatre, inconsistent with my christian profession. That I constantly attend Surrey chapel on Sunday mornings and evenings, and generally on Tuesday evenings and Friday mornings, you well know; and very much do I enjoy those opportunies I assure you; yet, notwithstanding all that, now and then, by way of a treat, but mark me Sir, *only by way of a treat*, I confess I do *indulge* myself with going to see a good comedy or tragedy." 'Now,' exclaimed the revd gentleman, 'Now Mr. *christian* play-goer; suppose you were to call upon me to morrow morning and say, "Mr. Hill I am very sorry to hear that you very frequently eat all sorts of filth." 'What would you think of me if I were to reply, Oh Sir! I hope you do not believe I devour *so much* filth as has been reported; no indeed; for if I did, I should consider myself a very nasty creature. But to prove to you that I am by no means a man of filthy propensities, let me tell you that, on Sundays, and Mondays, and Tuesdays, and Fridays, I invariably sit down to most excellent dinners of fish, flesh, and fowl, and very much indeed do I enjoy those dainties I assure you; yet, notwithstanding all that, now and then, by way of a treat, but mark me Sir, *only by way of a treat*, I confess I do *indulge* myself with a delicious meal of *carrion!* Hear O heavens, and be astonished O earth! a professor of christianity unblushingly avows that he visits the temples of obscenity and blasphemy, *by way of a treat!*'

Now, however a fastidious critic may feel disposed to cavil at the *elegance* of the revd gentleman's simile; no consistent christian will deny its aptness and force. Still, it is to be feared that many who not only call themselves christians, but who think themselves really entitled to that honourable appellation, are nevertheless to be found nightly within the polluted walls of those temples of vice and infamy, our theatres: and not only so, but they will even affect to defend this scandalous incongruity. I have frequently heard persons of this class assert that 'It is impossible there can be any harm in going to see a good moral play.' Others, still bolder, affirm that 'The theatre is a most excellent school of morality.' The former, reluctantly admit that, 'There are to be sure, *some* stage performances which are not *quite* so pure in their tendency as could be wished;' but then they think that that ought not to preclude them from patronising others which really do inculcate sound morality. The latter, fearlessly maintain that, the stage is altogether a seminary of virtue. Well then, let us occupy a few moments in an enquiry into the pretensions of the drama to a moral influence upon its devoted admirers, and also upon the public.

In the economy of a theatre there are, as every one knows, three departments, viz. 1st Behind the curtain, 2dly The stage, and 3dly The area, or before the curtain.

Now, if the theatre be as its advocates allege, 'An excellent school of morality,' its tendency to infuse purity of sentiment, and induce virtuous conduct in those who submit themselves to its influence, ought in *all* its departments to be so palpable, as to defy controversy. Not however to be too rigid in our demands, we promise to abate much of our censure, if upon investigation we can discover any such tendency in even *one* of its departments. Taking them then, in their order, we will begin with 1st

Behind the curtain.

This department need not detain us; because, happily so far for the public, the acroatic morality inculcated in the green-room, and other parts behind the scenes, is reserved for the initiated and the privileged only. We may however be permitted just to remark in passing, that, judging of its purity by the habits and practice of its students, a pious christian, instead of being emulous of enrolment in *such* a moral fraternity, would rather earnestly cry, '*O my soul come not thou into their secret*[*].' We proceed *2dly* to

The Stage.

Of all scenic representations, it is universally admitted that that which claims the highest title to moral influence is, Tragedy. 'The design of tragedy is,' says Aristotle, 'to *purify the heart* by pity and terror.' Now as this was the opinion of the great heathen critic of antiquity on what was, or at least what ought to have been, the design and effect of heathen tragedy; it will be somewhat edifying to see what was the opinion, two thousand years afterwards, of an eminent christian critic, upon christian tragedy. 'The modern tragedy,' says Addison, 'excels that of Greece and Rome, in the intricacy and disposition of the fable; but, what a christian writer should be ashamed to own, *falls infinitely short of it* in the *moral* part of its performance;' and after some further observations, he adds, 'Since I am upon this subject, I must observe that our English poets have succeeded much better in the *style*, than in the *sentiments* of their tragedies. Their language is often very noble and sonorous, but the sense, very trifling, or very common.' But the winding up of this criticism is so strikingly illustrative of the boasted moral tendency of English tragedy, that I earnestly recommend it to the especial attention of the patrons of the 'Excellent school of morality,' in question. It is as follows. 'There is also another particular, which may be reckoned among the blemishes, or rather false beauties, of our English tragedy; I mean, those particular speeches which are commonly known by the name of Rants. The warm and passionate parts of a tragedy, are always most taking with the audience; for which reason we often see the players pronouncing in all the violence of action, several parts of the tragedy which the author writ with great temper, and designed that they should have been so acted. I have seen Powell very often raise himself a loud clap by this artifice. The poets that were acquainted with this secret, have given frequent occasion for such emotions in the actor, by adding vehemence to *words* where there was no *passion*, or inflaming a real passion into *fustian*. This has filled the mouths of our heroes with bombast, and given them such sentiments as proceed rather from a swelling than a greatness of mind. *Unnatural exclamations, curses, vows, blasphemies, a defiance of mankind*, and *an outraging of the gods, frequently pass upon the audience for towering thoughts, and have accordingly met with infinite applause!*' Such was the judgment passed by the celebrated and judicious Addison, upon the moral tendency of English tragedy: nor let it be forgotten, that, at the time he pronounced it, he was not only an habitual frequenter, but an admired critic of the theatre, and himself a dramatist.

Happily however for the christian character of this distinguished man, there is every reason to believe that, at the close of his life, he was led by the grace of God, to see and to deeply lament the folly and sin of which he had been guilty, in having by a connexion with the drama, so miserably dissipated his time, and prostituted the talents with which he had been so largely endowed.

S. J. B *****.

To be continued.

REFLECTIONS ON THE AMPHITHEATRE OF ANCIENT ROME.

This is one of those splendid monuments that attest the brute ferociousness of Paganism even among the most civilized nations of antiquity. Here it was that wild beasts and human beings were compelled to destroy each other in the presence of an assembled population, who gloated on the scenes of carnage they beheld, while they testified their fiend-like exultation by infuriated yells of applause. It was here that humanity was publicly outraged by scenes that might be thought adapted only to the taste of cannibals, did we not know them to have been in such favour among *enlightened* Romans and Greeks. When both human and brute gore ensanguined their arenas, where was the boasted refinement of philosophy—where the instinctive tenderness of woman? unfeeling and unsexed, beauty could contemplate such murderous spectacles without abhorrence. Leaving to others to discant on the magnificence of such huge fabrics—on the glorious display they must have presented when filled with countless spectators, I am content to express my satisfaction at their demolition and dissolution. Heaven forbid they should be ever restored, except upon paper! And that the world should ever again behold the truly ruffian exhibitions which took place in them! Rome knew them not till its days of degeneracy, of its sanguinary tyrants and their slaves; not till after heroism, patriotism, public spirit, and liberty had waned away, leaving behind them only the mockery of their names. In such matters classical taste may very well be postponed to considerations of humanity; and the greatest delight we can receive in spots dedicated to butchery as a public amusement, is the conviction that they speak most forcibly as to the inefficacy of pagan philosophy and pagan civilization; and that an irrefragable proof is thus afforded how little unassisted reason and mere human motives avail in subduing the perversity of our nature; how beneficial too, even in its temporal effects, has been the Divine and heaven-revealed religion, to which, among its other blessings, we are indebted for the extirpation of enormities that make us shudder at the depravity and malevolence of man when abandoned to his own lusts, and his own imaginations. If any thing can do so, such reflections may in some degree reconcile us to the awful fate of the city and its inhabitants. The ashes that overwhelmed them blotted out this hideous and sanguinary spot, the scene of their inhuman pastime. The hour of retribution came upon them in all its maddening horrors,

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[*] That this estimate of the morals of players is not a mere gratuitous ebullition of acerbity on my part alone, I could easily adduce a multitude of proofs; but shall here content myself with quoting the testimony of the talented author of '*Fashionable Amusements*,' on the same subject.

'The moral evils of a theatrical life (says he) are abundantly exhibited by fact. Stage performers are generally immoral. In most instances, perhaps, virtuous character has been destroyed previously to their introduction to this mode of life; but to the nature of their profession, the associations they form, their facilities for vicious indulgence, the powerful temptations to which they are exposed, and above all, to the loss of self-respect, which forms so firm a support for virtue, must be undoubtedly ascribed their fixedness in evil principle, their difficulties of restoration, their excesses in dissipation, and their almost inevitable ruin.' *Fashionable Amusements*, oct. p. 51. Hatchard. 1827.

"'Twas nature's groan, not superstition's prayer,
Then burst from every lip in wild despair;
Then valour turned pale—then quail'd his heart—
The tyrant acted then the slave's vile part;
For mercy pleaded with distractive cry,
And felt what pang when full of life to die.
Wealth, power, beauty—nought averts the doom
That pent them all within a scorching tomb.
Lo! vengeance rushes in the rear of crime
On the fair Sodom of the fairest clime;
Blots out its pomp, its luxury, its pride,
And all engulphs in one funereal tide."

W. Rae Wilson's France and Italy.

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 247.)

27. Have you so much love for Christ, that in time of temptation the most darling passion falls dead at your feet.

28. One of the most enviable (or most desirable) and privileged conditions of a Christian, is, perhaps, that of a man *delighting* himself so much in God, as to rise before day to pray and read the Scriptures.

29. Whatever we love most, we think of most, is agreed upon by all hands, whether it be good or bad; are your affections, therefore, most on things above?

30. Show me a liar, and I will show you a coward.

31. There is scarcely any consolation more truly gratifying than the consciousness that we have overcome a temptation by which many have fallen; nor any misery so truly painful as that which conscious guilt brings upon the soul, after having suffered itself (as it were) willingly to be allured and drawn aside into old and besetting sins. I should say, the convinced backslider is the most wretched man upon earth. A wounded spirit, in such a case who can bear?

32. The only *real* or essential difference between man and man is that which religion makes. A wise pious man can read a fool rich or poor.

Cambridge. L. C.

REVIEW.

The Return to Faith; Exemplified in the Life of William Koellner, a German Protestant Divine. Written by Himself. From the German, by Samuel Jackson, *Translator of "Heinrick Stilling," &c. &c.* pp. iv.—304. 18mo. cloth. London: Jackson and Walford.

"German theology" generally, though in name Christian, has fallen in a degree most melancholy from the grand essentials of the Gospel as held and preached by the venerable reformers. The divinity, incarnation, and atonement of Christ—the Trinity of persons in the Godhead—the personality, and regenerating and sanctifying influences of the Holy Spirit—and the necessity of self-renunciation in the awful circumstances of justification before God—to trust solely in Christ and his righteousness—doctrines in which the Reformers gloried, are regarded by most of the modern German divines as fanatical doctrines, and unworthy of being received by wise and learned men, especially by theological professors.

Koellner was instructed in the modern theology of Germany; and though the principles of true piety appear to have been planted in his heart at an early period, yet he drank in the notions of his learned tutors with eagerness. Divine influence, however, appears to have been graciously shed forth upon his mind, and the private counsels of one, and the epistolary correspondence of another, seem to have been the means of awakening him to a real and saving concern for his soul, and of leading him in the way of "Return to the Faith"—the "truth as it is in Jesus," the doctrines of the Reformers—the doctrines of the Holy Scriptures.

This simple record of the Life of Koellner will be read with a lively interest by British Christians and ministers, as it will exhibit to them, under *different national* circumstances, the influence of divine grace and the gospel in a true servant of Christ, in a manner happily corresponding with his own experience. Koellner was a man of many trials; but Providence was singularly watchful over him to supply his wants, the record of which will be read by many with profit.

The following paragraph of his "Reflections at the Close of the Year," written in December 1834, about a month before he died, at the age of almost *seventy-five* years, will give a pleasing evidence of his piety and orthodoxy:—

"But I imagine many amongst you saying, 'Who can thus perfectly fulfil all the demands of the Word of God? We are all descended from Adam, and without exception so corrupted by sin, that there is nothing good in us; we are, as Paul says, carnal—sold under sin; for even after conversion the poison of sin still works within us, inciting to evil; we hear even the most holy individuals complaining of indwelling sin and innate corruption: who then can thus perfectly fulfil the will, and obey the commands of God?' Thou art in the right, my friend, who thinkest and speakest thus. All men are by nature carnal, sold under sin; but hear what the great God has said, even in the Old Testament—'Thus saith the Lord,' in Isaiah lii. 3, 'Ye have sold yourselves for nought; and ye shall be redeemed without money.' And this gratuitous redemption God has gloriously accomplished by his Son Jesus Christ; 'making him to be sin for us, in our stead, who knew no sin;' and why, 'that we might be made the righteousness of God in him.'

"Behold, therefore, the mighty plan of redemption, devised by the counsel of God from all eternity, accomplished in the fulness of time, and springing from a principle of love to the fallen race, so deeply seduced by Satan! And now the language of the evangelical method of grace is, 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' He, therefore, that learns to know Jesus Christ as his Redeemer, believes in him from the heart, and by faith lays hold of his redemption; obtains, by so doing, all things pertaining unto life and godliness (2 Pet. i. 3). Now, according to the measure of this divine power, the regenerate individual strives against sin as long as he lives, and suffers it not to remain in his mortal body. Whatever lust stirs within him he has recourse to his Saviour, and beseeches him to grant strength and assistance, which is also afforded; and this incessant conflict is the seed-time of the true Christian, of which Paul says, 'they sow to the Spirit, and shall reap joy and gladness in eternity.'"

Rollo Learning to Read; or, Easy Stories for Young Children. By the Rev. Jacob Abbott. *Author of "The Little Scholar Learning to Talk"—"The Young Christian," &c. &c.* pp. vi.—164, 18mo. roan. Illustrated with Engravings. London: J. S. Hodson.

Jacob Abbott's talents as a writer for the young, need not our recommendation; but his productions require, notwithstanding, to be introduced to the public. "Rollo Learning to Read," is a title which will be sure to attract parents, and they will find in this little volume much that will aid them in their difficult task of teaching their young Rollo's to read, by the ingenious and amusing stories it contains, illustrated by a series of pretty engravings.

Life of Felix Neff, Pastor of the High Alps. pp. viii.—216, 18mo. cloth. Religious Tract Society.

Several editions of the Memoirs of this most laborious and devoted pastor have been published in England; and from a consideration of the excellence of this useful minister of Jesus Christ—the peculiarly difficult sphere in which Providence called him to move—and the various instructive incidents in his course—we rejoice in the adoption and republication of this volume by the Religious Tract Society. It is worthy of perusal by all classes, especially by ministers and Sabbath-school teachers, and suitable for village and vestry libraries.

FAITH, HOPE, AND CHARITY.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—1 Cor. xiii. 13.

Three sisters, of one heav'nly Parent born,
Religion brighten, and God's church adorn;
The eldest, Faith, with Revelation's eyes,
Through reason's shades, the realms of bliss descries;
Brings heav'n in realizing prospects home,
And antedates the happiness to come!
The second, Hope, with life-bestowing smile,
Lightens each woe, and softens human toil;
Bidding the thought-dejected heart ascend,
To that bless'd place, where ev'ry care shall end!
The youngest, Charity, a seraph-guest!
With clement goodness warms the social breast;
Her boundless view and comprehensive mind,
Sees, and pursues the weal of human-kind:
And, taught to emulate the throne above,
Grasps all creation in the links of love!
Yet two of these, though daughters of the sky,
Boast short duration, and are born to die!
For Faith shall end in *vision*, Hope in *joy;*
While Charity, immortal and sublime,
Shall mock the darts of death, and wreck of time.
When nature sinks, herself the prey of fire *,
And all the monuments of art expire,
She shall emerge triumphant from the flame!
The same her lustre, and her worth the same!
Confess'd shall shine to saints, and angels known,
Approv'd, distinguish'd, near th' eternal throne.
P.

THE VISION OF THE HEART.

Is this the heart breath'd from Jehovah's breath?
Or did all-gracious God breathe sin and death?
Is this the heart where reason sovereign reigned,
And all propensions of the will restrained;
Formed every sense, each passion to control,
And keep sweet peace in the harmonious soul;
Whose realm with this vast globe should co-extend,
And make all creatures to its empire bend?
I see my hated self impure and vain;
I, judge and witness, my false heart arraign:
My odious sins my trembling soul confound.
O that I might in my own tears be drowned—
But, woe is me, my flinty eyes are dry;
My tears away, when most I want them, fly.
My sighs! my tears! O whither are ye flown—
Why to my heart are ye such strangers grown?
Return, return, and these two cisterns fill,
That in ne'er-ceasing streams they may distil.
Ah! not my eyes, it is this heart of stone,
Which I should rather in this drought bemoan.
Some Moses strike it with his powerful rod,
Till seas gush out for my offended God.
Lord! to thy dreadful wrath, to endless woes,
I every moment my own soul expose:
I am a leper, odious and impure;
How can thy purest eyes this wretch endure!
Thou art my Father, I the impious son,
Who from thy tenderest arms away have run.
Thou art my Saviour, and wouldst die for me;
I am the Jew who nailed thee to the tree.
Thou art the boundless source of love and joy,
And I to grieve thee all my powers employ.
Bp. Kenn.

CREATION.

Ours is a lovely world! where'er
We turn our eyes 'tis bright and fair.
The seasons in their courses fall,
And bring successive joys. The sea,
The earth, the sky, are full of Thee,
Benignant, glorious, Lord of all!

There's beauty in the break of day;
There's glory in the noontide ray;
There's sweetness in the twilight shades,
Magnificence in night.—Thy love
Arched yon grand heaven of blue above,
And all our smiling earth pervades.

How blest in thy benignity
The gladden'd universe to see
Beautiful ever! Thou alone,
Of beauty and of bliss the cause;
While nature's light and nature's laws
Spring from Thy mind, Eternal One!

And if thy effluence, Lord, be found
Streaming with radiance all around—
What must the glorious fountain be?
In thee we'll hope—in thee confide;
Thou, mercy's never-ebbing tide:
Thou, love's unfathomable sea.

NOTICES TO CORRESPONDENTS.

W. B. next week.
S. D. M. soon.

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* Alluding to the general conflagration of the world.

THE

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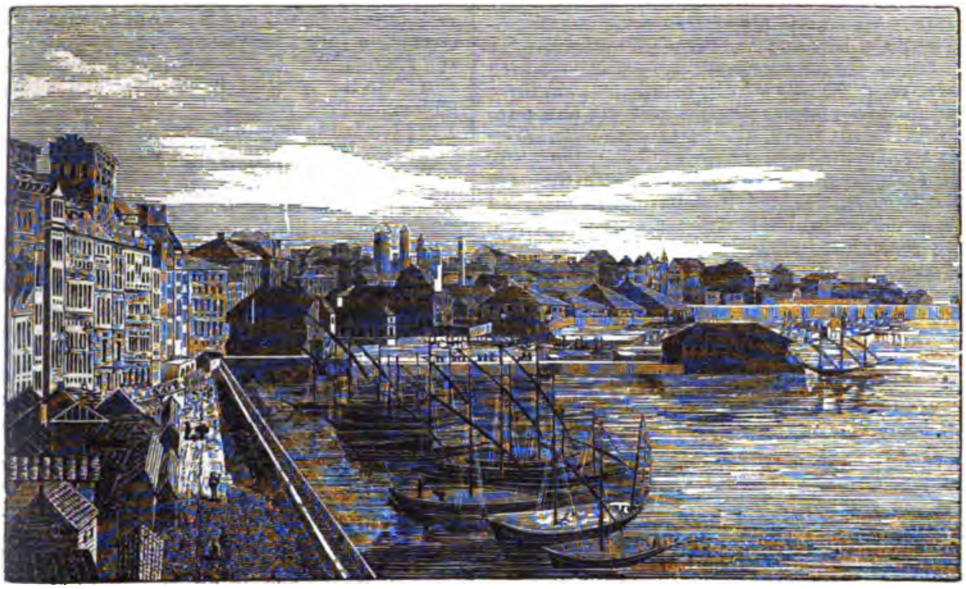

View of Genoa.

HISTORICAL AND ECCLESIASTICAL NOTICES OF GENOA.

"Genoa the stately" (*Genova la superb*), one of the most splendid cities of Northern Italy, was once the capital of a sovereign republic of great fame; but now it forms a part of the dominions of the king of Sardinia.

Genoa dates its foundation several centuries antecedent to the Christian era; and it was a famous emporium in the time of the second Punic war, (B.C. 218 to 201); and having declared for the Romans, it was plundered and burnt by Mago, the general of the Carthaginians. It was afterwards rebuilt by the Romans, and, with the rest of Italy, continued under their dominion till the overthrow of the western empire in the year 476. Its various history, alliances, wars, and conquests, during the next 1000 years, though eventful and instructive, cannot be particularized within our limits. The Genoese were very active in the Crusades, and had a principal share in the taking of Jerusalem: but this city arrived at the zenith of its power in the sixteenth century, when it extended its sovereignty over Sardinia, Majorca, Minorca, Malta, Crete, Lesbos, and Negroport, and had settlements in Scio, Smyrna, and several other cities in the Levant. The Crimea owned its sway, Asia was filled with its factors, and Constantinople bowed to its arms. Its increasing wealth, however, engendered luxury, pride, and presumption. It engaged in long and expensive wars, greatly beyond its means of support, and after a long contest with the rising fortune of Venice, and the growing ascendancy of the crescent, it sunk before the power of the Venetian republic; and the factions of the Genoese compelled them to seek for domestic peace under the protection of a foreign lord, the duke of Milan, the French, or the Spanish king. In the reign of Philip II. the nobles of Genoa were little better than grandees of Spain. Many circumstances contributed to the decline of the commerce of Genoa, which survived its political independence; but the French revolution gave the first shock to the power of the Genoese nobles, whose hereditary titles and honours were abolished in 1797 by Bonaparte, and a new constitution established, similar to that formed in France. While in the hands of the French, the city sustained, in 1800, a siege of fifty-nine days from the Austrians, during which, out of a population of 160,000 persons, 15,000 are said to have perished from famine; and after it had surrendered, a pestilence, which raged for several months, carried off thousands more. After the battle of Marengo, Genoa was reduced to a province of the French empire. In 1814, the city surrendered to a British naval force; and the congress of Vienna, in imitation of the most tyrannical deeds of Napoleon, arbitrarily consigned Genoa and its territory to the king of Sardinia, a sovereign peculiarly obnoxious to the inhabitants: such, however, was the decree of the arbiters of the fate of Europe.

Genoa is beautifully situated at the northern extremity of the gulf to which it gives name, rising in somewhat of a theatrical form, at the base of a mountain, the sloping sides of which are gay with churches, villas, and suburban palaces and gardens adorned with trellis-work. In the beauty of situation and external appearance, Genoa has been considered as ranking after Naples and Constantinople; nor is the charm dispelled on landing. In the massive and florid architecture of its edifices, Genoa bears some resemblance to *La Valetta* in Malta.

Genoa presents the appearance of greater actual wealth and comfort than Venice; but neither Venice nor Rome offers any thing comparable with the profusion of marble columns, marble walls, and marble stairs of whole rows of palaces, especially in two streets, *Strada Nuova*, and *Strada Balbi*, in the city of Genoa. The hospitals of Genoa vie in magnificence with the palaces; and throughout the city are seen traces of the former wealth and grandeur, which procured for it the title already mentioned: but these indications of its former magnificence are now mingled with faded finery, dirt, and meanness. The streets are, for the most part, mere lanes, too steep, as well as too narrow for carriages: still they are clean, cool, and quiet, and well paved. A fine road was commenced in 1824, and recently completed, leading from Genoa along the eastern shore to Massa and Pisa, amid the most magnificent scenery. The population of the city of Genoa is now estimated at 85,000; that of the province of Genoa, including the six districts of Albenga, Bobbio, Chiavari, Levanto, Novi, and Savona, at about 540,000.

Ecclesiastical Notices of Genoa..

Genoa is the seat of a Roman Catholic archbishop: no other form of religion is tolerated, though in some parts of this state, it is believed there are a few Protestants of the Waldenses. The city contains, besides the cathedral, *thirty-two* parish churches, many of which are adorned with sculpture and paintings of the best masters: the most magnificent of the churches are those of the Annunciation, St. Mary Carignan, St. Dominic, and St. Martha. These churches at Genoa, however, will not bear a comparison with those at Rome; and those at Venice exhibit more remains of ancient splendour. The cathedral is truly magnificent, built in the Gothic style, and paved with black and white marble. Among its sacred treasures, the cathedral contains a curious hexagonal cup or dish, said to be of a single emerald, found at Cesarea, in the time of the crusades, and which the Genoese received as their share of the plunder of the cities of Palestine. This emerald is considered the most precious stone of the kind in Europe.

Besides the more sacred edifices, the Albergo, which serves both for a poor-house and a house of correction, is a fine building, where is a beautiful relievo, the Virgin supporting a dead Christ, by Michael Angelo; and the Assumption of the Virgin, in white marble, by Puget, an inimitable piece of sculpture. There is a hospital for the sick of all nations and religions; the Conservatory, for educating and portioning 300 poor girls; and they reckon *sixty-nine* convents for men and women at Genoa. Christianity, as taught in the Holy Scriptures, however, is most lamentably mistaken by the people of Genoa, as they are ignorant, superstitious, and bigoted Roman Catholics.

Statistics of the Sardinian Dominions.

Sardinia includes the following states, with an extent and population thus estimated :—

	Square Miles.	Population,
1. Island of Sardinia . .	8000	520,000
2. Savoy	4000	450,000
3. Sardinian Lombardy }	15,000 }	742,000
4. Piedmont }		
5. Nice	1,300 }	1,750,000
6. Genoese State . . .	3,000	532,000
Total	31,300	3,994,000

"THE BEST MEANS OF GAINING AND SECURING A TRUE FRIEND."

"Amicus verus thesaurus est magnus."—Cicero.

Friendship is a subject which, we think, can hardly engage the reflecting faculties of the mind, without exciting feelings of the deepest interest. It cannot but interest all mankind, since we are social creatures; and the present state of our earthly existence being one of trial, naturally prompts us to seek those comforts and blessings which arise from a connexion with a true friend—an enjoyment so pure and exalted, that the possessor of it can enter somewhat into the spirit of the eloquent and impassioned language of the poet:—

"Poor is the friendless master of the world;
A world in purchase of a friend is gain."

We will proceed to specify what we conceive to be "The best means of gaining and securing a true friend."

It will, however, be previously necessary to define what we mean by a "true friend," since, perhaps, few words are more frequently misapplied. A true friend is one whose acts of kindness are such as to be in perfect unison and harmony with his expressions of friendship. It is not merely sufficient that he utter words of condolence, or coldly sympathise with you in the season of your distress; but that he should, far as circumstances will permit, endeavour to assist you in your misfortunes, even though, in so doing, he may, in a measure, sacrifice his own interest. We would further premise, that we consider virtue indispensable to the existence of true friendship. Aware that the question may be asked,—What is the standard of virtue? we would simply state in reply, that in which men in general have pronounced to be virtuous*, and, above all, what is taught in the revealed will of Heaven. If, therefore, you would gain a true friend, your general conduct must be moral, characterised by uprightness and integrity. An individual in the practice of immorality, and discarding virtuous principles, may become for a time your associate; but what guarantee can he give, or upon what grounds can you confide, that he will perform those acts which are the pledges of friendship? or what reason have you to believe that he will not violate the laws of friendship, since he can disregard those which morality requires us to observe? If you wish to gain a "true friend," let your course of life be such, that neither the profligate nor the virtuous will venture to impugn.

That civility of manners and sensible conversation, founded on true Christian principle, contribute much, not only to gain those who are most deserving as your associates, but ultimately of securing them as friends, appears evident from the fact, that uncourteousness is repulsive, not only to those who move in the higher, but even those who move in the lower walks of life, and that also in our intercourse with men, you do more, by sensible conversation, towards gaining the respect and friendship of others, than by empty and unmeaning professions. But it must be remembered, that an individual in humble life may not be perfectly agreeable to another occupying a superior station; nevertheless his manners may be very pleasing to one in his own rank of society. But what we have thus stated is not the most important means for the gaining of a true friend! A kindness of heart, and corresponding actions, may be reckoned the best and surest way of attaining your object. He whose feelings are blunted—whose disposition is selfish, and in whose bosom the sympathies of generous tenderness are rarely awakened, must surely be unlikely to gain a true friend. Such an individual, associated with another of kindred mind and temper, each being destitute of the kinder feelings of our nature; or rather, allowing them "to lie in cold abstraction," neither of them would be prompted (except, perhaps, from some selfish motive) to alleviate each other's woe. He who "weeps with those who weep, and rejoices with those who rejoice" —he who has sympathy excited at tales of sorrow— who pities the unfortunate, and, when occasions offer, relieves (as far as he is able) the necessitous, possesses, at least, some of those qualities which must tend to gain a true friend, constraining the benevolent to love, and even the hard-hearted to admire. Who would wish to become the friend of him who "has no flesh in his obdurate heart, and who cannot feel for man?" We must not, however, forget to mention that the inculcation of a peaceful temper is another means (and not the least in importance) towards the gaining of a true friend. He who is not a lover of peace will soon take offence, and create discord and strife with the best and most amiable of men; and though we seek in others a kindred disposition to ourselves, yet in this, no individual of a quarrelsome temper can associate long with another of similar frame of mind; for, like two opposing elements, they will disagree when they meet. Where true friendship exists, there, then, the sun of peace diffuses his cheering and enlivening rays, and as long as friend unites in heart with friend, so long shall this orb reflect his brightness, and radiate the gloomy and thorny pilgrimage of mortality.

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* Or as an heathen philosopher has said, "*Sine virtute amicitia existere non potest.*"

Having now stated what we conceive to be some of the best means of "gaining a true friend," it remains for us to consider some of the best means of "securing him."

Perhaps, then, there is no way more effectual than to be faithful in all your intercourse with him: faithful in praising him, when he merits it, and when you deem it to be for his good; faithful, but truly kind, in pointing out his faults. Flatter him not, lest you create in his bosom a delusive joy, which must only be followed with pangs of bitterness and grief. They are, indeed, lamentably mistaken, who imagine that they may serve a true friend, by studied expressions of false politeness, or fulsome flattery. When you blame your friend, for some impropriety of conduct, or give him advice that may not harmonize with his views, you will do it from a sincere love you bear to him, and a desire to promote his lasting welfare; and, although at the time he may feel somewhat offended, and the flame of wrath kindle a little in his breast, nevertheless, in the hour of calm reflection, his anger will subside—the flame be extinguished, and, with warmer emotions than ever, will he have to pronounce you his unshaken friend, and more fondly (to use the language of a poet) "Grapple you to his soul with hooks of steel." A true friend is too great a treasure to be lost, because the means you adopt to secure him may, for a short-lived season, eclipse the brightness of the light of friendship. But another thing of paramount importance to be observed in securing a true friend, is to sympathise with him in troubles, but to alleviate his grief.

We know not how a true friend can long be secured, when only words of condolence are used, although we are ready to admit that much in this way may be done to ease the burden of sorrow; but since trials are, more or less, the portion of all mankind, and since we can wend our steps, in the journey of life, but a short way, before difficulties and impediments obstruct our passage, more than words are required to remove them. Nor would you refuse, or even be disinclined, to make some sacrifice, in that you might benefit a true friend. For if you would lend a helping hand, or minister to his wants in the hour of misfortune, only when it did not in the least diminish your comforts or inconvenience, you then would fail to prove your sincerity, and must for ever burst asunder the cords of love, and wound him whom you have been wont to call your friend.

Could you look upon him with complacency, whom you had refused to rescue, on account of the difficulty of it, when the storm of domestic trial was gathering around him—when the billows of trouble, and the winds of adversity, were combining to drive his frail bark in which he was voyaging on the rough ocean of life—against the shoals and rocks of misfortune? Would not such a one, when the fury of the tempest was hushed, and a calm dispelled his foreboding fears, say to you, *once* friend of my heart, farewell!

"A friend is worth all hazards we can run."

In conclusion, we would remark, that it becomes imperative upon us, if we would enjoy the happiness which results from true friendship, to manifest an anxious concern to adopt those means which are best calculated to secure that of which we are desirous, viz. a true friend. Is this "dim spot" on which we dwell so freed from sorrow, that you need not the kind sympathies of a friend? Do the dark clouds of adversity surround so seldom your path, that you need no kind friend to guide you through the gloomy and rugged track? Or do you so rarely experience moments of depression, that you need no bosom friend to calm your agitated mind, or to administer a cordial to revive your fainting soul?

The blest inhabitants of the "better country" derive no small share of their happiness from the uninterrupted enjoyment of perfect friendship, and may we not suppose also that those bright and angelic beings, who stand before the throne of God, "Gather half their joy from the same source?" Thus, from this exalted boon, the weary pilgrimage of earth may be made comparatively pleasant, and the solitary wilderness glad. And although "by man's first disobedience and the fall," there have been created such anger and animosity in the human breast, and, alas! too much strife and contention among the children of men, yet there are pleasures resulting from true friendship, amidst all the changes and conflicts of earth, which only the possessor of them can describe and rightly appreciate.

But, after all, the best friendship, and the most lasting is, that which is cemented by true religion: it has then the Bible to rectify it—the love of a Saviour to heighten it, and the prospect of a joyful eternity for its perfect development and fruition.

Cecil Street, Strand. W. B.

EDUCATION OF ENGLISH LADIES ON THE CONTINENT.

Well does it behove those who consider cheapness of education abroad, and the acquisition of a correct French pronunciation, as inducements sufficient either to remove with, or send their children thither, to weigh well beforehand all the objections that may be thrown into the opposite scale. No doubt, a correct Parisian accent is utterly indispensable for an English gentleman or lady, although our Gothian neighbours do not return the compliment in kind; for, so far from troubling themselves about acquiring a decent English pronunciation, they do not even condescend to print any English words, or names, without completely mystifying them;—no doubt, I say, a correct accent is a *sine qua non;* an accomplishment that no one, save a downright John Bull, would forego, and it had need be valuable, as it is sometimes paid for at a most dear rate. Those, indeed, who consider that the *agrèmens* are a full equivalent for principles, may be of opinion that no sacrifice of the latter can be too great for the acquisition of the former. Yet some there are, who still retain certain unbecoming prejudices, and who are not quite prepared to surrender up the *religious* principles of their offspring for the mere chance of their obtaining a few flashy compliments. It is to such I address myself, and I would solemnly warn them to deliberate well, before they place their daughters either in convents or Catholic seminaries in France or Italy. Many instances have occurred, where the children of English Protestants have been most treacherously prevailed on to embrace Romanism. Not long since, an Englishman had deeply to lament the improvident economy that induced him to place his four daughters in a convent at Boulogne-sur-Mere for their education. In fact, it seems the height of folly in any one who wishes his children to remain Protestants to place them in a religious establishment among persons who must consider it as a most meritorious duty to convert heretics to their own creed. Proselytism to Romanism may, indeed, be comparatively rare; yet still there is risk, and there is also another risk incurred, which is, that although young persons so educated may not become Catholics, they may, nevertheless, cease to be Protestants, imbibing the latitudinarian principles of French society in general, and laying down one religion without taking up another.—*Records of a Route through France and Italy, by W. Rae Wilson.*

ILLUSTRATIONS OF PATRIOTISM.

A disposition of mind to the love of our country hath been exerted by good men in all ages: it has been encouraged by prudent men, who have endeavoured to make it fashionable and honourable; it has been consecrated to immortality by the praises of ingenious men. Few people, how profligate soever, have had the impudence to censure it openly: ridicule, that spares nothing, has been almost afraid to attack it; and even in our country, it has been much talked of, but very seldom found. It has been observed by people in general, that virtues are better enforced by example than by precept. If that be the case, we may observe, in the person of Nehemiah, an instance of public spirit, which may be set against any thing that history can produce, and will not suffer by the comparison; nor can Greece or Rome boast a hero superior to him in this great and good quality.

We are told that Nehemiah was a Jew, who had never seen Jerusalem, neither was it his natal place; but his ancestors had dwelt there, and were enentombed in that city. Nehemiah was cup-bearer to the king of Persia, a place of great honour as well as immense profit, and was highly esteemed by that prince. As Nehemiah was immensely rich, and seemed to be possessed of all that he could hope or wish for in this world, it hardly appeared probable, that one in his exalted situation would even bestow a thought upon his remote, and poor, and desolate country. Some people from Jerusalem told him of the bad state of that city; that it lay in ruins—that the inhabitants were exposed to the insults of their enemies, and to the scorn of their neighbours, and were, besides, weak and miserable. Hereupon Nehemiah applied himself to fasting, and earnest supplications to God, that he would look favourably on his people, and then resolved to address himself to the king. One day, the king observing his melancholy aspect, asked him the cause, whereupon he replied, "Why should not my countenance be sad, when the city, the place of my father's sepulchre, lieth waste, and the gates thereof are consumed with fire." Hereupon the king granted his request, and sent him, as governor, to Judea, with powers to rebuild the walls and gates, which he speedily and effectually executed, notwithstanding the opposition of the neighbouring people. He found the Jews overwhelmed with poverty, and eaten up with debts, and labouring under the tyranny of usurers and extortioners, who, though they were of their own nation, yet took advantage of their distress, and lent them money upon exorbitant interest, so that they were forced to sell their lands, and even their children, to buy bread. This oppression he entirely removed, partly by persuasion, and partly by authority, and obliged all persons to make restitution of this illegal gain, and to swear that they would do so no more. Thus Nehemiah, by his love for his country, freed the Jews from their distresses, and remains a striking example of public spirit to all mankind.

Nehemiah was a ruler of a nation, and as such, can be no example to private persons, though he be an excellent one to princes and governors, who, if they would be esteemed as he was, must act with the same disinterestedness that he did. For though wealth and power may be obtained by many ways, yet respect and reputation can only be acquired by deserving them. But the submission which the sober and religious part of the Jews paid to Nehemiah, is an example to us how we should behave ourselves to good kings and rulers, and even to tolerable rulers. We should willingly obey and assist them; shew them the respect due to their station, neither say nor do any thing that may lessen their character, and weaken their authority, and pray for their peace and prosperity, upon which, indeed, our own depends, and with which it is connected.

Nehemiah loved his country, probably, for the sake of its civil government, which was not tyrannical and arbitrary, but, in many respects, somewhat like ours. If we love not our country for the same reason, we are not worthy of those laws and privileges which advantageously distinguish us from many other kingdoms, and which we ought to preserve as a sacred deposit, and transmit to our posterity, and rather part with our lives than with our liberties!

B. W.

THE DIVINE AND NEW NATURE.

"Partakers of the divine nature."—2 Pet. ii. 4.

THE chief design of Christianity next to the glory of God, is to rectify the inward temper of the mind, and produce a change in the deportment of the life. All the doctrines, precepts, promises, and threatenings of revelation, are intended to promote our holiness. Holiness is one of the most distinguishing blessings in the Christian system. Believers are made partakers of it, and thus bear the very image of God. This is a delightful passage, and full of rich meaning. In the contemplation of it, let us

OFFER SOME CAUTIONS AGAINST THE MISAPPREHENSION OF IT. The divine nature believers are here said to be partakers of, is not a participation of the divine essence, for this is incommunicable to any creature; nor is it a personal union with the divine nature, as the human nature of Christ. It is the divine impression of God's own holy image on the soul, or a holy principle infused into it.

There are excellences in the new nature which would be imperfections in God. Reverence, fear, humility, faith, and obedience, are virtues in a reasonable being; but they cannot belong to the divine nature of God.

There are perfections in God which bear no resemblance to the new nature. To affect a resemblance of God in some of his perfections, such as indepencence, supremacy, omniscience, and other attributes; would be the greatest arrogance; it would be no better than repeating the folly of our first parents, who were taken by this bait, "Ye shall be as gods, knowing good and evil."

Though Christians are partakers of the divine nature, yet there is a great disproportion between the original and the transcript. The image of God is very imperfect in the best Christians in the present state. There is a vast difference between the holiness of God, and that of holy angels and glorified saints. This difference is expressed by bold figures. "He charged his angels with folly" (Job. iv. 18). Not that there is impurity in heaven; but God is holy in a more perfect sense than ever any creature can be. He is necessarily and essentially so. Saints and angels are perfectly holy, yet their holiness flows not from a necessity of nature, as God's does, but from the will and grace of the divine Being.

The assuming of a new name is very different from partaking of the divine nature. Christianity would have been a poor system, and not worthy the solemn credentials with which God introduced it into the world, if all the intention of it had been to separate a people from others by a new name. "He is not a Jew which is one outwardly" (Rom. ii. 28, 29).

Many are possessed of good natural qualities, who are not partakers of the divine nature. Some of the heathen philosophers were so remarkable for their amiable and good dispositions and tempers, that hardly any provocation from friend or foe, or any of the calamities of life, could ruffle their spirit. The natural disposition may be soft and winning, while the heart is hardened in sin, and alienated from the life of God. Surely it becomes us to institute a strict inquiry, to ascertain whether we are partakers of the divine nature. What will the name and espousal of Christianity avail without the spirit and nature of Christ!—*Temple's Christian's Daily Treasure.*

CHRISTIAN LADY'S FRIEND.

A MOTHER'S TALE.

"I will arise and go to my Father."

Such were the words of the prodigal; and such is my language, I hope, after being tossed upon the billows of life thirty-nine years. Will my readers indulge me if I tell my tale? It is a homely one, but it is true; it is plain and unvarnished; it is painful, but it is strictly fact and not fiction.

I was born near to the memorable place called Olney, where the Rev. John Newton preached for so many years, and with so much success. Here, under the care of pious parents, and one of six children, every means was afforded me of enjoyment. Our days were spent in harmony and peace, our Sabbath in pleasure and enjoyment; but where is there joy without sorrow? I was only twelve years of age when my dear mother was taken from me, and from the midst of a smiling family she was called to her last long home. O! how often I think of her death-bed expressions; she said, "Ellen, I am dying; but no fear, no alarm is in my bosom, for I am going to Jesus 'which is far better;' you are the youngest of the family; you have been to me a source of great anxiety, but I trust you will at last be enabled to say with the poor prodigal, 'I will arise and go to my Father.' There is no happiness, my dear, without religion; if you would experience solid peace, true enjoyment, lasting pleasure, you will find it only in religion. Religion is the stream that refreshes the spirit of the Christian, it takes away the sting of death, it opens the gates of immortality; it unlocks the door of mercy, and it now bids you seek its enjoyments, which fade not away." Here my dear mother had a fit of coughing, and was unable to say more at this time.

Now, my gentle reader, these words thus uttered by a dying parent were constantly rivetted to my mind. "I will arise and go to my Father." And after a short time I was enabled to do so, and found that his arms were open to receive all that come unto him by faith. I am afraid to write more now, but will continue my tale in a short time, and in as few words as possible, heading each subject with a passage of Scripture. Allow me affectionately to ask (and especially my own children, if they should read these lines), whether you have adopted this language? Oh! will you still seek your happiness in the muddy streams of the world, while there is held out to your view pleasures that *die not*, hopes that *fade not*, life that passes *not away*, and immortal health that *nothing can destroy*. Say to-day, if you have never said it before, in sincerity of soul, "I will arise and go to my Father."

Pimlico. ELEANOR.

A PIOUS SERVANT IN THE PALACE OF GEORGE III.

King George III. was known to show special favour to those in his household who appeared to be influenced by true religion. This feature in his majesty's character might be illustrated by many examples; but the following cannot but inspire respect for that revered monarch.

An inferior servant in the family of the king, being truly pious, could not join the other servants in their festivities of singing, dancing, and playing at cards; and their dislike to her had influenced a superior to dismiss her at a very short notice, paying her a month's wages. She had packed up her things ready to depart, and was coming down stars with her trunk and a bundle, when she was met by the king, who asked her where she was going with them. She informed his majesty that she had been dismissed his service. He asked 'what she had done to occasion her quitting.' To which she replied, "that she could not conscientiously join the other servants in their entertainments, in consequence of which it was considered that she interfered with their comforts, and she was discharged." His majesty said, "no one should be so discharged, who had done no wrong." He inquired into the case, and reinstated her.

THE PRINCESS CHARLOTTE'S INQUIRY FOR THE WAY OF SALVATION.

Many of the most interesting anecdotes are related concerning the lamented princess Charlotte, which indicate her truly decided piety. Among others the following:—

A clergyman of evangelical principles being on a visit at Claremont, her royal highness said to him, "Sir, you are a clergyman; will you have the goodness to give me an answer to a question which I wish to propose to you?" The clergyman replied, "Most readily shall I answer any question your royal highness shall please to put to me." "Then, sir, said the princess, "which is the way a sinner can be saved?" The clergyman then modestly said, that her royal highness must be informed upon that subject, and had frequent opportunities of knowing the opinions of eminent persons respecting it. Her royal highness said, she put the same question to every clergyman, and their opinions being at variance, she requested to have his. He then replied, "Through faith in the sacrifice and works of the Lord Jesus Christ." Her royal highness then observed, "That is what my grandfather told me; he said, 'Faith in Christ was every thing in religion.'"

EPITAPH ON A YOUNG LADY.

Stay, Christian, stay; nor let thy haste profane
This humble stone, whose more than mortal strain
Bids thee for death, impending death, prepare,
While yet the day delights thee, and is fair.
Here beauty lies, in mouldering ruin lost,
A blossom nipt by an untimely frost;
Unwarn'd, yet unsurpris'd; found on her guard,
Like a wise virgin, waiting for her Lord.
In life's sweet opening dawn she sought her God,
And the gay path of youth with caution trod;
In bloom of beauty humbly turn'd aside
The incense flattery offer'd to her pride.
Her front with virgin modesty she bound,
And on her lips the law of truth was found:
Fond to oblige, too gentle to offend,
Belov'd by all, to all the good a friend:
The bad she censur'd by her life alone,
Blind to their faults, severe upon her own;
In others griefs and joys a part she bore,
And with the needy shar'd her little store:
At distance saw the world with pious dread:
To Christ alone she for protection fled;
Sought for that peace which heaven alone can give,
And learn'd to die, ere others learn to live.

TEACHING CHILDREN THE SCRIPTURES.

Forty years' experience and observation have confirmed us in persuasion of the correctness of the observations in the following communication. Parents and teachers, we fear very many, are accustomed to a practice which is both irrational and pernicious, in relation to the Holy Scriptures. Their children commit a fault, *real* or *supposed*, and as a penalty or punishment, they are required to "*get by heart*" *ten* or *twenty* verses, or a whole chapter of the Bible, and thus the sacred book of God is made an object of terror. This cannot fail to have an unfavourable influence on the mind of a child, and in very numerous instances that influence has continued, so as to occasion the hardening of the heart in adult years. We trust that the remarks of "Amicus" will be the means of correcting this evil in masters whom Providence has employed to train the infant mind in knowledge and virtue. And they would furnish a subject for the pens of some of our able correspondents.

Mr. Editor.—As a great deal of the public attention is now turned to the systems of education at present pursued in public schools, and as the legislature is considering the actual state of education in this kingdom, a column of your valuable Magazine devoted to the consideration of how far the sacred writings should be introduced and used in schools devoted to the spreading of religious as well as useful knowledge, would interest the writer of this and many others engaged in training up and bringing young disciples to Christ. It always has appeared to the writer, that a system of making portions of the Scripture to be learnt as a set task, or as a punishment for any trivial fault, is calculated more to disgust a child with the contents of a book which is of all others most necessary to be known and read with pleasure. A short time ago in visiting a school, a gentleman observed the children in a class repeating from memory several verses of a chapter in the New Testament; and upon inquiry, he found that it was the custom of the master to make the children write and learn a number of verses without further examination. Upon examining the children, he was pained to find that not one of them understood what they had been learning by rote. When the master was speaking of the school, he took great credit to himself for storing the minds of the little ones under his care with passages of holy writ, but had he made the simple experiment of an examination, he would have found that not only did the children not understand what they had that day learnt, but that even the words themselves of the preceding lessons were almost obliterated from their remembrance. Surely, sir, this is a system tending to bring the Scriptures into as much disrepute with the children of the poor as can well be devised, and if the writer could persuade himself it was a solitary case, he would have refrained from making mention of it.

But how much more to be reprehended is that plan which makes the blessed Word of God an instrument of torture to an infant mind. Can we wonder that the Bible remains covered with dust on the shelf of the poorer classes, when many of the early associations connected with it, bring only pain to the heart that would fain find peace for a troubled conscience, or relief from the burden of sin which presses heavily upon him? I trust you will excuse these desultory remarks, and attribute to a great anxiety for the spread of religious knowledge, my earnest wish for your counsel on this important subject; convinced as I am, that to make the rising generation more virtuous, and consequently more happy, it is necessary to implant in the minds of the young that knowledge which leadeth to life everlasting.

Amicus.

ALL SUFFICIENCY OF THE SCRIPTURES.

Some subjects are placed out of the reach of the human mind—presumptuous spirits lose themselves by attempting to pierce through forbidden bounds—by endeavouring to explain things beyond the limits of created comprehension, they subvert the truth they pretend to serve, and involve themselves in the very difficulties they undertake to clear. The humble Christian like the seraphim, covers his face before the infinite majesty of heaven, and exclaims, "Oh! the depths of the riches both of the wisdom and knowledge of God."

A bad principle is of much more extensive mischief than a bad example; the latter, it is true, like a conflagration, has a tendency to destroy whatever comes within its reach, but a pernicious principle, like contagious matter, may be conveyed to any distance, and infect those who had never come in contact with him from whom the plague was derived.

The everlasting edifice of the Gospel is founded on a rock, whose stability neither storms can shake nor waves undermine—nor can any contrivances of man improve the beauty of its superstructure—its depths cannot be fathomed by our short line, nor its height fully apprehended by our short sight.

REVIEW.

Covetousness: its Prevalence, Evils, and Cure. By Esther Copley. pp. 132, 12mo. cloth. London: Jackson and Walford.

Christian Liberality, in the Distribution of Property, Illustrated and Enforced. By J. G. Pike. pp. vi.—156, 18mo. cloth. London: Religious Tract Society.

On Covetousness. By Richard Treffry, Jun. pp. 240, 18mo. cloth. London: Religious Tract Society.

Dr. Conquest has conferred an inestimable favour on the Christian church, by his munificent offer of *one hundred guineas* for the "Best Essay on Covetousness." Besides calling forth the piety and varied talents of many of our best writers on practical theology, the volumes which have been produced do honour to their respective authors, and their merited fame will render popular the reading of them, which cannot fail to be productive, under the Divine blessing, of incalculable personal benefit, and most assuredly, a large augmentation of the funds of those great institutions which are the glory of our age and of Great Britain.

The three volumes before us were written in competition for Dr. Conquest's prize; but though the premium was not awarded to either, the learned examiners of the Essays pronounced them excellent, and recommended the latter two as worthy of being published by the Religious Tract Society. Pursuant to those recommendations they have been added to the list of that Society's valuable publications.

Mrs. Copley's work is worthy of her well-earned reputation as a useful writer; and the various points of view in which she places the evils of covetousness, the ingenious and beautiful illustrations of numerous passages of Scripture, and the striking appeals to the judgment and consciences of her readers, cannot but be effectual in promoting the edification and improvement of her readers.

Mr. Pike is advantageously known as a writer of considerable talent; and this effort of his productive pen will not lessen his reputation: the work is methodical, in *six chapters*, forcible in argument, faithful in appeal, and altogether indicating a writer of extensive knowledge of the Scriptures, large acquaintance with the human heart, and correct information concerning the present state of the professing church of Christ.

Mr. Treffry's volume is the production of a superior and cultivated mind. Its plan is methodical in *nine chapters*, and admirably formed—its illustrations of the nature, deceitfulness, and evils of covetousness are numerous and affecting, and its appeals to the conscience are just and powerful. Mr. Treffry's style, which is classical and elegant, will recommend the volume to persons of education; and the beauty of the composition will interest all its readers. Mr. T.'s style and theology may be seen in the following paragraph from the last chapter, on *Suggestions for the Correction of Covetousness.*

"If we cease to love the world, it can only be by the constraining power of Divine love. Here is the great, the only effectual antidote to covetousness—Delight in God. But no man delights in God who is conscious of his displeasure. He may have 'the spirit of bondage again to fear,' and under its influence, he may seek to avoid those evils which he feels have induced the condemnation of the law. He may strive to serve and honour God, and may be exemplary for his assiduity, his vigilance, and his conscientiousness. Of such a one it may Scripturally be said, that he is 'not far from the kingdom of heaven.' If he do not content himself with his present condition, if he altogether renounce dependance upon his own works, if he steadily and submissively pursue the guidance of the blessed Spirit, he will undoubtedly arrive at the enjoyment of the filial relation, and, with it, of filial emotions; but till that period, till, from a consciousness of the Divine favour, he can thus delight himself in God, the object of sense will be regarded with irregular complacency.

"From another mode of reasoning we may deduce a similar conclusion. To the unrenewed heart unrenewed appetites are essential. It is absurd to suppose that a mind can be carnal, and yet its affections spiritual. 'Do men gather grapes of thorns, or figs of thistles?' and is it not equally impossible for an unregenerate spirit to bring forth such fruits as Divine delight, desire, or devotions? Sensible good belongs to the natural man, and he cannot do otherwise than prefer it. To the spiritual mind alone can spiritual good be so much an object of love as to counteract the fascinations of things seen and temporal. He, therefore, who would cease to attach to wealth an exaggerated value, must seek the remission of sin, and the renovation of his nature. Nothing short of this will avail. 'If any man be in Christ, there is an old creation: old things are passed away, behold, all things are become new.'

"These truths are not peculiar to any stage of religious progress. If the true believer is made conscious that he values wealth to excess, the grand remedy is the same. Still may he look to the entering in of the love of God, and to its transforming agency, as the effectual corrective of inordinate earthly affection. His circumstances, however, differ considerably from those of the unpardoned and unrenewed. He has the principle which the others have not, and he is, therefore, accessible to agencies which, though wholly inadequate to its creation, may prove of great service to its growth and development. Such, for example, are a larger measure of the Spirit's light, an increase of thoughtfulness and recollection, &c." pp. 213, 214.

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto I.

Of missions from th' eternal God to man
Announcing grace, and peace, and endless bliss,
In heights of glory inconceivable,
Through our Immanuel, his name be prais'd!
I sing.—But worthily to celebrate
Divine philanthropy,—and suitably
To magnify the riches of God's grace,
In his incomparable kindness shown
To this poor, guilty, worthless, ruin'd world,
What mortal tongue what seraph's pen hath pow'r?
 Eternal Spirit! only source of light!
Author of life and love, by whom the seers,
Prophets and holy men of ancient days,
Foresaw and spake as they were mov'd by thee;
And wrote the records of *eternal grace*

To be develop'd in the latter days,
Which I would celebrate in measured strains:
Enlarge my understanding—elevate
My soul—thy gifts bestow—inspire my thoughts—
On all the wond'rous parts of that bright scheme
By which the awful attributes of God,
Oppos'd by man, are glorified by man,
In hypostatic union with his Son;—
By whom unnumber'd myriads, redeem'd,
Are sanctified, and sav'd to endless life,
Harmonious to proclaim his worthy praise,
Throughout eternal ages round his throne.
The themes which fill my muse, how great! nobler
Beyond compare than those which classic pens
Could celebrate: greater than Grecian bards—
Than Roman poets ever knew or thought.
  Not martial greatness of a mortal worm,
Renown acquir'd “ by garments roll'd in blood,”
By widow's griefs and sighs,—by orphans' tears,
Commands my muse. No lover's sickly woes,
And trifling joys, engage my song sublime.
Let men of earth, divert themselves with things
Petty, like these; while I shall strike the lyre
To celebrate God's mercy to our world,
In messages of peace to all mankind.
  Guide thou my pen, Spirit of truth and grace;
Nor let my volume bear the smallest stain,
Or shade of false idea, to give offence
To Jew or Gentile, or the church of God.

“ It is finish'd*:” *work* mysterious of Him,
Who made all worlds; yet condescended lost
Mankind to visit, from his high abode,
That passing angels, man's superior far,
Whom suff'ring their just punishment, for deeds
Of awful treason against God, he left;
That he might grasp the seed of fallen man,
And save from endless wrath their guilty souls.
  “ It is finish'd;” *word* mysterious of Him,
Who by that word inclines a guilty world
To rest for peace with God, provok'd by crimes
Nameless, numberless, and of deepest dye.
That word, that comprehensive word of grace,
How rich, design'd to fill the minds of those,
Whose office high, ambassadors of Christ,
With hope, and joy, and triumph in their cares
Oppressive, while beseeching rebel men,
Of every clime and age to haste, willing
In feet, in heart contrite, before the throne
Of grace to kneel,—be reconcil'd to God,—
To live as his adopted sons, and hope
For everlasting bliss at his right hand.
  Th' expiring Saviour, slain by impious men,
With wicked hands, beheld with joy in death,
The full completion of that vast design
Of God's eternal covenant array'd
For the redemption of his chosen church,
To be prepar'd by faithful ministers,
In long succession, through revolving years,
For happy mansions in the heavenly realms,
Where reign the saints with their redeeming God!
  “ 'Tis done;” Messiah cried, with mighty voice:
He bow'd his head, freely gave up the ghost;
Pouring his holy soul in sacrifice;
And by his cross and groans at once secur'd
To countless millions of the sons of men,
“ Out of all kindreds, peoples, tribes, and tongues,”
From Adam penitent to his latest son,
Endless salvation: then asunder rent,
Like rotten flax, death's adamantine bars,
And rose, returning with the glorious proof,
Of his most ample reconciliation,—
The broken law of God fulfill'd,—and claim
The ransom'd myriads his own portion,
Given in covenant, his rich reward,
To satisfy his soul for all his grief.
  Yet on earth full forty days he tarried;
And oft to his disciples, much depress'd,
Seeing their Lord and Master seiz'd and slain,
“ He show'd himself alive by various proofs.
“ Infallible;” and certified their minds
Reluctant to believe “ The Lord is ris'n.”
Of God's new kingdom and pertaining things
He spake, and open'd their understandings;
That the old Scripture of Moses, David,
And all the prophets, inspir'd to foretel
Messiah's suffering and the great glories
That should follow, might fill their upright minds
With holy admiration, and prepare
Them, their divine commission to receive. θ.

To be continued.

MEMORY.

When o'er the plain the twilight shadows fall,
And the hill wears its misty coronal,
Oft on some cliff, whose hoary brow o'ershades
The winding stream, the wood, and white cascades,
The traveller turns, to mark the fading scene,
Where, through the day, his weary path hath been.
Oh! freshly, then, doth magic memory trace
Each distant spire—each peasant's dwelling place;
Each childhood group, that thronged the cotter's hearth,
Or crossed his steps, in wildly boisterous mirth,
And each grey sire, whose faltering accents bade,
The pilgrim welcome, 'neath the chestnut shade.
Even so doth man, when wintry age hath spread
Time's thin white locks in coldness o'er his head,
Turn his mind's eye, in MEMORY to review
Each fairy haunt, where boyhood's summer flew;
The old hills, bathed in autumn's purple air,
And each glad fount, that rilled in freedom there;
The casement white, with brilliant vines o'ergrown,
And the green flowers that clothed the threshold stone.
Art thou in grief, and in life's wintry day,
With none to cheer thy dark and lonely way?
Doth each fair form, that wandered forth with thee,
Sleep on the hill, or slumber o'er the lea?
While thou art faltering in the feeble light,
That life's grey evening scatters on the sight.
Then mayst thou find, in memory's hallowed scene,
Each sky as bright—each Paradise as green.
Years speed their silent way; grey time hath spread
The dust of centuries o'er earth's kingly dead;
Rome's stormy chiefs, and Persia's hosts are strewn
By their cleft fanes, and altars overthrown.
O'er the bleak sands the mouldering relics tell
Where rose the palace and the citadel.
In Memory's stream we faintly trace the scene
Where Sparta strove—where Grecian pomp hath been!

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* Τετελεσται.

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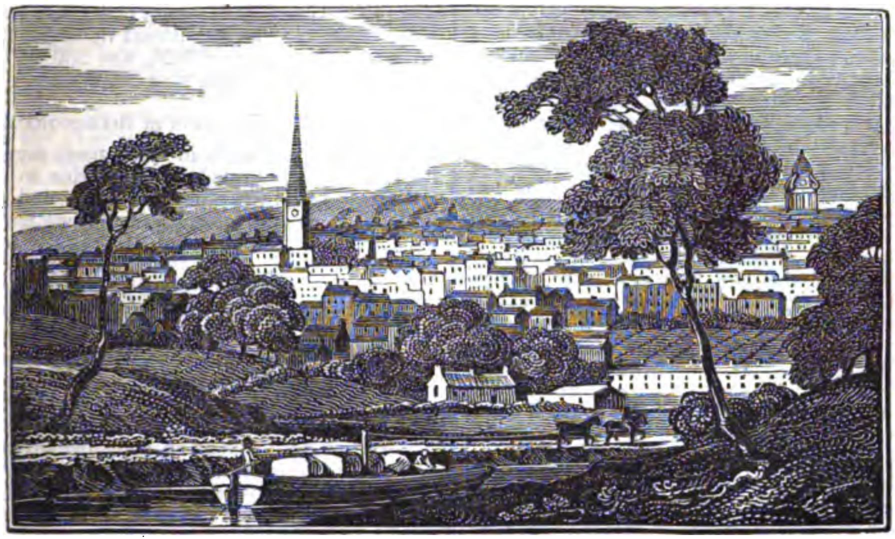


View of Birmingham.

HISTORICAL NOTICES AND GENERAL DESCRIPTION OF BIRMINGHAM.

"Birmingham is the toy-shop of Europe," as it was said, nearly half a century ago, by the celebrated Mr. Burke. But it has now become, with Wolverhampton and Sheffield, "the toy-shop of the world." This great town is admirably situated in the centre of the kingdom, upon a rising ground, on a good soil well supplied with excellent water, and within a few miles of the inexhaustible coal and iron mines of Staffordshire. This vast manufactory is reported in ancient records to have been a place noted for the furnishing of warlike instruments, from a period more remote than the first invasion of Britain by the Romans.

Birmingham was a place of some note at the time of the Conquest, and it gave name to the ancient family of "De Birmingham," repeatedly mentioned in the history of England. Leland mentions it as a town of manufacturing importance in the reign of Henry VIII., when it was also a great emporium for leather; still its present fame is of much more recent origin, and connected immediately with the interests of Christianity, and particularly the ecclesiastical history of England.

Nonconformists, in the reign of Charles II., being punished by various cruel statutes, especially "the infamous Oxford Five Mile Act," by which, under grievous penalties, the ejected ministers were driven from the corporate towns, and forbidden to come within five miles of their former residences; and several of these persecuted servants of Christ settled in Birmingham, followed by their congregations. By the accession of these new settlers, the toy trade in Birmingham received such an impetus as to lead to its present flourishing condition, and to acquire its present deserved renown for manufacturing ingenuity and skill.

Fire-arms have been manufactured to an amazing extent in Birmingham: that branch of business was introduced into this town in the reign of William III. and to so great an extent was this carried by its skilful workmen, that, during the late war, they produced 416,000 muskets per annum, or 8000 weekly, for the government; 156,000 in the year, or 3000 weekly, being made at the same time by the government workmen in London.

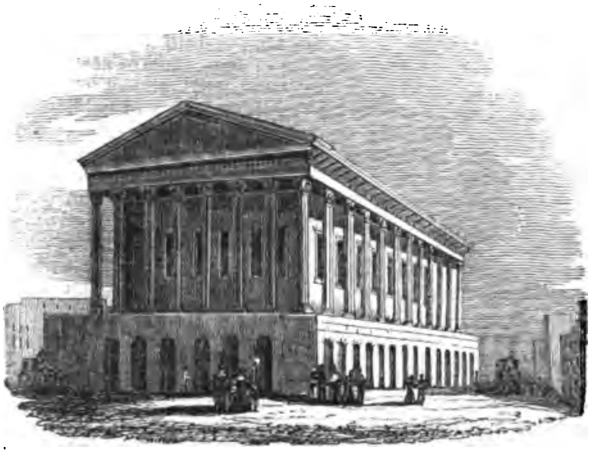
Working in brass was introduced into Birmingham in 1740; and one branch of manufacture after another has been so established, that almost all kinds of articles needed for ornament or use in gold, silver, brass, and iron, are now produced in immense quantities by the ingenious artizans of Birmingham.

Messrs. Boulton and Watt's celebrated "Soho Works," at the north-west side of the town, established in 1764, have added greatly to the fame of Birmingham as a "toy-shop:" for besides their amazing improvements in the steam engine, which have rendered the name of their manufactory famous throughout the civilized world, their extensive manufacture of costly plate, and various articles in gold, silver, polished steel, and cut glass, placed their name, for a long period, at the head of their several branches of business. In further illustration of the ingenuity and skill of Boulton and Watt, it will only be just to mention their vast mint, at which they have coined prodigious quantities of gold, silver, and copper, for many of the goverments and states in South America, the East Indies, and other parts, and also very large quantities of money, especially in copper for Great Britain and Ireland.

Auxiliary to the trade of Birmingham are the numerous branches of canal navigation; as by this means the readiest facilities are opened for communication with the mines of Staffordshire with all parts of the country, and with both seas, by those great emporiums of foreign commerce, Bristol, Hull, Liverpool, and London.

Birmingham has been improved in its public appearance during the last thirty years, probably more than almost any town in the kingdom: vast masses of old buildings have been removed and the principal streets in the centre widened, especially around "the old (St. Martin's) church," and the removal of the unsightly habitations from the wall of that venerable fabric, with the taking down of the "shambles" and the "old cross" in front of it, has afforded a spacious area for a commodious market place, and thrown open the church to public view.

Near the centre of the market-place is a splendid bronze statue of the late lamented admiral lord Nelson, by Westmacott. On the west side of the market-place is the new Market-hall, a prodigious building, worthy of the town, and sufficient to receive the dealers of all the portable articles needful for the population with their various wares. The Town-hall for the convenience of public and musical meetings of the inhabitants of Birmingham is a noble structure, exhibiting a noble front from the causeway to the aeroterium of a total height of *eighty-five* feet. Birmingham possesses a General Hospital, a Dispensary, an Asylum for the Deaf and Dumb, Public Libraries, a Philosophical Society, the members of which occasionally deliver lectures, and a Mechanics' Institution. The Birmingham Institution for the encouragement of the fine arts, has a chaste and elegant building, the two fronts of which are supported by ranges of bold projecting fluted columns. The principal recent improvements in this great town are on a large piece of ground, which lay unoccupied for many years except as a receptacle for scavengers' manure; but on account of its elevated and most eligible situation, it now contains an elegant church, a new post-office, and several new streets, with many of the most elegant public buildings, banks, &c.



THE TOWN-HALL, BIRMINGHAM.

POPULATION OF BIRMINGHAM.

Birmingham, about a century ago, had but a small population, somewhat less than 5000 inhabitants. In 1700, it had increased by the reception of the industrious nonconformists, and contained 2,504 houses. By the progress of trade it continued to increase, and in the middle of the last century it contained about 50,000 inhabitants. In 1811, the population was 85,753; in 1821, it was 106,722; and in 1831, it was 146,986; so that it cannot now contain less than 160,000 souls. The last annual valuation of its rental, which took place in 1826, was 239,407*l.*; and it is probably now not less than 300,000*l.* per annum.

STATE OF RELIGION IN BIRMINGHAM.

Birmingham exhibits in many parts much ungodliness; but it is probably not inferior to any large town in Great Britain for the spirit and power of religion. Some have supposed that we must except Glasgow; but certainly not Manchester nor Liverpool.

State of Religion in the Established Church in Birmingham.

Birmingham contained one parish with only one church (St. Martin's), until the reign of queen Anne, when the parish of St. Philip was constituted out of that of St. Martin's, by act of parliament in 1711. The church, which is of an embellished, but chaste and elegant style of architecture, stands in an open area, on an elevated site, by means of which it is seen to considerable advantage. The churchyard occupies four acres, and is planted with trees; so that altogether, this is one of the finest churchyards in the kingdom: the living is a rectory, and in the gift of the bishop of Lichfield and Coventry. Elegant and commodious as is this church, neither the present nor the former rector has been *reputedly* evangelical in doctrine, and of course not a supporter of the Bible Society or the Church Missionary Society.

St. Martin's, or the Old Church, has for its present rector the Rev. T. Moseley, for whom the living was purchased by the late T. Hawkes, Esq., of Piccadilly, London. This gentleman has occupied the living only a few years, but he is *esteemed* evangelical in doctrine, and consequently a supporter of those great institutions. The following is a list of the places of worship, several of them of very recent erection, belonging to the church of England in Birmingham.

1. St. Martin's Church.
2. St. Philip's, ditto.
3. Christ's, ditto.
4. St. George's, ditto.
5. St. Thomas's, ditto.
*6. St. Peter's, ditto.
7. St. Bartholomew's Chapel.
8. St. Mary's, ditto.
9. St. Paul's, ditto.
10. St. James's, ditto.
11. St. John's, ditto.
12. Trinity, ditto.

Religion is believed to flourish in several of these places of worship, especially under the faithful ministry of the Rev. Mr. Bray at Christ Church, and Rev. T. Marsh at St. Thomas's, and the majority of the clergy are reputedly evangelical in their doctrine. They are consequently patrons and supporters of popular education, Sabbath-schools, and Missionary Institutions.

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* St. Peter's church was considerably injured about four years ago by fire, the damage amounted to about 1000*l*, which, it is reported, the parishioners offered to pay on condition of some arrangement for the appointment of a popular curate; but the rector being unwilling to comply with their wishes, the church has remained unrepaired, and still being closed, appears a dishonour to the town.

State of Religion among the Dissenters in Birmingham.

Dissenters have been numerous for more than half a century in Birmingham, and some of their places of worship, though not so externally splendid as the parochial churches or chapels erected at the public expense, are equally large and commodious; and large and respectable congregations assemble in them, attending the ministrations of eminent and devoted preachers: the following is a list of nearly all the Dissenting places of worship in Birmingham.

1. Carr's-lane Chapel . .	Independent.
2. Ebenezer, ditto . . .	ditto.
3. Livery-street, ditto .	ditto.
4. Bartholomew-st., ditto	ditto.
5. Legge-street, ditto . .	ditto.
6. Cannon-street, ditto .	Baptist.
7. Bond-street, ditto . .	ditto.
8. New Hall-street, ditto	ditto.
9. Mount Zion, ditto . .	ditto.
10. Lombard-street, ditto .	ditto.
11. Cherry-street, ditto .	Methodist.
12. Belmont-row, ditto . .	ditto.
13. Bradford-street, ditto .	ditto.
14. Constitution-hill, ditto	ditto.
15. Mary-street, ditto . .	ditto.
16. Oxford-street, ditto . .	New Methodists.
17. King-street, ditto . .	C. of Huntingdon's.
18. Summer-lane, ditto .	Swedenborgians.
19. Mount-street, ditto . .	Irving's.
20. Broad-street, ditto . .	Scotch Church.
21. Bull-street, ditto . .	Friends'.
22. St. Mary's-place, ditto	Roman Catholic.
23. Bath-street, ditto . .	ditto.
24. Old Meeting-street, ditto	Unitarian.
25. New Meeting-st., ditto	ditto.
26. Synagogue	Jews.

Besides the above there are several smaller chapels belonging to different denominations, and several projected to be built in various parts of the town. Most of these chapels have Sunday-schools attached to them, and it is supposed that there are more than 14,000 children taught in them the saving truths of Christianity; and from the several congregations, especially those of the Independents, Baptists, and Methodists, large sums are raised for the support of Bible and Missionary Societies.

OUR BELIEF IN GOD.

To believe in God on the Christian scheme, is not merely to believe in a first cause, or to believe in his existence; we must also believe in his attributes, his promises, his threatenings, his Son, his Word, his Spirit; to believe in those attributes especially which harmoniously meet in the glorious union of truth and mercy, the blessed combination of righteousness and peace in the person of his divine Son; those promises which are eternal life to as many as keep his commandments; those threatenings which say to the ungodly, "Depart from me, I never knew you;" that holiness without which no man shall ever see his face.

MY SCRAP BOOK.

LEAF XCII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ATTENDING THE THEATRE INCOMPATIBLE WITH CHRISTIANITY.

Continued from page 254.

HAVING in my last leaf quoted the well known predication of Aristotle, that, the design of tragedy was to *purify the heart* by pity and terror; and in juxtaposition with that predication, Mr. Addison's opinion of the adaptation of christian tragedy for that end; the reader cannot but have observed how the heathen has put the christian to the blush. An objector however may urge that, though Mr. Addison's censure of the tragedies of his time, might be perfectly just, it by no means follows that our present tragedies are open to the same condemnation; but on the contrary, that the stage has long since been greatly reformed. In reply to this objection, and to show to what extent this alleged reformation has been carried; I will adduce the testimony of an eminent author, to the moral tendency of the tragedies of our own times; and more especially as regards the very point in question, viz. The purification of the heart.

'There is (says he) no doctrine of our blessed Saviour that more concerns all christians or is more essential to salvation than this: "*Blessed are the pure in heart, for they shall see God.*" Now, take the stage in its *best state, when some admired tragedy is upon it;* are the extravagant passions of distracted lovers, the impure ravings of inflamed heroes, the joys and torments of love, the refined descriptions of lusts, the indecent actions, the amorous transports, the wanton address of the actors, *which make so great a part of the most sober and modest tragedies:* are *these things* consistent with this christian doctrine of *purity of heart ?*' Verily, our pious author favours us with a beautiful picture of the stage in its present *reformed* state.

Christian lovers of the drama! I pray you behold how admirably these our '*most sober* and *modest* tragedies!' harmonize with the exhortation of St. Paul, '*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may administer grace unto the hearers.*' Eph. iv. 29. It has been said that 'The pleasures and diversions of people are certain means for judging of the state of their minds.' What then must be the state of *our* minds, if obscene speeches, if wanton gestures, if profane rant, if oaths, and curses, and blasphemies, instead of filling us with disgust and horror, can afford us amusement and delight!

The unprejudiced reader, I presume, will think enough has been advanced to prove that tragedy, so far from inculcating morality, has a directly, and a fearfully opposite tendency. And as the advocates of the 'Excellent school of morality' now under investigation, rest its pretensions to a beneficial influence, mainly upon its tragic exhibitions, it would be waste of time to discuss at any length, the moral tendency of its comic representations: but nevertheless, as there are to be found not a few defenders of the moral influence of even this branch of the drama, and whose subtleties may for a time deceive the thoughtless and inexperienced; I will for the benefit of such unwary persons, submit to their calm and serious consideration, the following illustrative anecdote.

Some years ago, upon my calling on a gentleman with whom I was well acquainted, and who was the author of several successful dramatic pieces, he told me he had just returned from one of our three principal, or as they are technically termed, *regular*, metropolitan theatres, and that the following curious dialogue had passed between him and its manager.

Manager. I sent for you Mr. —— to say that I intend to distribute the parts of your afterpiece to morrow; and next week I hope to put it into rehearsal; but in the meantime, as we are all of opinion that it wants *life*, I wish you would take back the manuscript and spice it a little.

Author. Spice it Sir! I don't understand you.

Manager. What! You an old stager, and not know what I mean by spicing?

Author. It is even so Sir; I assure you I really am thus ignorant.

Manager. Pshaw! Sprinkle it here and there with a score or two d—ns to give it a zest, that's all.

Author. Excuse me Sir. I am not at all au fait at such kind of spicing, and must therefore leave *that* to the *taste* of the performers.[*]

Having I trust satisfactorily disposed of two of the departments of our 'Excellent school of morality,' I come now to the third and last, viz.

Before the Curtain.

An attractive view of this department is exhibited in the number of the Antijacobin Review for June 1800. Behold it Englishmen! and blush; not only for the religion, and for the morality of your country, but for your country itself. 'The front boxes (says the reviewer) are almost exclusively devoted to women of the town; the lobbies swarm with them; they occupy every part of the house, with the solitary exception of the side boxes and the first circle; the rooms intended for the purposes of refreshment, are like the show-rooms of a bagnio; and it is next to impossible for a virtuous woman to walk from her box to her carriage, without having her eyes offended, and her ears shocked, by the most indecent gestures, and the most obscene language. And in this most profligate exhibition, the young men are as bad, if not worse than the women. At a summer theatre, we have seen the performance absolutely stopped by the noise of these male and female prostitutes, and the front boxes rendered the scene of action fit only for a brothel.'

That this is a faithful, unexaggerated description of the frightful outrages upon common decency nightly witnessed within our English theatres, is too notorious to be denied. But what is still more horrible, they are not *permitted* only, they are absolutely *sanctioned* by the proprietors; and the spacious and splendid saloons are fitted up in a style of eastern magnificence, for the express accommodation of the vitious and debauched alone: no virtuous female dare (nor was it intended that she should) even for an instant, plant her foot within them. Now, by the concurrent testimony of numerous travellers, it appears that, to the honour of all foreign nations, no such abominations are permitted to disgrace *their* theatres: in them, at least '*before the curtain*,' the utmost decency and order are universally enforced. And is it England! proudly-vaunted, moral, religious, England! that thus exhibits her pre-eminence in infamy, by raising and munificently supporting costly temples of such revolting profligacy, that every virtuous foreigner turns from them with disgust and abhorrence! Alas! such is, to her shame, the humiliating, the iniquitous truth. Am I not then justified in calling upon Englishmen to blush for England?

In corroboration of my assertion that these abominations are *sanctioned* by the proprietors and managers of our theatres, I cite from the pages of the excellent author whom I have already quoted, the following awful fact.

'The theatre, in every age of its history (he truly says) has been the resort of the licentious and profane. Some may attend this amusement for the purpose of intellectual gratification, to pronounce on the merits of the performers, or to dispose fashionably of an idle hour; but the majority, it is to be feared, is attracted by other and less harmless motives. As one evidence of the correctness of this statement, reference has been made to a *committee report* of one of the royal theatres, from which it appears, *that when a proposition was made to exclude females of a certain character from the house, in compliance with the wishes of many persons, who on account of such admissions were compelled to withdraw their sanction;* THE MEASURE WAS OVERRULED, UNDER THE CONVICTION THAT, IF ADOPTED, THE INSTITUTION COULD NOT BE SUPPORTED![*]

Here then, is the open, unblushing avowal of a committee of management of one of our boasted *chief*[†] 'schools of morality,' that, without the powerful co-operation of troops of harlots and their abandoned paramours, their establishment would fall to ruin. But, when we call to our recollection, that among the most active and zealous members of this very committee, were included several distinguished senators of both our houses of parliament; then, does this shameless avowal assume a still deeper shade of turpitude. '*Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?*' Jer. v. 9.

S. J. B *****.

To be continued.

REFLECTIONS ON OLD AGE,

Suggested by an Alpine Female, Aged 117 Years.

AT Laus-le-Bourg where we reached the foot of that "Giant of the Alps," Mont Lims, we had the visit from an antiquated dame without any other introduction than that which she assumes on the strength of her patriarchal length of years, of these she had reckoned 117, and if I might judge from appearance, she did not seem at all disinclined to add eighty-three to those she had numbered, and fill up two centuries of life. She did not seem to be at all weary of existence, or disposed to agree in the sentiment that such unusually protracted life is but "protracted sorrow and still added woe." In the number of her progeny she was no less patriarchal than in her length of years, for she had seventeen daughters, one of whom became a bride at the mature age of sixty-six, and afterwards entered the state of matrimony twice again.

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[*] **How true is the following observation of DR. WITHERSPOON. 'The stage is not only an improper method of instruction, but all, or the far greater number of pieces there represented, must have, upon the whole, a pernicious tendency. This is evident, because they must be to the taste and relish of the bulk of those who attend it. The difficulty of getting good authors for the theatre, I shall not insist upon; but whatever the authors are able or willing to do, it is certain that their productions in fact can rise no higher in point of purity, than the audience shall be willing to receive. Their attendance is not constrained, but voluntary; nay, they pay dearly for their entertainment: and therefore, *they must, and will have it to their taste.*' Works. Vol. I. p. 292.**

[*] **Fashionable Amusements, p. 32.**

[†] **The Theatre Royal, Drury-lane.**

When this aged individual had departed, I could not help reflecting how singular it is that those whose existence is one varied monotonous course, are frequently found to be less weary of life than those who possess, or seem to possess, all that renders life desirable. Yet the impatience of the latter under the abated enjoyment, if not absolute privations which lengthened years bring along with them, may be ascribed in some measure to the very advantages they possess. The external means continue the same, but the power of enjoyment itself is fled. They have partaken of the banquet of existence "not wisely but too well"—partaken of it to satiety—yet are unwilling or afraid to retire. They have lived in the world, and for the world, till that world rejects them: other competitors for distinction more active than themselves press by them: other interests have sprung up along with other generations; and although they may not be rudely excluded from the scenes of their former vanities and gaieties, they feel that they can shine there no longer. The earlier part of their career having been one of continual and undue excitement, what should be tranquillity in after life assumes for them the character of joyless apathy, or a state of mingled regret and envy. They are craving for fresh stimuli, when they should be content with ease. Truly wretched is the old age of a mere man of the world, of one whose pursuits whose whole thought and aspirations, have been given to the present life and its fugitive enjoyments! —*Records of a Route through France and Italy, with Sketches of Catholicism, by W. Rae Wilson, F.S.A., M.A.R.*

THE CHRISTIAN MASTER'S AND SERVANT'S PATTERN.

Boaz, an opulent farmer of Bethlehem Juda, was a person of high character in his day, and makes a conspicuous figure in the book of God. In the time of harvest, Boaz went into the field to see his reapers. When he came among those his men who bore the burden and heat of the day, he saluted them in a manner that did honour to him as a religious master, who knew what the presence of God was, and valued his hope of an heavenly inheritance above all that this world could give. He said to his servants, "*The Lord be with you;*" which was as if he had said, "Brethren, I am thankful to our God, for placing me in a situation above such labour as you now bend under; as the season is hot and the harvest heavy, and requires great exertion, I pray the God of Israel to support and strengthen you under your toil, preserve you and yours from dangers and diseases, and cheer your hearts with believing views of your relation to him, and of your interest in that eternal rest which remains in the heavens for the people of God."

The pious reapers, as if the good wishes of their religious master were instantly heard and answered by heaven, returned immediately a most grateful and becoming answer, by saying, "*The Lord bless thee.*" As if they had said, "Sir, the harvest indeed is heavy and the day warm: God has returned you many fold this year, for your vallies stand thick with corn. He has also distinguished you by placing you above this toil and labour. But you feel so much for us, and have so many good means of easing us, and rendering our necessary burdens light as possible, that we take pleasure in serving you; and instead of repining at your abundance, we pray our God to give you a thousand-fold more in this life, and in the Canaan above eternal life. May you and yours be happy for evermore."

This is religious superiority and subordination. This is the state that will make happy all who are in it. How unlike this is the almost general practice of both masters and servants! On the master's side we see haughty and profane rigour; on the servant's side, hatred, envy, cursing, and reviling. Boasted reason and human philosophy will never make these things better; nothing but religion will banish proud oppression; nothing but religion will cause masters and servants to be happy in and pray for each other.

It is religion alone that posseses that great secret of impressing the mind with a due sense of the equality of all men before God; and gives the mutual feeling, that we are all brethren; and yet enforces and supports a proper subordination among men; such as kings and subjects, masters and servants. It is religion alone that makes men as happy in being governed, as they who govern, by disposing the hearts that are under its influence, to act with propriety, and in the fear of God, in every station of life. P.

AN AWFUL WARNING TO RICH OPPRESSORS.

In the year 1762, happened in France an extraordinary instance of avarice and peculation. Mr. Foscue, one of the farmers general of the province of Languedoc; who had amassed an immense fortune, by grinding the faces of the poor within his province, and by every other means, however low, base, and cruel, that could tend to increase his ill-gotten store; was one day ordered by the government to advance a considerable sum; upon which, as an excuse for not complying, he pleaded extreme poverty: but fearing lest some of the inhabitants of Languedoc, among whom he was extremely unpopular, should give information to the contrary, and his house should be searched, he resolved on hiding his treasure in such a manner as to escape the strictest examination. He dug in his wine cellar a kind of cave, which he made so large and deep that he used to go down to it with a ladder, and at the entrance was a door with a spring-lock on it, which, on shutting, would fasten of itself. Soon after this, Mr. Foscue disappeared; diligent search was made for him in every place, the ponds were dragged, and every method which human imagination could suggest, was taken for finding him, but all to no purpose. In a few months the house was sold, and the purchaser beginning either to rebuild or repair it, the workman discovered a door in the cellar, with a key in the lock, which the owner ordered to be opened, and on going down, they found Mr. Foscue lying dead on the ground, with a candlestick near him, but no candle in it; and on searching further, they discovered the vast wealth he had amassed. It is supposed that when Mr. Foscue went into his cave, the door, by some accident, shut after him; and being out of the call of any person, he perished from want of food. He had entirely consumed the candle, and even gnawed the flesh off both his arms, for subsistence.

Such was the wretched, and not altogether unmerited death of this miser and oppressor; who died in the midst of the immense treasure he had collected, and which he neither enjoyed himself, nor would bestow on others.—*Rider's History of England,* vol. xlix., p. 103. P.

BRITISH EMIGRANTS REQUIRE THE SYMPATHY OF CHRISTIANS AT HOME.

Mr. Editor.—Emigration from Great Britain and Ireland to America and to our various colonies, especially to the Canadas and to Australia, is continuing at a surprising rate. Some wise and good men think this is necessary for the welfare of our country, while others deem it likely to produce much injury to our national interests. Whether it is really indispensable for prosperity as a nation, or likely to prove injurious, I leave to the decision of those who are more deeply skilled than myself in commercial and political science: but I do certainly regard it as a part of the development of the wise and gracious purposes of God; that those extensive regions of the earth, whose population is scanty, while their natural fertility is great, should teem with an intelligent and pious people; and thus accomplish the fulfilment of that ancient prediction, that "the whole earth should be filled with the knowledge of the glory of the Lord."

I rejoice sincerely in the formation, therefore, of the "Colonial Missionary Society," in connexion with the "Congregational Union for England and Wales;" and trust that its committee will be liberally supported in providing our colonies with ministers, whose piety, zeal, prudence, and learning, shall be rendered a blessing to millions of the descendants of our countrymen, who thus become voluntary exiles in foreign lands.

But the direct object of my present communication is to suggest the propriety of Christians in our great sea-ports visiting the thousands of emigrants, before they leave the shores of Britain; to furnish them with Bibles, and religious books and tracts. These would be not only valuable as means of amusement, instruction, and devotion, during their long voyages, but when far removed from their home and friends, and probably at great distances from the ministry of the Gospel and the public means of grace.

The "Bible Society," the "Religious Tract Society," and some other institutions would, I have no doubt, be very liberal in grants for such purposes, and in our principal ports agents should be employed at the expense of the Christian communities in our great inland towns.

Abundant fruit to the honour and glory of God would doubtless be produced by such a measure; and I cannot but regard the plan as perfectly practicable. As an illustration of the necessity of something of the kind being done, I give the following statements officially made, with regard to recent British emigrations. I remain, yours, &c.

Observer.

"The following is a comparative statement of *arrivals*, *tonnage*, and *settlers*, at the port of Quebec, to the 19th of June 1835 and 1836:—

	Vessels.	Tonnage.	Settlers.
1835	386	117,325	4,267
1836	483	148,213	11,962
In favour of 1836	97	30,888	7,695

"Liverpool.—It appears from a return which has just been prepared, that from the *first* of January last to the *fifth* of July, 24,065 persons have emigrated from Liverpool; 7,518 in the first three months of that period; and 16,547 in the last three months. Of the latter number, 3,825 proceeded to the British colonies in North America, 12,414 to the United States, eighteen to the Cape of Good Hope, thirty-seven to Calcutta, seventy-four to Australia, 129 to the West Indies, eight to Bombay, and forty-two to South America.

"In the year 1835, the total number of emigrants was 16,542; in 1834, 20,846; and in 1833, 15,386, making a grand total of persons who have quitted this country in the last three years and a half, of 76,839. In the present quarter, ending the 5th July, we stated above that the number of emigrants was 16,547; in the corresponding quarter of last year the number was 8,293, which gives an increase on the present quarter of 8,254."

CHRISTIAN COURAGE IN A SOLDIER.

AN ANECDOTE OF GASTEN, MARQUIS DE RENTI.

This illustrious nobleman was a soldier and a Christian, and had a peculiar felicity in reconciling the seeming opposition between the different characters. He had a command in the French army, and had the misfortune to receive a challenge from a person of distinction in the same service. The Marquis returned for answer, by the person that brought the challenge, "That he was ready to convince the gentleman that he was in the wrong, and if he could not satisfy him, he was ready to ask his pardon." The other, not satisfied with this, insisted upon the Marquis meeting him with his sword; to which he sent this answer: "That he was resolved not to do it, since God and the king had forbidden it; otherwise he would have him know, that all the endeavours he had used to pacify him, did not proceed from any fear of him, but of Almighty God, and his displeasure; that he should go every day about his usual business, and if he did assault him he would make him repent of it." The angry man, not able to provoke him to a duel, and meeting one day by chance, drew his sword, and attacked him; but the Marquis soon wounded and disarmed both him and his second, with the assistance of a servant that attended him. Then did this truly Christian nobleman shew the difference between a brutal and Christian courage; for he led them to his tent, refreshed them with wine and cordials, caused their wounds to be dressed, and their swords to be returned to them, and dismissed them with Christian and friendly advice; and was never heard to mention the affair afterwards to his nearest friends. It was a usual saying of his, "That there was more true courage and generosity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in suffering, rather than revenging: because the thing was much more difficult. Bulls and bears, he said, have courage enough, but it was a brutish courage; whereas ours should be such such as should become reasonable creatures and Christians."

P.

THE RATIONALITY OF OUR RELIGION.

It is rational to exercise our reason in examining and weighing the evidences of Christianity, and having clearly proved the authority on which they are grounded, it is then rational to submit to its doctrines, it is rational to believe that we are apostates from our original brightness, not only because we perceive it to be a scriptural doctrine, but because we see it in all around us, and feel it in all within us.

It is rational for a being conscious of its weakness to desire to lean upon something that is strong; we therefore lean upon a rock, and that rock is Christ. The service of our religion unites the affections of the heart with the faculties of the mind; it teaches to pray with the spirit and the understanding also. Though it grasps firmly the blessed doctrine of the atonement, yet far from using it as a pretence for neglecting virtuous practice, it draws from thence new motives and new encouragements, it teaches that without shedding of blood there is no remission for sin, while it declares that without repentance and without holiness there is no salvation for sinners.

REASONING OF MANOAH'S WIFE.

> "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have shewed us all these things."—Judges xiii. 23.

Precious faith this of the wife of Manoah, and sound and conclusive reasoning. My soul! hath the Father, who gave thee Jesus for a Saviour, accepted thee in Jesus? Hath the Father, who sent his dear Son to be the Saviour of the world, accepted Jesus for thy Saviour? Hath the Holy Ghost shewed thee the glorious things of redemption in his blood, the forgiveness of sins according to the riches of his grace? And hath he given thee to believe in the record, that God hath given eternal life, and that this life is in his Son? Oh! then say with the wife of Manoah, Surely the Lord would never have done all this, neither would he have shewed me all these things, had he not intended my salvation! Treasure up, then, these past tokens of favour: consider present evidences of mercy, and say, is not Jesus still precious? Are not my desires after him? And small as you sometimes think your hope, yet would you, my soul, relinquish it for a thousand worlds? Oh! then, my soul, hang upon Jesus, cleave to Jesus, hold fast on Jesus. Never would the Lord have shewed me the beauty, glory, fulness, suitableness, and all-sufficiency of Jesus, nor enabled my soul to hold up Jesus in the arms of my faith for acceptance, if the Lord had been pleased to kill me. —*Dr. Hawker.*

REVIEW.

Journey through Arabia Petrea to Mount Sinai, and the excavated City of Petra, the Edom of the Prophecies. By M. Leon De Laborde. pp. xxvii.—331. 8vo. cloth, illustrated with *sixty-four* Plates and Maps. London: Murray.

Prophecy constitutes perhaps the strongest evidence of Divine revelation, and of the great doctrine of Christianity. Intelligently to study this most edifying subject, however, we must be acquainted, in a good degree, with the records of history, and with the journals of inquisitive and discriminating travellers. Happily there are many, not only of our own countrymen but of others, particularly Frenchmen and Germans, whose observations on the antiquities of the ancient nations mentioned in the Scriptures, have contributed greatly to the confirmation and illustration of these parts of the Word of God.

Edom, Idumea, the land of Esau, the country of Job, has recently been explored by several enterprising travellers, whose surveys have thrown much light on this part of Scripture, and conferred lasting obligations on the Christian church. Among these, one of the most recent is M. Leon de Laborde, son of count Alexandre de Laborde, well known for his sumptuous and valuable works on Spain, Austria, &c. His work on Arabia, &c., was published in Paris in 1830, in a splendid folio volume, with about seventy plates. The present volume is a translation of the principal parts of that work, with illustrative notes, and two chapters prefixed, containing an account of ancient Idumea, and a summary of remarks on the present state of Petra, made by the few travellers who had preceded Laborde, especially captains Irby and Mangles, the first Europeans who, in 1818, visited "the marvellous remains of that once magnificent capital."

Jeremiah and Ezekiel, referring to the situation and apprehended security of this Petra, writes, in denouncing the judgments of God against the inhabitants on account of their crimes, "Thus saith the Lord God: because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword" (Ezek. xxv. 12, 13). "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jer. xlix. 16).

Pliny, a Roman historian, contemporary with the apostles, states of this wonderful capital, "the Nabatæi inhabit a city called Petra, in a hollow somewhat less than two miles in circumference, surrounded by inaccessible mountains, with a stream running through it. It is distant from the town of Gaza, on the coast, 600 miles; and from the Persian Gulf, 122."

Strabo, a Greek geographer, who flourished a few years earlier than Pliny, says, "The capital of the Nabatæi is called Petra; it lies in a spot which is in itself level and plain, but fortified all round with a barrier of rocks and precipices; within it is furnished with springs of excellent quality for the supply of water, and the irrigation of gardens: without the precincts, the country is in a great measure desert, and especially towards Judea. Jericho is at the distance of three or four days."

Captains Irby and Mangles, describing the desolation of Petra, say, "The ruins of the city here burst on the view, in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions: the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular spectacle we ever beheld."

M. Laborde's descriptions of this city are minute and extensive, and those of routes to and from this awful seclusion, with the surrounding countries, are truly instructive: the lithographic plates add greatly to the value of the work. The author and translator appear to venerate the Holy Scriptures; but some of their remarks are not quite theologically correct.

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto I.

Continued from page 264.

And Jesus said, "All pow'r in heaven and earth
"To me is given: I, therefore, now appoint
"You my ambassadors of peace and truth.
"Go into all the world; every creature
"Do you evangelize: teach all nations
"My salvation; make them my disciples,
"Baptizing them in the name of Father,
"Son, and Holy Ghost. Thus consecrated,

" By their free consent, to be my servants,
" All my commands to you let them observe,
" To prove that they in faith and love receive
" My words; and in the ways of truth and holiness,
" Wait by faith t' enjoy with me in heaven,
" Their full salvation and immortal bliss.
" He that believes the doctrine you shall teach,
" Shall live in peace on earth, sav'd from his sins:
" He that will not believe the truth, condemn'd,
" Shall perish through his guilt, in endless woe."
Their commission, how momentous! the world
T' evangelize! more than sufficient work
For angels' powers; though trusted to a few,
A wav'ring, feeble band; conscious that all
Their greatest strength was perfect helplessness,
Timid and fearful, they despond, alone
To enter on their renovating work,
Among the distant tribes of barb'rous men,
And call a rebel world again to God.
The Saviour knew their feebleness and need.
To cheer their upright minds, he promis'd aid
Most graciously. " Lo! I live for ever!
" Until the world shall end, always I am
" With you. Yet depart not hence; a few days
" Tarry ye in Jerusalem, until
" With pow'r and wisdom from on high you are
" Endued, to qualify you most richly
" For your office. The Holy Spirit, gift
" And promise of my Father, which by me
" You were inform'd, ye shall receive; to fill
" Your souls with peace, and holy zeal, and from
" Your lips to use, the various speech of men,
" In every land, the polish'd and the rude.
" At doom'd Jerusalem your mission open,
" And tell her guilty sons, while yet my blood
" Is seen to stain their hands, that ev'n for them
" Repentant, there is pardon free and full!
" My witnesses in Judah you shall be,
" Samaria, and all the nations distant,
" To earth's remotest region of mankind."
With hands and eyes uplifted, while he shed
Profuse, transforming benedictions on
Their heads, he reascended to his seat
Upon th' eternal throne. An upper room
They seek; where they with one accord retire,
And occupy their hours, searching the books
Of holy writ to learn the mind of God,
And his inspiring blessing seek, constant
In solemn pray'r. They persevere: needful
Grace descending, stablish'd their feeble minds.
" The day of Pentecost was fully come;"
Sacred festival in ancient ages.
When to Jerus'lam Israel's tribes repair'd,
With grateful hearts to render off'rings due
To God, commemorating favours rich;
Statutes and laws divine from Sinai's mount
Deliver'd with signs of awful glory.
The days of Israel's holiness were past;
And few of those who nam'd with rev'rence just
Abr'ham, Aaron, and Moses,—the father,
Priest, and prophet of their nation, like them
Believ'd the doctrines of God's holy word.
Yet crowds assembled still; led by custom,
But not to offer worship spiritual
At the throne of grace, as saints in former
Times, with faith in Him, whom they expected,
The King Messiah, promis'd to their sires.
Some there were, " Jews, men devout from every
Foreign clime," whither their fathers, captives
Had been led by conquerors of their land.
They liv'd in hope Messiah would appear,—
Break all their fetters—bring them redemption,—
Tread down their enemies, and make them blest,
Above all other people exalted,
Forming them yet a great, glorious nation.
At dawn of day, for prayer, " with one accord
The disciples meet, " that they, as Jesus
Had predicted, might be baptiz'd and bless'd
With the Holy Spirit, and be endued
With pow'r divine, and gifts of heavenly grace.
Ardent was their supplication; offer'd
In firm faith: doubtless inspir'd by God; heard
In heav'n; and gifts and graces are sent down,
A rich, exuberant, needful plenitude.
That early, morning pray'r-meeting, how blest!
Memorable! when sudden sounds from God,
Like rushing mighty winds in awful storm,
Threat'ning, " fill'd the house where they were
sitting"
Devout; denoting revolutions great
On earth, mysterious, hitherto unknown,
But long foretold in ancient prophecy.
Appearances are seen by all: for " tongues,
Cloven like fire, rested on all their heads;"
An emblem sure, that with appropriate
Words, clear, distinct, impressive, each could speak,
In divers languages God's gracious truth,
The saving mysteries of Jesus Christ.
" With the Holy Ghost and fire," their timid souls
Baptiz'd, that they who once, fearful and weak,
Forsook their Lord in his extreme distress,
Are now, by sovereign grace, fully transform'd,
To show courageous meekness; bold as the
Fearless lion, innocent as the lamb,
With all their former fear of man destroy'd.
The truth they knew: they felt its pow'r divine,
And thus constrain'd, broke from their seclusion,
To preach the doctrine of full forgiveness
Divine, and bliss eternal through the name
Alone of Jesus Christ of Nazareth;
Blessings free, ev'n for those, whose wicked hands
Had crucified and slain the Lord of life,—
The Lord of glory," whom they in ignorance
Criminal, did not know, while yet his works,
Deeds of mercy to the poor, proclaim'd Him.

θ.

To be continued.

THE SKY-LARK CONTEMPLATED.

How sweet is the song of the Lark as she springs
To welcome the morn with joy on her wings,
The higher she rises, the sweeter she sings
And she sings while we hear her no more.
When storms and dark clouds veil the sun from
our sight,
She has mounted above them, she shines in his
light,
There far from the scenes that disturb and affright
She loves her gay music to pour.

'Tis thus with the christian, he sees from afar
The day spring appearing, the bright morning
star,
He quits this dark valley of sorrow and care,
For the land whence the day spring is given.
He sings in his way from this cloud covered spot,
The swifter his progress, the sweeter his note,
When we hear it no longer the song ceases not,
It blends with the chorus in heaven.

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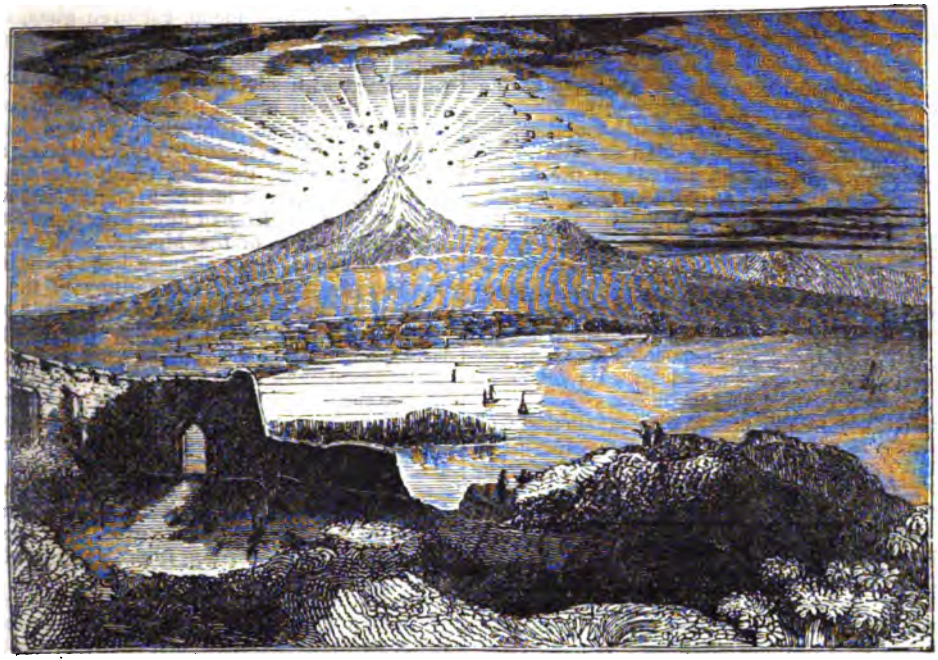
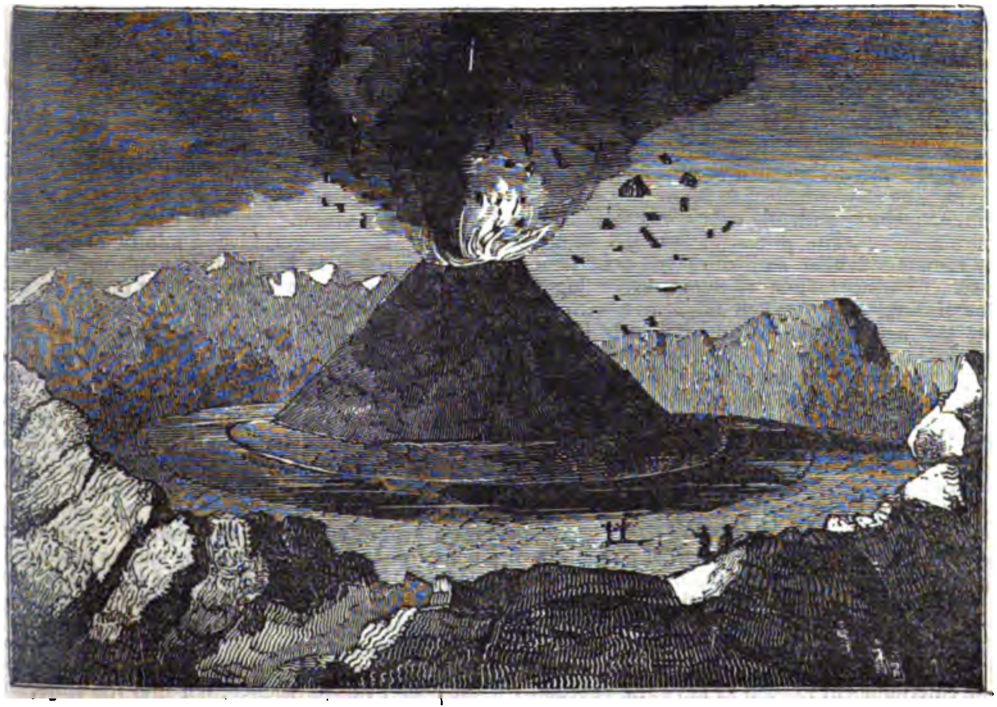


Distant View of Mount Vesuvius.



The Crater of Mount Vesuvius.

MOUNT VESUVIUS.

Geology, or Geognosy, as professor Werner calls that science which treats of the earth, its *subterranean*, *superficial*, and as some include, the *atmospherical* phenomena, is a most instructive branch of study. Sceptics and unbelievers in Divine revelation have been attracted by this vast field of investigation; and though its depth and extent are far beyond the reach of human science, yet, by means of its wonderful and improving discoveries, many of this class have been ashamed of their infidelity—led to adore the infinite wisdom of God our Creator, and to study and acknowledge his revealed will in the volume of Holy Scripture.

Impossible as it may be to comprehend the profound purposes of the Eternal mind as seen in all his various works, even with the aid of the Scriptures, these afford us the strongest assurances that He is " righteous in all his ways, and holy in all his works;" and none of the discoveries of ancient or modern geologists, furnish the slightest ground for doubting the divinity or grace of the glorious doctrines of Jesus Christ.

Among the many wonderful phenomena of our earth, none has excited more astonishment to the nations of Europe than the celebrated volcano of Vesuvius, about *six* miles from the city of Naples.

Vesuvius has two tops to the mountain; one of which only is now called by this name, the other Somma. The perpendicular height of Vesuvius is only about 3700 feet above the level of the sea. One side of the mountain is well cultivated and fertile, producing great plenty of vines, but the south and west sides are entirely covered with cinders and ashes; while a sulphureous smoke constantly issues from the top, sometimes attended with the most violent explosion of stones, the emission of great streams of lava, and all the other attendants of a most formidable volcano.

History records more than *thirty* dreadful eruptions; the *first* of which took place A.D. 79, when the two cities of Pompeii and Herculaneum were entirely overwhelmed with the overflowing lava, ashes, and cinders. Incredible ruin was produced by that awful catastrophe; and though it was known that Herculaneum had been buried by an eruption, the precise situation of the city was forgotten and unknown, until 1713, when some labourers, digging for a well, discovered it, by striking on a statue which stood on the benches of the theatre. This discovery was an excitement to those who wished to become acquainted with the works and private lives of the ancients. The prince of Elboeuf extracted many statues and other curiosities and sent them to France. Charles, infanta of Spain, ascending the throne of Naples, prosecuted the search with more power and wealth than it had previously been attempted: he caused galleries to be formed to the principal buildings, and made some of the edifices to be completely cleared: of these the most remarkable was the theatre. A row of statues was found upon a ballustrade by which the stage was divided from the orchestra, and an equestrian figure on each side of the pulpitum. These statues, which are of marble, are highly valued for the manner in which they are executed.

Numerous have been the acquisitions which have been made from the ruined city, by which a complete knowledge has been gained of many things which elucidate the private life and domestic economy of the Romans.— These monuments are arranged in in a wing of the palace at Naples, furnishing an exquisite entertainment to such as have an opportunity of intelligently surveying them. They consist of statues, busts, altars, inscriptions, and various other objects, which are either the productions of some of the fine arts, or appendages to the luxuries of the great. They contain, likewise, a complete collection of musical, chirurgical, and other instruments for domestic purposes. Among the curiosities which have been brought from the ruins, and deposited in the palace at Naples, may be mentioned vases, lamps, basons, chandeliers, instruments used in sacrifice, mirrors of polished metal, coloured glass, so clear and hard, as to have the appearance of precious stones, kitchen utensils, among which are copper pans lined with silver, kettles, cisterns for heating water, and every utensil necessary in domestic economy; corn, bread, fish, wine, oil, and flour, and, what to the curious must be very interesting, a lady's toilet, with rings, thimbles, combs, ear-rings, and paint. Many pieces of fresco paintings have been taken from the walls, and fitted into frames for preservation: pieces of the Mosaic, with which the floors are paved, have likewise been found, but few of them are accounted rare. Many of the statues are said, by the best judges, to be exquisite performances; a Mercury, and a sleeping fawn, are particularly admired: but the paintings are represented as being much inferior in excellence to the statues. During the search which was made in the ruins of Herculaneum, a considerable quantity of manuscripts was discovered. The learned were in hope that they should retrieve many of the lost classics; but though a priest discovered a mode of unrolling them, and a few treatises have been published, they are in themselves of very little importance, and remarkable chiefly for having been dug from the ruins of Herculaneum.

Ancient writers describe this calamity: the cities of Puteoli and Cumæ were also greatly damaged, partly by the concussions, and partly by the burning ashes, which last, according to the concurrent assertion of ancient historians, extended to Africa, Egypt, and Syria, and at Rome turned the day suddenly into night, to the consternation of the inhabitants. It was during this eruption, that the elder Pliny fell a victim to suffocation, the poet, Cesius Bassus, and his household were consumed by the flames, and Agrippa, son of Claudius Felix, the well known governor of Judea (see Acts xxiii. 24; xxiv. 24 and of Drusilla, daughter to Agrippa, the last king of the Jews, perished in his youth, as we are told by Josephus, though the passage of this writer in which he refers for a more particular account of his death, is no longer extant.

Pliny, the younger, gives a minute account of this fatal eruption, in letters to the historian Tacitus; the following are extracts :—" My uncle was at that time with the fleet under his command at Misenum [in the Gulf of Naples]. On the 23rd of August, about one in the afternoon, my mother desired him to observe a cloud which appeared of a very unusual size and shape. It was found to issue and ascend from Mount Vesuvius. Its figure resembled that of a pine-tree; for it shot up a great height in the form of a trunk, which extended itself to the top into a sort of branches: it appeared sometimes bright, and sometimes dark and spotted, as it was more or less impregnated with earth and cinders. This extraordinary phenomenon excited my uncle's philosophical curiosity to take a nearer view of it. When hastening to the place from which others fled with the utmost terror, he steered his direct course to the point of danger. He was now so nigh to the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock: they were likewise in danger, not only of being a-ground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return, to which the pilot advising him, he said, 'Fortune befriends the brave; carry me to Pomponianus.' In the meanwhile the eruption from Mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames; after this he retired to rest. The court which led to his apartment being now almost filled with stones and ashes, it was thought proper to awaken him. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent concussions; or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields: they went out then, having pillows tied upon their heads with napkins; and this was their whole defence against the storm of stones that fell around them. Though it was now day every where else, with them it was darker than the most obscure night, excepting only what light proceeded from the fire and flames. They went down to the sea, but found the waves extremely high and boisterous. There my uncle having drank a draught or two of cold water, threw himself down upon a cloth which was spread for him, when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company and obliged them to arise. He raised himself up with the assistance of two of his servants, and instantly fell down dead, suffocated, as I conjecture, by some gross vapour. As soon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, without any marks of violence, exactly in the posture that he fell, and looking more like a man asleep than dead. During all this time my mother and I were at Misenum."

Pliny, in describing still further this calamity, in a second letter to Tacitus, relates what happened within his own observation. "Your curiosity, it seems, is raised, to know what terrors and dangers attended me while I continued at Misenum;

Though my shocked soul recoils, my tongue shall tell.

There had been for many days before some shocks of an earthquake, which the less surprised me as they are extremely frequent in Campania; but they were so particularly violent that night, that they not only shook every thing about us, but seemed indeed to threaten total destruction. My mother flew to my chamber, where she found me rising in order to awaken her. Though it was now morning, the light was exceedingly faint and languid: the buildings all around us tottered, and though we stood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger; we therefore resolved to quit the town. The people followed us in the utmost consternation, and passed in great crowds about us in our way out. Being got at a convenient distance from the houses, we stood still in the midst of a most dangerous and dreadful scene. The chariots, which we had ordered to be drawn out, were so agitated backwards and forwards, though in the open field, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it is certain at least the shore was considerably enlarged, and several sea-animals were left upon it. On the other side, a black and dreadful cloud bursting with an igneous serpentine vapour, darted out a long train of fire resembling flashes of lightning. Soon afterwards the cloud seemed to descend, and cover the whole ocean; as, indeed, it entirely hid the island of Caprea, and the promontory of Misenum. My mother strongly conjured me to make my escape at any rate, which, as I was young, I might easily do: as for herself, she said, her age and corpulency rendered all attempts of that sort impossible; however, she would willingly meet death, if she could have the satisfaction of seeing that she was not the occasion of mine. But I absolutely refused to leave her, and taking her by the hand, I led her on; she complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us, though in no great quantity. I turned my head, and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed, while we had yet any light, to turn out of the high road, lest we should be pressed to death by the crowd that followed us. We had scarce stepped out of the path, when a darkness overspread us, not like that of a cloudy night, or when there is no moon, but that of a room when it is shut up and all the lights are extinct. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men; some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; some wishing to die from the very fear of dying, some lifting up their hands to the gods; but the greater part imagining that the last and eternal night was come, which was *to destroy both the gods and the world together*."

[The Stoic and Epicurean philosophers supposed that the world was to be destroyed by fire; and that all things would fall again into original chaos, not excepting even the national gods themselves, from the destruction of this general conflagration.]

"Among these there were some who augmented the real terrors by imaginary ones, and made the frighted multitude falsely believe that Misenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burst of flame (as in truth it was), than the return of day; however the fire fell at a distance from us: then again we were immersed in thick darkness, and a heavy shower of ashes rained upon us, which we were obliged every now and then to shake off, otherwise we should have been crushed and buried in the heap. I might boast, that during all this scene of horror, not a sigh or expression of fear escaped from me, had not my support been founded on that miserable though strong consolation, that all mankind were involved in the same calamity, and that I imagined I was perishing with the world itself. At last this dreadful darkness was dissipated by degrees like a cloud of smoke: the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on. Every object that presented itself to our eyes (which were extremely weakened) seemed changed, being covered over with white ashes as with a deep snow. We returned to Misenum, where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear, for the earthquake still continued, while several enthusiastic people ran up and down, heightening their own and their friends' calamities by terrible predictions. However, my mother and I, notwithstanding the danger we had passed, and that which still threatened us, had no thoughts of leaving the place till we should receive some account of my uncle."

While these fears and dangers were experienced by the younger Pliny and the people of Misenum, Pompeii and Herculaneum, with multitudes of their inhabitants, were overwhelmed in destruction, without one survivor to record a detail of their dreadful sufferings.

Among the many other eruptions of Vesuvius mentioned in history, is one described by Sir William Hamilton, in 1766, and another in 1769. Describing that of 1766, Sir William says,—" On Good Friday, the 28th March, at seven o'clock at night, the lava began to boil over the mouth of the volcano, at first in one stream; and soon after, dividing itself into two, it took its course towards Portici. It was preceded by a violent explosion, which caused a partial earthquake in the neighbourhood of the mountain, and a shower of red-hot stones and cinders were thrown up to a considerable height. Immediately upon sight of the lava, I left Naples with a party of my countrymen, whom I found as impatient as myself to satisfy their curiosity in examining so curious an operation of nature. I passed the whole night upon the mountain; and observed that, though the red-hot stones were thrown up in much greater number and to a more considerable height than some days before the eruption, the lava ran near a mile in an hour's time, when the two branches joined in a hollow on the side of the mountain, without proceeding farther. I approached the mouth of the volcano as near as I could with prudence; the lava had the appearance of a river of red-hot and liquid metal, such as we see in the glass-houses, on which were large floating cinders half lighted, and rolling one over another with great precipitation down the side of the mountain, forming a most beautiful and uncommon cascade. In the day time, unless you are quite close, the lava has no appearance of fire; but a thick white smoke marks its course.

" The 29th the mountain was very quiet, and the lava did not continue. The 30th, it began to flow again in the same direction, whilst the mouth of the volcano threw up every minute a girandole of red-hot stones, to an immense height. The 31st I passed the night upon the mountain; the lava was not so considerable as the first night, but the red-hot stones were perfectly transparent, some of which *I dare say of a ton weight*, mounted at least 200 feet perpendicular, and fell in, or near the mouth of a little mountain, that was now formed by the quantity of ashes and stones, within the great mouth of the volcano, and which made the approach much safer than it had been some days before, when the mouth was near half a mile in circumference, and the stones took every direction. Mr. Hervey, brother to the earl of Bristol, was very much wounded in the arm some days before the eruption, having approached too near; and two English gentlemen with him were also hurt. It is impossible to describe the beautiful appearance of these girandoles of red-hot stones, far surpassing the most astonishing artificial fire-works.

" I passed the whole day and the night of the 12th of April on the mountain, and followed the course of the lava to its very source; it burst out of the side of the mountain, within about half a mile of the mouth of the volcano, like a torrent, attended with violent explosions, which threw up inflamed matter to a considerable height, the adjacent ground quivering like the timbers of a water-mill; the heat of the lava was so great as not to suffer me to approach nearer than ten feet of the stream, and of such a consistency (though it appeared liquid as water) as almost to resist the impression of a long stick, with which I made the experiment; and large stones thrown on it with all my force did not sink, but, making a slight impression, floated on the surface, and were carried out of sight in a short time; for, notwithstanding the consistency of the lava, it ran with amazing velocity; I am sure the first mile with a rapidity equal to that of the river Severn, at the passage near Bristol. The stream at its source was about *ten* feet wide, but soon extended itself, and divided into three branches, so that these *rivers of fire* communicating their heat to the cinders of former lavas, between one branch and the other, had the appearance, at night, of a continued sheet of fire, *four miles in length*, and in some parts nearly *two in breadth*. Your lordship may imagine the glorious appearance of this uncommon scene, such as passes all description."

Some of the stones thrown out of the volcano were of a prodigious size. " The largest we measured," says Sir William, " was in circumference no less than *one hundred and eight English feet*, and *seventeen feet high*. We measured two other stones in the valley between Somma and Vesuvius; the one was *twenty-two feet and a half* long, *thirteen feet and a half* broad, and *ten feet* high; the other, *eleven feet and a half* high, and *seventy-two feet* in circumference."

Sir William adds, in relation to this mysterious volcano, " The last visit to the crater of Vesuvius, which was in the month of May 1799, was my *fifty-eighth*, and to be sure I have been *four times* as often on parts of the mountain, without climbing to its summit, and after all am not ashamed to own, that I comprehend very little of the wonders I have seen in this great laboratory of nature; yet there have been naturalists of such a wonderful penetrating genius, as to have thought themselves sufficiently qualified to account for every hidden phenomenon of Vesuvius, after having, literally speaking, given the volcano *un coup d'œil*."

MORAL AND RELIGIOUS STATISTICS OF NAPLES.

Naples requires to be specially noticed in connexion with the awful Vesuvius. This fine city is built at the bottom of a circular bay, nearly sixty miles in circumference, presenting from the sea one of the most beautiful views in the world; but " beauty in the lap of horror;" as the dark and barren summit of Vesuvius is seen towering on the right, in tremendous contrast, giving its specific character to the landscape, and seeming to frown upon the presumption and frivolity of the busy crowds below.

Naples, with its suburbs, extends from six to eight miles along the water; but the whole circuit from Miseno to Campanella, is edged with white towns, and with indications of cultivation, and of the abundance of nature. The interior of Naples has no parallel for the gay, vivacious, pantomimic stir and bustle of the eddying crowds of the population,—estimated at 360,000 or 368,000 souls. The principal charm of this city lies in the voluptuous beauty of the scenery and the climate: this country, in ancient days, the fairy land of poets and the favourite retreat of great men, has subdued all its conquerors, and continues to subvert the two great sexual virtues, guardians of every other virtue, " the courage of men, and the modesty of women." The Neapolitans, it has been generally remarked, " are, perhaps, the only people on earth that do not pretend to virtue."

Highly gifted by nature, their endowments are left to luxuriate unrepressed by education, by any notions of honesty, or habits of labour, or correct religious sentiment.

Popery, in its most debasing forms of superstition and delusion, is practised at Naples, which contains above 300 churches; these, though inferior to those of modern Rome for elegance of architecture and justness of design, yet surpass them in rich jewels, and in the quantity of silver crucifixes, vessels, and other ornaments. The chief of these sacred edifices is the cathedral of St. Januarius, the patron saint of the city, or, to speak in pagan style, the *tutelary god*, the protecting divinity of the place; and whose aid is zealously invoked whenever the city is apprehended to be in danger from an eruption of Vesuvius; his image being, at such times, carried through the city in solemn procession. The shrine of this pretended saint or divinity is kept in the cathedral, and is believed, by the ignorant inhabitants, to contain some of his blood, which boils up every time that one approaches it; this, however, is only a wicked contrivance of the Romish priests.

Naples is remarkable for several useless classes of its population: the numbers of priests, monks, fiddlers, lawyers, footmen, and lazzaroni, or vagabonds, are immense: the ecclesiastics alone amounting to more than 12,000, and the lazzaroni to above 30,000. Of these latter there are two classes in Naples, *first* the lazzaroni, properly so called, who are laborious and sincere but superstitious, ready to shed the last drop of blood for their employers; and *secondly*, beggars, who infest the churches, and are seen lounging in rags and idleness, in public places, endeavouring to procure by begging, what they are unwilling to earn by labour. These are, in general, strangers, who resort to Naples on account of the fine climate, and beset the doors of inns, and force themselves on travellers, under the appellation of lazzaroni.

Nobility is common in Naples: there are about 100 styled princes, and a still greater number denominated dukes: six or seven of these have estates from 10,000*l*. to 13,000*l*. a-year; but many not more than 1000*l*. or 2000*l*. Many of the marquises and counts have not more than 300*l*. or 400*l*. a-year of paternal estate, and some have no landed property, while they yet enjoy the high sounding title. Gambling is predominant; assassinations are common; female chastity is scarcely known; and the inhabitants of Naples are regarded as the most immoral in Italy.

INGENIOUS REPROOF OF PROFANE SWEARING.

Mr. Howe, being at dinner with some persons of rank, a gentleman expatiated largely in praise of king Charles I., introducing some harsh reflections upon others. Mr. Howe, observing that the gentleman mixed many oaths with his discourse, told him that in his humble opinion he had omitted a singular excellence in the character of that prince. The gentleman eagerly desired him to mention it. "It was this, sir," said Mr. Howe; "he was never heard to swear an oath in common conversation." The hint was as politely received as given, and the gentleman promised to break off the practice.

Mr. Howe, once conversing with a nobleman who swore profanely in his conversation, expressed great satisfaction in the thought that there is a God who governs the world, who will finally make retribution to all according to their works, and "who, my lord," added he, "will make a difference between him that sweareth and him that feareth an oath." His lordship immediately answered, "I thank you, sir, for your freedom. I take your meaning, and shall endeavour to make a good use of it." Mr. Howe replied, "I have reason to thank your lordship, for the most difficult part of the discourse, which is the application."

CHRISTIAN LADY'S FRIEND.

"DAME CROSS," THE SCHOOL-MISTRESS OF WAVERTREE GREEN.

Rev. John Newton, in his published correspondence, gives the following instructive account of a singularly pious woman, whom he had known at Liverpool:—

"I believe you refer to an old woman who lived upon Wavertree Green, near Liverpool, and was known by the name of *Dame Cross*. Though very poor when I knew her, and, I believe through her whole life, she was above the level of the common poor. She was a person of natural good sense and reflection, and had an agreeable address. Hers was a dignified poverty.

"Under the first impression of serious thoughts, she set out upon the laudable plan of aiming to please God; but she soon found that she could not even please herself. This startled her. She considered, 'I am certainly sufficiently partial in my own favour; and if I cannot please myself, how can I expect to please the holy and heart-searching God, who sees me as I really am, and doubtless notices much more evil in me than I am able to do myself.' She well knew the great and leading truths of the Gospel; and if humility, benevolence, submission to the will of God, strong faith, and a spiritual mind, are eminent parts of the Christian character, she appeared to me one of the greatest and most exemplary Christians I ever met with.

"A relation offered to settle *ten* pounds per annum upon her during *his life*. She said, if he could have settled it for *her own life*, she would accept it: but such an addition for a time, would probably add to the number of her wants, and then, if he died first, she would be worse off than before. Upon this principle, she refused his offer.

"She kept a little school. The parents of the children were mostly as poor as herself, and not being able or willing to pay longer, took the children away. She went round the neighbourhood to them, and said, 'I shall be glad if you can pay me, because I am poor; but, whether you pay me or not, do let your children come to me: perhaps something I say may be useful to them when I am dead.'

"One morning I found her at breakfast upon dry bread and a little tea. I said to her, 'Dame, do you not like butter?' She answered, 'Yes, I like butter; but it is very dear, and I cannot afford it; but *my Lord* (so she usually spoke of him) takes care that I should have bread: it is very good, it is enough, and I thank him for it!'

"When I asked her, 'Are you not uneasy at being alone, now you are so old? (she was more than fourscore.) Suppose you should be taken ill in the night, you have nobody to help you:' she replied, 'Do you think my Lord does not know that I am an old woman and live by myself? I am not uneasy: I believe he will take care of me.' She once said to me, 'I believe my Lord will not permit me to die from want of food: but, if it should be His pleasure, I hope

I am willing. Perhaps I should not find that so painful a death as many rich people feel, who live in great plenty. I am in his hands, and he will do what is right,' or to that purpose.

"There were several genteel families upon the Green, and as her general conduct was striking, and she had not been in the way of being marked with the stigma of Methodism, she was much respected. They often sent her a plate of victuals from their tables. At last, two ladies called on her, and said, that they and some of their acquaintance had agreed to make her as easy as possible for her few remaining days; and asked her how much a year she would have. She said, 'I am old, and live quite by myself; but I believe I could get a room in a house not far off (to which she pointed), if you will please to pay the rent of my room, and allow me five pounds a-year, it will suffice.' They offered to double it; but she declined, and said, 'Five pounds will be quite enough.' I knew both the ladies; and have no doubt but that, if she had asked thirty pounds per year, she might have had it.

"She did not live long after her removal into her new lodging. She went to bed one night in usual health, and was found dead in the morning. She seemed to have died in her sleep, for there was no appearance of any struggle, nor feature in her countenance ruffled. Thus she died *alone* at last; for though there were several people in the house ready and willing to assist her, she needed no help from them. Such care did the great Lord, who humbles himself to notice the worship of angels, take of a poor old woman, who was enabled to put her trust in him, and to acquiesce in his dispensations."

MISS BOSANQUET AND THE THEATRE.

Miss Bosanquet, afterwards the excellent wife of the pious and devoted Rev. Mr. Fletcher, vicar of Madely, decided in the following manner, no more to visit the theatre. "One day," she says, "as my sister was on a visit at Mrs. Lefevre's, Mr. Romaine came in and began to speak of the sinfulness of attending the playhouse. She listened with great earnestness to all he said; which repeating to me on her return, it was 'as a nail in a sure place,' and I began to cry for power to stand to the light which I then received.

"A few months after this my sister married, by which I was left alone. I now saw the time was come, when I must 'confess Christ before men,' if I would wish him to confess me 'before his Father and the holy angels.' I consulted some of my serious friends about the playhouse, but they said, 'Were you older, we should know what to advise, but as you are but sixteen, if your parents insist on your going, we do not see how you can avoid it.' This answer did not fully satisfy me; and I was much distressed both ways. I saw the duty I owed to an absolute command from my parents in a very strong light; and, on the other hand, I remembered that my obedience to them was to be *in the Lord*. I sought direction in prayer, and endeavoured to examine the question on both sides; but the more I searched, the clearer it appeared to me I must not comply. I considered the playhouse had a tendency to weaken every Christian temper, and to strengthen all that was contrary; to represent vice under the false colour of virtue, and to lead in every respect into the spirit of the world, of which the apostle declares, 'the friendship of the world is enmity with God.' When the time came, and my obedient compliance was required, I begged to be left at home. On a refusal, I laid open my whole heart to my father; apprising him I would not willingly be disobedient in any thing, unless where conscience made it appear to be my duty. We conversed on the subject with great freedom: for my dear father was a man of deep reason, calmness, and condescension. He replied, 'Child, your arguments prove too much; and, therefore, are not conclusive. If what you say be true, then all places of diversion, all dress and company, nay, all agreeable liveliness, and the whole spirit of the world, is sinful.' I embraced the opportunity and said, 'Sir, *I* see it as such, and, therefore, am determined no more to be conformed to its customs or maxims.' This was a season of great trial, but the Lord stood by me: glory be to his holy name!"

VERSES BY MRS. DELANY,

Written in 1784, when she was 84 Years of Age.

Mrs. Delany was a lady of distinction, frequently visited by Mrs. Hannah More, during many years before her decease in 1788. "She was perfectly sensible, holding a gentleman by the hand, and telling him how full her life had been of blessings; and what she had to look forward to, was still inexpressibly happier than all she had already enjoyed."

"The time is come I can no more
The vegetable world explore;
No more with rapture cull each flower,
That paints the mead, and twines the bower;
No more with admiration see
Its perfect form and symmetry;
No more attempt with hope elate,
Its lovely hues to imitate.
Farewell to all those active powers,
That blest my solitary hours.
Alas, farewell! but shall I mourn,
As one who is of hope forlorn?
Come, Holy Spirit! on thy wing
Thy sacred consolation bring;
Teach me to contemplate thy grace,
That hath so long sustained my race;
That various blessings still bestows,
And pours in balm to all my woes.
Teach me submissive to resign,
When summoned by thy will divine!"

DOMESTIC PIETY OF MRS. BERRY, A MINISTER'S WIFE.

Rev. W. Jay, in his funeral sermon for Mrs. Berry, wife of Rev. Joseph Berry of Warminster, speaking of her domestic piety, says, "Her Sabbath-day evenings were employed in reading the Scriptures, and in familiar dialogues with her three babes. After hearing them repeat a short prayer, and one of Watts's little hymns for children, she seated them each in a separate chair, while with maternal simplicity and endearment she heard and answered their questions, and proposed her own. Dismissing the younger two to rest, the eldest, then six years old, was retained up a little longer. With him, her constant Sabbath-evening custom was to pray. At these periods she forgot herself in endeavouring to interest her boy. She would begin with prayer for his father, who at that precise period was preaching. Then she would pray for her children, one by one. After mentioning their names, she either implored forgiveness for foibles, or expressed her gratitude that the 'Great God had made them such good children.'

Taking this boy one day into the parlour where she usually performed these exercises, his father asked him if his dear mother did not sometimes kneel with him and pray. With eyes instantly filled with tears, the little disciple artlessly replied, 'Yes, father; mother used to kneel *at that chair*, and hold my hand, and pray for father, that he may do good; and for me, and for Henry, and for little Mary, and for all of us.' 'I think,' said this deceased mother, about a fortnight before her death, 'I think in looking back on all these seasons, my sweetest exercises were with my dear boy on the Sabbath-evenings. The house was still; my babes were in bed; my husband was labouring for God in the sanctuary; every thing aided and inspired devotion. I think my dear boy will never forget some of these seasons any more than myself. O my happy seasons with my infant son.' "

TRIUMPHS OF DIVINE GRACE ILLUSTRATED.

When Mr. Howe was compelled by the melancholy state of the times in the reign of Charles II., to quit the public charge of his beloved congregation at Torrington, impressed with a sense of duty, he embraced every opportunity of preaching the word of life. He and Mr. Flavel used frequently to conduct their secret meditations at night, at different houses in the north of Devonshire. One of these was Hudscott, an ancient mansion belonging to the family of Rolle, between Torrington and Southampton. Yet even there the observant eye of malevolence was upon them. Mr. Howe had been officiating there in a dark and tempestuous wintry night, when an alarm was made that information had been given and a warrant granted to apprehend him. It was judged prudent for him to quit the house, but in riding over a large common he and his servant missed their way. After several fruitless efforts to recover it, the attendant went forward to seek for a habitation where they might either find directions or a lodging. He soon discovered a mansion, and received a cheerful invitation to rest there for the night. But how great was Mr. Howe's surprise to find on his arrival that the house belonged to his most inveterate enemy, a country magistrate, who had often breathed the most implacable vengeance against him, and he had reason to believe was well acquainted with the cause of his travelling at such an hour. However, he put the best face he could upon it, and even mentioned his name and residence to the gentleman, trusting to Providence for the result. His host ordered supper to be provided, and entered into a long conversation with his guest, and was so delighted with his company, that it was a very late hour before he could permit him to retire to his chamber. In the morning, Mr. Howe expected to be accosted with a commitment, but on the contrary, he was received by the family at breakfast with a very hospitable welcome. After mutual civilities he departed to his own abode, greatly wondering in himself at the kindness of the man from whom he had before dreaded so much. Not long after, the gentleman sent for Mr. Howe, who found him confined to bed by sickness, and still more deeply wounded with the sense of sin. He acknowledged that when Mr. Howe came first to his door, he inwardly rejoiced that he had an opportunity of exercising his malice upon him; but that his conversation and his manner insensibly awed him into respect. He had since ruminated on the observations which had fallen from the man of God, and was become a penitent earnestly anxious for the blessings of eternal life. From that sickness he recovered, became an eminent Christian, and intimate companion with the man whom he had threatened with his vengeance.

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 255.)

33. In time of trouble, the Christian retires, and pours out his complaint to God, like good Hezekiah, and, similar to him, finds relief in a gracious answer. Not so the mere worldling, who, having no God as his friend, like Judas, rushes headlong into his own destruction.

34. Coming to the point (the test), would you, if it were in the power of your hand to do it, engage in one pleasurable sin, the most desirable, in which you were certain no man could know it? The inspired word says:—" If any man have not the spirit of Christ, ye are none of his;" consequently, the man who suffers himself to be led into sin with his eyes open has not the fear of God in him, and whatever he may think of himself as a Christian, is in the gall of bitterness, and in the hand of iniquity. See ye to it. We are all good men untried. Were you ever tried in *the fire?*

35. It is possible for a man to be very talkative on religious subjects, and yet be a mere empty hypocrite; but it is impossible for a man to be religious, and never talk, or even not to take delight to speak on religious subjects. " Our conversation," says the apostle, " is in heaven:" where is yours.

36. A word once spoken can never be recalled; and the profane jest hatched at the cottage fire-side, for the diversion of sensualists, finds its way to all corners of the world—poisons the minds of all who hear it—gathers more infamy as it travels, and becomes a parable and a by-word in the mouth of fools to the end of time. What *I* heard thirty years ago, I hear to-day, and what *I have* heard in England *I have heard in the East and West Indies.* What a death wound to the inventor of evil jesting in every serious reflection to his dying hour!

37. *Hindrances to prayer.* " If I regard iniquity in my heart, the LORD will not hear my prayer." " *Whatsoever* is not of faith is sin:" wherefore let not him that doubteth think that he shall receive any thing of the Lord.

38. Never be late in church, lest he whom we presume to seek should have come and gone. It is in vain you jump into Bethseda, *after* the waters have ceased to be troubled.

39. To be undecided respecting the commission of evil, is to be determined in the execution of it, as soon as opportunity offers.

40. If we seek not equally to be holy as happy we have no right views of religion, and are but cotemporaries with the worst of characters.

Cambridge. L. C.

THE SPIRIT OF CHRISTIAN MISSIONS.

CANTO I.

Continued from page 272.

LED by the Spirit, they repair in haste
Before the hour of morning sacrifice,
To the temple of God; invite the crowds—
To whom with hearts benevolent, ardent,

They publish their commission from the Lord.
List'ning foreigners heard the words of grace
And mercy, utter'd by Galileans,
In their several different tongues. In such
New forms, the joyful sound to hear, their minds
Are seiz'd with deep amazement. Speedily
Abroad the wond'rous fact is quickly nois'd
Throughout the city, and thousands around
The temple porch assemble, most eager
God's messengers inspir'd to hear with deep
Solicitude and rev'rent attention.
The multitudes confounded, then address'd
Each other, and exclaim'd—"These men who speak,
" Are surely Galileans! and how then
" Hear we in every sev'ral tongue distinct
" Their acc'rate speech, familiar to us all?
" We were born Parthians, Medes, Elamites;
" Men of Chaldean Mesopotamia;
" In Cappadocia, Pontus, Asia dwell,
" And in the parts of Phrygia, Pamphylia,
" Egypt, Lybia, Cyrene, native Jews,
" And others proselytes, Arabians, Cretes,
" Strangers from distant Rome, yet all—all hear,
" And hearing understand, while they declare,
" With learned zeal and kindly earnestness,
" The marvellous works of God!" All amaz'd,
They doubt; and with each other conferring,
Not knowing what to think of things so strange:
But asking still, " What can this wonder mean?"
The sons of scorn, contemptuous men, arise,
With daring infidels and Sadducees,
Sceptical, and irrev'rent, to assert
Their sev'n-fold wisdom, loudly arguing,
Intolerantly boasting their reason,
Denying charity, insulting truth,
" Mocking," they thus appeal'd—" Ye prudent men,
" Why listen to these unlearn'd fanatics?
" They have not studied in our Rabbis' schools:
" Their weak, giddy heads are manifestly
" Turn'd round, with airy fumes of new made wine,
" Which leads them to presume, as favourites
" Of our God, that they're endued, like prophets
" In old times, with special inspiration."
Against the imputation so absurd,
Malignant, blasphemous, the twelve arose,
With angel meekness to reply: " Peter
Standing with th' eleven," his son'rous voice
Uplifting, thus,—" Ye Jewish men, and all
" Of you who dwell here at Jerusalem,
" Hearken, attentive to my faithful word.—
" The day's third hour, in which, as God ordain'd
" You offer morning sacrifice, is yet
" Not past: how then can we be drunken? Things
" Which you now hear and see are wonderful!
" But these and greater, prophets have foretold,
" And written clearly in our sacred books,
" Which you have read and heard from early
youth:—
" By holy Joel, God hath surely said,
" My Spirit I will pour upon all flesh,
" In the last days: your daughters and your sons
" Shall be prepar'd to prophecy: visions and dreams,
" Divine shall be afforded both to old
" And young. My servants and my handmaids then
" Shall prophecy, and wonders I will show
" In heaven and on the earth, and ev'ry one
" Among the sons of men, who on the Lord's
" Most holy name shall call, in peace shall live,
" A monument of his great salvation,
" In time, and through eternal days in heav'n.
" Know, ye men of Israel, these are blessings
" Which descend on guilty mortals, solely
" Through God's Anointed. He liv'd among us:
" God approv'd him well; and you are inform'd
" Fully of mighty deeds, of miracles,
" And signs, many, which he among you wrought.
" Him, being delivered by God's counsel
" Determinate, and his foreknowledge just,
" You have taken, and slain by wicked hands,
" In crucifixion ignominious,
" Whom God hath raised up: for even death,
" Which none have pow'r to 'scape, could hold
him bound
" No longer than the third—th' appointed morn.
" The prophet David thus foresaw and spake
" Concerning him. 'The Lord before my face,
" ' Always I saw. He is on my right hand,
" ' That I should not be mov'd. For this my heart
" ' Is joyous; my tongue is glad, and even
" ' My flesh shall rest in blessed hope: my life
" ' Thou wilt not leave in darkness, nor wilt thou
" ' Permit thy Holy One in death to see
" ' The sepulchre's corruption. Thy sure ways
" ' Of heav'nly life to me thou hast made known;
" ' And with thy blessed countenance divine,
" ' My soul shalt thou enrich with plenitude
" ' Of joy in thy immediate presence.'

θ.

To be continued.

HYMN.

From those eternal regions,
Where all the countless legions,
Of blessed spirits be,
From God's own habitation,
Of light and of salvation,
Hark! a voice of pardon free,
For the sins that man has done,
Through the blood of God's own Son.

Go, mortal, and receive it;
Go, mortal, but believe it;
Go, and the boon is thine;
See, heaven opened o'er you,
The God of love implore you,
Saints and angels at his shrine,
Beckon you with earnest eye,
From the coming wrath to fly.

But a moment and for ever,
Mercy can no more deliver;
Why for ever will ye die?
Think what *will* your days of pleasure
Ended here, what will they measure
'Gainst a long eternity,
In the regions of despair?
" Sinner, will you not beware!"

By the good thou slightest;
By thy hope when brightest,
Of a heaven here:
Length of days and splendour,
All that earth can render—
Alas! for all that men hold dear,
When the parting hour alarms,
And the world unbinds her charms!

W. W.

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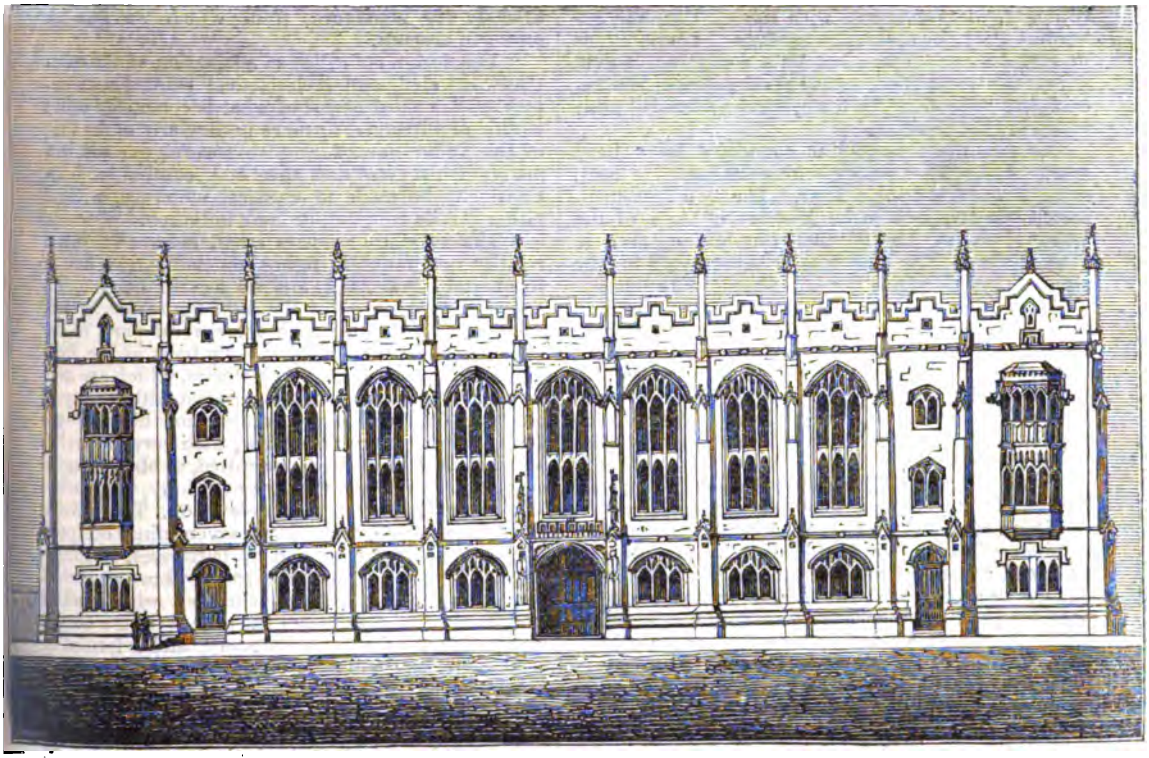

Birmingham Free Grammar School.

BIRMINGHAM FREE GRAMMAR SCHOOL, FOUNDED BY KING EDWARD VI. IN 1552.

Lord Bacon's adage, "Knowledge is Power," has had a thousand admirers, because of the soundness of its sentiment and the beauty of its expression. "Knowledge is Religion;" or at least one of its grand elementary principles, one of the essentials of Christianity. Knowledge is one of the chief peculiarities which distinguish our most holy religion from all the false systems of faith and worship, which the craft and folly of priests and rulers have imposed upon mankind: and this is designed as the means of regenerating the world, by the infinite wisdom of God.

Education leads to knowledge, and learning illustrates the glorious Gospel, which requires investigation, and challenges the most rigorous scrutiny of its principles and claims. Universal education is comprehended in the merciful purposes of heaven, as one of the chief means of producing the millennial glory, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"—when "all shall know the Lord from the greatest even unto the least"—and when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

Popular education, therefore, is essential to "the advancement of society in knowledge and religion;" and the Christian philanthropist cannot but hail the improvements that are making in the existing systems of instruction, and in the local establishments for the education of the rising generation. Every large town in the United Kingdom presents a vast field for cultivation in this respect, deserving the best attention of the philosopher and the Christian.

Birmingham, with its 150,000 inhabitants, cannot contain less than 50,000 capable of education; and to make provision for their instruction must be the duty and interest of its principal inhabitants. This, in a great degree has been attempted in relation to king Edward's Grammar School, the management of which is placed upon a far more liberal footing, corresponding with the advancing spirit of the age, by a recent act of Parliament.

Birmingham Free Grammar School was founded in the fifth year of king Edward VI.; and this, with others, especially the "Five Royal Hospitals" in London, of which "Christ's Hospital" is one, where about 1000 boys are clothed, fed, and educated, will, in some good degree, illustrate the thoughtfulness and piety of the young king, as well as the disposition of his counsellors.

Letters patent were granted on the second of

January, 1552, for transferring the possession of a religious establishment entitled "The Guild of the Holy Cross," of the clear annual value of 21*l*., to twenty inhabitants of Birmingham, who were created a body corporate and elective of themselves in perpetuity. The governors thus appointed possess a common seal, and, with the advice of the bishop of the diocese, have the government of the school—the appointment of masters, whose stipends they regulate—and the preservation and disposition of the revenues. In conformity with the charter, the governors were formerly chosen from the inhabitants of Birmingham alone; but by a recent enactment, persons duly qualified, whose residence does not exceed four miles from the town, are considered eligible to act in that capacity.

The Grammar School is conducted by a head master and second master, with an assistant to each, and likewise a writing master. The two first mentioned are required to be Masters of Arts of the Universities of Oxford and Cambridge, and in Holy Orders. The head master is permitted to take eighteen boarders, and the second master twelve.

The youths who are candidates for admission into the school are ineligible unless they can read and write English, and are above eight years of age; nor are they allowed to continue after they have completed their nineteenth year. Boys who are not sons of inhabitants of Birmingham are required to pay for their education such sum as the governors shall determine.

There are ten exhibitions of 50*l*. a year each, paid half-yearly, to be held four years, with a certain residence, founded for boys who shall go to the universities of Oxford or Cambridge; two exhibitions one year, and three another, alternately. The candidates are examined, and their names arranged according to their respective excellence in classical learning. In case no candidates appear for exhibitions who are sons of the inhabitants of Birmingham, the governors may assign them to any other candidates, provided they shall have been three years in the school prior to the annual visitation. Should a death take place during the four years, the governors may re-appoint; but the exhibitions remain vacant if there are not a sufficient number of boys qualified.

An annual visitation is held in Easter week, at which three examiners attend, who are required to be resident members of one of the universities of Oxford or Cambridge, of not less than seven years standing; and who have taken the degree of Master of Arts, or Bachelor of Civil Law. A general examination of the boys takes place at that time, to ascertain their proficiency in the classics, and their knowledge of the fundamental principles and doctrines of the Christian religion.

Some important changes in the system of instruction, calculated to extend the usefulness of the school, are now under the consideration of the governors.

A wise regulation has been enacted relative to publishing the accounts of this institution. It is decreed—"That an abstract of the accounts of the income and expenditure of the revenues of the school estates shall be hereafter published by the governors once in the month of June, in every year, in some one newspaper printed within the said town of Birmingham." The gross annual revenue of this institution at present amounts to about 4000*l*. per annum; an income which is continually augmented by the termination of existing leases.

We present our readers with an engraving of a north view, facing New-street, of the magnificent building now erecting for the Grammar School, under the direction of Mr. Barry; who has recently enhanced the fame his distinguished talents as an architect had previously acquired, by his much admired designs for the new houses of parliament.

Four other buildings, as elementary school-houses, are contemplated by the new governors, to be erected in different parts of the town for the benefit of the population; and this provision is hailed as a public blessing.

This beautiful edifice is described in the *Companion to the Almanack*, from which we give an abridged account.

"The design embodies an adaptation of the collegiate, and civil, and ecclesiastical pointed architecture of the third period of what is commonly called Gothic architecture, or more particularly of the time of the Tudor line of English sovereigns; and is a distinguished proof that novel and beautiful combinations may be made of classical materials, without either servile copying, or tame imitation.

"The structure resolves itself, externally, into a regular quadrangular figure, extending 174 feet in front, 125 feet in flank, and 60 feet in height. Internally, two courts, of the same figure, are formed, around and between which the several parts of the building are arranged. The main body of the front elevation is composed of two stories, which are indicated by series of windows, enriched with tracery of the period to which the composition belongs—the lower being comparatively low, with very flat arches of what are termed the four-centred, or obtuse-angled and contrasted form; the upper are lofty, with arches of similar form, but of higher elevation. These divide that part of the elevation into seven minor compartments, which are separated by buttresses, diminishing as they ascend, and terminating above an embattled parapet, in pinnacles, enriched with crockets and finials. The principal entrance is in the central compartment of the ground-story, and is formed by a characteristic porch, so designed as not to break up the harmony and continuity of the composition. The elevation generally, however, includes two wings, which stand so far forward as to range with the buttresses of the main body in the lower story, and running up to the height of the main body, terminate in small gables. These wings are enriched each by a lofty oriel window of two stories in height, corbelling from the level of the principal floor. The other windows are plain, rectangular, and mullioned, with label heads in collegiate style. The flanks exhibit three tiers, or stories, of windows similar to the ordinary windows of the wings in front. The rear front is of a similar composition to the principal front, as regards the wings. In the centre are seven large pointed windows, filled with mullions and tracery in the principal floor; and in the lower story there is a series of open arches, forming a covered play-ground, with a cloister for the boys during inclement weather.

"The principal entrance from New-street opens upon a vestibule, on the right and left of which are two subordinate school-rooms, occupying the ground or lower story of the main body of the front, from the windows of which they receive their light. Onward the vestibule leads into a gallery, or corridor, separating the two internal quadrangular courts, and out into the vaulted and groined ground-floor of the main body of the rear front, which communicates, by its open arcade, with the play-ground. Turning to the right, after passing through the entrance vestibule, there is a handsome stone staircase leading up to a corridor corresponding with that below, but of much greater height, according with the greater general height of the story, and connecting the two principal rooms in the structure, which relatively occupy the main bodies of its principal and rear fronts. These are the library and the grammar school-room. The former is over the entrance vestibule and subordinate schools in front, and occupies the grand series of windows of the elevation. This room is 102 feet long, 25 feet wide, and 31 feet in height. The latter—the grammar-school—occupies the corresponding part within the rear-front, over the vaulted play-ground below; over one end there will be a gallery for the accommodation of visitors at public examinations; above which gallery the length of this room is 120 feet, its width 30 feet, and its height 45 feet. The roof will be carved and enriched with tracery in the manner of the roofs of Eltham, Crosby, and other ancient halls of the same period. In the wings of the fronts and the flanking-buildings from front to rear, are the residences for the head and second master, which include apartments for the accommodation of a limited number of private pupils. The building is entirely faced with a durable grit stone, of a fine colour, from Darley Dale, in Derbyshire. The interior of the vestibule, corridors, and staircases, all of which are highly decorative, and have groined ceilings, are entirely cased with stone."

ON SUFFERINGS AND SORROWS.

II.—The Thoughtless.

The world contains a vast number of persons whose conduct by no means deserves to be called vicious or immoral, but which still is not founded upon *principle*, and can never tend to promote their real happiness, or qualify them for the service of God in the kingdom which he is about to establish in this world under the sovereignty of his Son Jesus Christ. And indeed it will appear, with very little attention, that these persons are not happy; that their lives are spent amidst vexations and confusions of every sort, and that they feel deeply that a *load* exists *somewhere* which oppresses them, though they may not be able distinctly to point out the precise source of the uneasiness they undergo. I have designated such persons as the thoughtless, although long before their career is ended, they frequently become exceedingly thoughtful; and I propose now to demonstrate the wisdom displayed by God in the course of discipline by which he brings this portion of his wandering subjects to himself.

The class of persons to whom I refer, when young, are those who look upon life as an unchanging scene of enjoyment—who greedily feed upon those innocent pleasures which, when abused, become injurious, and are content to join in any amusements which are not *decidedly immoral.* Such individuals never think that they are bound to devote heart and life to the service of their Maker, and to pass the time of their sojourning here in fear, as pilgrims to a better country. They join in the external services of religion, but are utter strangers to that real and vital piety which takes the whole man, and makes him a devoted servant of God. I believe that this is the character of the greater part of the human race; though at the same time I am well aware that, in addition to this *general* character, each one of them has *peculiar failings and weaknesses* which require correction.

And need I say that the life of such persons is full of sufferings and sorrows, of the precise description which are likely to check the thoughtlessness of their disposition and awaken it to energy and exertion? The casual connexion which exists between any one individual and a hundred others, is such as to preclude him from the possibility of knowing any thing of their situation or peculiar afflictions, and the aspect which men assume during the hours of business, might lead one to suppose that nothing of a distressing description is pressing on their mind. But the utter fallacy of all such notions will appear in an instant to the man who will cast his eye round on his *intimate* friends, and see whether some grief is not gnawing at the heart of every one of them. All are sufferers. *They* may not indeed be distinctly aware that the sufferings they undergo, are the *discipline* by which God is *correcting their faults*—but the fact is not less so; nor will it be difficult for the reflecting mind to perceive it. The man who investigates the condition of his fellow-creatures in the belief of the principle which I have before stated, will find enough to interest and instruct him. He will find that the *careless* man is perpetually involving himself in difficulties arising entirely from his own neglect—that the suffering which he thus undergoes, in almost every case leads him to *resolve* that in future he will be *more attentive* and careful, and although the power of habit may, and indeed will, in many instances, prevail against his resolutions, each repeated failure *must*, on account of the perplexity it occasions, convince him still more deeply of the impropriety of his conduct; and there can be no doubt, that the most favourable state of mind for improvement, whether moral or spiritual, is that in which the wrong doer is convinced of the error of his present ways, and is sincerely anxious to correct them. He may, and it is desirable that he should, make many fruitless attempts to improve in dependance upon his *own strength*, but his constant failures are the lesson by which God is teaching him that he can make no advances in virtue, or any other excellence, without the aid of his Maker. If our inquirer should take up the case of a *deceitful* man, he would be sure to find him in a wretched condition of mind, arising from the anxiety which must invariably belong to one who has many intricate and conflicting schemes to accomplish. And even supposing that a temporary success attends upon his shameful devices, that his wealth increases and his character is not suspected, he will often have to undergo withering convictions of his own infamy, and in moments of reflection and solitude, will be made to feel how much more *easy* the way of sincerity is, than the most prosperous course of duplicity and deceit. Nor is this all. Deceivers are the objects of God's most severe chastisements, and will have to undergo the bitter sting of *being themselves imposed upon and cheated.* There is a world of instruction in the remonstrance of Jacob to Laban, "Thou hast deceived me these *ten* times;" and no one can have read the history of this patriarch with proper attention, who has not observed that the consequences of his detestable falsehoods to his father followed him *through life*, and made Laban a deceiver *to him*—his own son a deceiver *to him*—and his own children, in the most excruciating suffering of his life, deceivers *to him* as he had been to *his father*. It is quite evident that Jacob was naturally prone to deception, and it is equally evident that God was determined to cure him of it. Nor can we find a more beautiful specimen of the efficacy and nature of God's moral discipline, than is furnished in the affecting interview between Jacob and Esau, after an absence of forty years. Jacob displays at this meeting the deepest sense of his unjust and inexcusable conduct to his brother, and seeks, by all the means in his power to testify his repentance, while the character of Esau shines out with unwonted splendour; like all passionate men, the injury to his feelings was forgotten and forgiven in the lapse of time, and the recklessness which had formerly been so fatally conspicuous in his conduct was purified into exalted benevolence, and induced him to refuse the offer of his brother's wealth, and express contentment with the blessings he had received from his Creator. Should our observer turn to the history of some man who, when young, was beguiled into the pleasing delusion that he should find the *world a scene of brightness and pleasure*, he will not be long before he discovers that disappointments, losses, and afflictions, have thoroughly eradicated the deceitful hope, and brought the mind into that state of feeling towards the world, which is highly favourable to the reception of the Gospel invitation, to seek in heaven a better and an enduring substance. Should his attention be directed to the man who allowed his *companions and society* to occupy that place in his affections which belongs only to the Deity, he will hear many a bitter complaint of the deceitfulness of those who call themselves friends, and many a mournful regret over really kind ones who are laid in the silent tomb, and whose death has occasioned that feeling of *desolation*, which must induce the mind to look for some object upon which it can fix itself without the fear of disappointment. Or should the *man of pleasure* be induced to lay open the secret feelings of his mind and heart, they will infallibly furnish a most appalling illustration of what the Saviour meant when he compared some men to whited sepulchres, whose clean exterior served but to mask the loathsome impurities that were within.

The cases that I have supposed and brought forward, are but a few specimens of the vast variety of conditions of mind and heart which fill the world. *Each man* is a distinct and separate illustration of the principle I desire to maintain. I will anticipate the objection that will certainly arise to the mind of the Christian who has not been disciplined by reflection and philosophy, and who supposes that no state of mind can be pleasing to the Deity but that which is called in Scripture, "faith towards our Lord Jesus Christ," by reminding him that "repentance towards *God*," must, in every case *precede* the exercise of faith, and if he should complain of the principle I am maintaining, because I have not shewed that it leads the sinner to *Jesus Christ*, I shall feel that he bestows a commendation rather than a censure, since no man would ever *think* of applying to Jesus Christ —the Scripture expressly declares the work of redemption to have been devised by *God* not by *man*— it is therefore impossible that any man can come to Jesus Christ unless he is first brought to God, and is then *drawn* by God to Jesus Christ. It is possible that some of our readers may scarcely comprehend such a *theory*. I regret it if they cannot, for the knowledge of it would promote their happiness—but if they desire a test of its veracity, they have only to look back on their own history, and inquire whether they did not fear and tremble before *God*— whether their thoughts were not directed to *Him*, long before they had learnt to *love* and *confide in* their blessed Saviour.

But I will not reason—except, indeed, that may be called reasoning, which urges men to reflection and thought. I have no doubt that individuals of all classes will read my remarks. Now the impression I am desirous of making suits *all equally*. To the reader, therefore, I can safely say, *you* are a sufferer and *you know it*. If you are among the number of those whose characters I have been describing, *you are unhappy*. You may not be aware of the reason *distinctly*, but I can tell you that it is because your sufferings, and the convictions they awaken, *lead you to feel your connexion with God*—and you do *not like to feel this*, or to think about God *at all*, because you think he is angry with you, and will punish you if you approach him. If your sufferings have really brought you to *this condition*, it is important for you to be told distinctly, that if *you are tired* of the load and responsibility of your sins, *Jesus Christ will remove them*. You need not inquire *how*. You will learn that bye-and-bye. Come *at once* to the cross of Jesus Christ, and believe in the promise of God to pardon all that come there. And in reliance on this forgiveness, endeavour to live in all respects to the glory of that Redeemer who has done so much for you, and who has promised to assist your efforts to please him. You know that you are miserable *now*, but *then* you will be exceeding happy.

B. Z.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

CHAPTER I.—*Introduction.*

SUNDAY-SCHOOLS are proved to be fruitful nurseries of the church of God. They deserve, therefore, the most intelligent and prayerful regard by their teachers; that by Bible Classes especially, as the best adapted means of instruction, they may be directed with the greatest efficiency, under the gracious influences of the Holy Spirit.

Children in our Sabbath-schools, taken from families who are the least favoured, when their minds have been opened by the Word of God, are frequently found to become exceedingly inquisitive. These, amongst the rising generation, excite the liveliest hope of their pious teachers, while they are regarded with prayerful solicitude by the aged fathers and ministers in the church of Christ.

Inquisitive Sabbath-school children generally ask many questions concerning the wonderful events and the extraordinary persons mentioned in the Word of God; and teachers and parents act wisely in encouraging this disposition relating to the things contained in the Bible. But young persons especially, in this manner of seeking instruction, should be taught to consider that it is necessary for them to guard against a profane curiosity, and to propose their questions modestly in the fear of God.

"Bible Classes," as they are now conducted by many intelligent Sabbath-school teachers and Christian pastors, are admirably adapted to give a right direction to that inquisitiveness, and to increase the scriptural knowledge and piety of our youth; and their devoted labours have been rewarded in the conversion of many to the love and service of Jesus Christ. This is calculated, under the blessing of God, to be the happy result, more especially in cases where the scholars are disposed to improve their minds by reading, and where this practice is encouraged, they being furnished with suitable books in a well selected "Library for Youth," which ought to be found in every Sabbath-school, and in the vestry of every church and chapel.

Biblical knowledge richly repays the labours of those learned men who devote their whole life to its various departments of study; and yet the wisest have all acknowledged, that they were still but learners in these lessons of heavenly wisdom; because the Bible contains "the lively oracles," and "the deep things of the Spirit of God." Nevertheless, much of the knowledge of the Scriptures may be acquired even by a child; and this is happily found in the case of many a Sunday-scholar, according to the grand design of our Sabbath-schools, which is not only to teach the young to read, but "to make them wise unto salvation through faith in Christ Jesus."

Bible Class exercises cannot be too much simplified; and the present work is designed as an elementary manual of instruction on the subject of scriptural knowledge. Such a compendium has been acknowledged to be wanted, to put into the hands of the young; and several experienced instructors have repeatedly applied to the writer of this for such a directory, or "First Steps in Bible Classes." Though there exist already some excellent little works on biblical subjects, yet, with a view to meet the wishes of some devoted teachers, the present attempt has been made, especially for the purpose of preparing the minds of the young to enter, with more advantage, the Bible Classes of their respected pastors. This little manual includes answers to many questions, which the author has had proposed to him from time to time, by his own children, by his pupils in Sabbath-schools, and by more advanced Bible Classes; and from these circumstances, in the course of *thirty years'* experience, originated the present series of conversations.

Chapter II.—*History of the Bible.*

Teacher. My dear scholar, you remember young Timothy's praise by the apostle Paul on account of his acquaintance with the Bible. Let me hear you repeat it.

Scholar. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15).

Teacher. Repeat the last two verses in the chapter.

Scholar. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (ver. 16, 17).

Teacher. Remember then from the testimony of these three verses, the origin and the design of the Holy Scriptures as contained in the Bible.

Scholar. I will endeavour to do so: but I wish you would inform me *all about the Bible.*

Teacher. I rejoice to hear you express that wish; though I cannot engage to satisfy you in this particular: because the Bible contains the revealed will of God to mankind, and varied instruction on so many different things, that it is the most learned book in the world.

Scholar. But I know a good deal about it myself: for I have read many parts of the Bible, which you gave to me as a reward in the Sunday-school; and my "Manners and Customs of the Jews," and several other books that I have had from our school library.

Teacher. I fear that you think too highly of your present attainments in the knowledge of the Scriptures. I know that you have read the Bible, and several other good books, with much attention; and the beautiful engravings with which some of them are adorned, have afforded you much instruction. It is evident also that you have gained considerable advantage from your reading, by your desiring of me to tell you *all about the Bible.*

Scholar. I should indeed, teacher, like to know all *about the Bible;* and I suppose that you know all about it, and every thing that is written in every part.

Teacher. Certainly I may be supposed to know much more than you can possibly do, about that blessed book; but it was written by many holy men, in different ages, under the inspiration of God, and relating to so many various things, even in times yet future, and concerning the kingdom of Christ on earth and his everlasting glory in heaven, all of which it will be profitable for us to know, that no man perfectly understands all that is contained in the Bible. You can recollect many of the things taught us in the Scriptures.

Scholar. O, yes: I know that the Bible speaks about a great many things, and about very many persons.

Teacher. Mention to me now what you are able to recollect; and I will assist you in calling others to your mind.

Scholar. I cannot think immediately of all that I have read: but I remember that the Bible tells us how the heavens and the earth were created; how Adam and Eve, the first man and woman were made; about wicked Cain killing his good brother, Abel; about the flood, when all the people in the world were drowned, except Noah and his sons, Shem, Ham, and Japheth, with their wives; about the children of Israel; and about the life and crucifixion of our Saviour Jesus Christ.

Teacher. Those and many other things in the Bible ought to be carefully remembered by you: but I suppose you recollect who were the famous patriarchs?

Scholar. O, yes: Abraham, Isaac, and Jacob, and his twelve sons were patriarchs.

Teacher. They were: but what other celebrated patriarchs do you remember by name?

Scholar. I am not sure that I remember any others, unless Adam, and Noah, and Job were patriarchs. Were these patriarchs, teacher?

Teacher. Certainly those were patriarchs. You know, I believe, the proper meaning of that title.

Scholar. I believe it means a *father of a family:* but then I suppose you are a patriarch; are you not, teacher?

Teacher. A patriarch is indeed *a father of a family:* but though, as you know, I have half as many children as the patriarch Jacob had sons, the title would not be properly applied to me, as I am not yet *fifty* years old: this title is appropriately given to a *very aged father* of a large family; and in an especial manner it is given to those aged heads of families mentioned in the book of Genesis.

Scholar. I have often wondered at the great age of the patriarchs mentioned in the Bible; some of them lived to be almost a thousand years old!

Teacher. They did in the early ages of the world: how long did Adam live?

Scholar. Adam lived *nine hundred and thirty years!*

Teacher. Noah, you will find, was born 126 years after the death of Adam: and you can tell me the age of Noah when he died.

Scholar. Noah died when he was *nine hundred and fifty* years old.

Teacher. You will find that Noah's age added to 126, and the years of Adam's life, will make 2006 years; Abraham was born *two* years after the death of Noah, so that the world was 2008 years old from the creation at the birth of Abraham.

Scholar. I did not think that any person could tell how old the world was at the birth of Abraham!

Teacher. Probably you did not think on the subject; but you may easily reckon it yourself when you are a little better acquainted with arithmetic. I believe you can tell how old the world was at the birth of Christ.

Scholar. O, yes; it was *four thousand and four* years: for I have noticed this at the top of the first page in my grandfather's large Bible.

Teacher. And how many years since the birth of Christ?

Scholar. I remember that by what we call, "*The year of our Lord;*" and it is now *one thousand eight hundred and thirty-six.*

Teacher. You are right; and how long did the apostle John live after the birth of Christ?

Scholar. About *one hundred years;* for it says in the corner of the page in my grandfather's Bible, that it was the year *ninety-six* when John wrote the book of the Revelation.

Teacher. Then of how many years do the Scriptures relate the history, from the creation of the world till the writing of the book of the Revelation?

Scholar. Reckoning what were before the birth of Christ, and *ninety-six years* after, there must have been *four thousand and one hundred* years from the creation to the writing of the Revelation.

Teacher. Who was the earliest writer of the Scriptures?

Scholar. Moses: for Genesis is called the "first book of Moses;" and you have told me that Genesis was the earliest written book of the Bible.

Teacher. Can you tell me how many years the death of Moses was before the coming of Christ?

Scholar. I think I have heard you say, *one thousand four hundred and fifty-one years;* and that he wrote the book of Genesis perhaps fifty years before his death, in the land of Midian.

Teacher. And who wrote the last book of the Old Testament?

Scholar. Malachi the prophet.

Teacher. How long was it that Malachi lived before the coming of our Saviour?

Scholar. About *four hundred years,* as I have heard you say to our Bible Class.

Teacher. And who wrote the last book in the New Testament?

Scholar. The apostle John wrote the book of the Revelation, the last of the disciples of our Saviour.

Teacher. John certainly lived to be the last survivor of the *apostles* of Christ: but he was not the last of his disciples. I hope that you, my dear boy, are a disciple of Christ, as well as your namesake the apostle John, learning more fully to understand the doctrine of Christ, and loving his blessed service; and that you, and I, and all in our Sabbath-school, shall meet the Saviour and his apostles in heaven, eternally to praise and glorify God, the Father, Son, and Holy Spirit.

Scholar. I hope so too, teacher; but I want you to tell me more about the Bible.

Teacher. That I will gladly do at another opportunity; and, in the meantime, I hope you will attentively reflect on what I have already told you about the Holy Scriptures.

CHRISTIAN SURVEY OF EUROPE.

MR. EDITOR.—Popery, I fear, is increasing in England; and many entertain painful apprehensions of its regaining a dominant influence in our favoured country. Now, although I cannot entertain the notion of some whom I esteem, on the subject of Romanism, I am not satisfied that Protestantism is making those advances in Europe that I could wish: but I am not sufficiently acquainted with the state of religion in the different nations, to form a correct opinion in relation to Europe. I wish, therefore, you would do me the favour to give a general view of this division of the globe as regards the several forms of Christianity. I have reason to believe that this would be esteemed a favour by many readers of the Christian's Penny Magazine, besides your

INQUIRER.

"Inquirer" and many of his friends seem to be unnecessarily alarmed at the apprehended growth of popery in England. There can be no doubt but the profession of the Roman Catholic religion has, within the last *fifty* years, greatly increased in England; and, at the present time, there are about 550 places of worship of that denomination in the United Kingdom. But there are about 11,000 places of worship belonging to the church of England, besides about 8000 belonging to the several denominations of Protestant Dissenters. These do not include upwards of 1000 places of worship of the Presbyterian church of Scotland, and about 900 belonging to other Protestant denominations in that country.

This will give the relative proportions of places of worship in Great Britain as follows:—

Protestant Church of England . . .		11,000
———— Dissenters . . .	8000	
Presbyterian Church of Scotland	1000	
Dissenters	900	
Episcopalians, nearly	100—	10,000
		21,000
Roman Catholic places of worship in England, Wales, and Scotland. . .		600
Total		21,600

Probably this numerical statement will not perfectly satisfy our "Inquirer" without some remark on the increase of Roman Catholics in England. It may, therefore, be observed, in relation to their real increase, which is evident, that it arises from one or other of the following causes:—

1. The natural increase of the population, of course those who are Roman Catholics as well as Protestants.

2. The emigration of Catholics from Ireland to England.

3. The removal of civil disabilities from Roman Catholics, through which they *appear* more evidently as a part of the community, and manifest zeal for the prevalence of their religious opinions and professions.

4. The active diligence of their priests, who, being all unmarried, consequently having no family incumbrances, supposing them sincere, are devoted to their duties in an exemplary manner,

While, however, it is admitted that Roman Catholics increase in England, and as they themselves profess their religious faith is unchangeable, nothing is more manifest than the fact, that every intelligent Roman Catholic repudiates and abhors the intolerant, persecuting principles and practices which are exhibited on the page of even English history. Popery, as a religious system, we abhor, as dishonouring to our Lord and Saviour, and as delusive to the souls of men.

Intolerance and persecution were, however, not confined to the Papists: nor are they limited at the present day to that class of professed Christians, either in the British isles or the continent of Europe. But perfect religious freedom advances in our favoured times, just in the degree that the Holy Scriptures alone are made the sole and exclusive rule of judgment and authority in faith in all matters of Christianity.

Popery, with every other form of antichristianity, must, according to the revealed purpose of God, be ultimately annihilated: but this will be brought about by means of the active zeal of Christians; the Lord Jehovah pouring forth his Holy Spirit upon the minds of men in the use of those divinely appointed means of knowledge and religion. The manifest duty of every true Christian is, *first*, to "live by faith" upon the word and promise of God, that he may enjoy daily "fellowship with the Father and his Son Jesus Christ," and *secondly*, as Providence shall afford him opportunities, labour to diffuse the light of divine truth according to the Holy Scriptures.

Correctly to pourtray Europe as to its religious condition, is no easy task imposed upon us by our correspondent "Inquirer." All that can be done is to give a general view of the states and kingdoms according to their profession; and this can be done but imperfectly; because in many states, Protestants and Catholics, and in a few, those of the Greek church, are intermingled. However, the following, from the pen of Josiah Conder, Esq., is probably the most correct analysis that has yet been given to the public, in so short a compass, of the population and religious statistics of Europe.

"The nations of Europe comprise ten distinct races, of which the most ancient are the least numerous. Taking the aggregate population at 200,000,000, M. Malte Brun calculates, that the nations speaking the Greek, the Albanian, the Turkish, and the Finnic languages, in the eastern part, and the Basque, the Erse, and the Cymric, in the western, do not exceed 27,000,000; while the three great races, distinguished by the names of Slavonian, Teutonic (including the Scandinavian nations,) and the Italian or Romano-Celtic, comprise a population of more than 173,000,000. Distributed according to their religious creeds, the same geographer estimates the numbers of the several communions as follows:—

Greek Church	50,000,000
Latin Church	98,000,000
Protestant	44,000,000
Jews	3,000,000
Moslem	5,000,000
Pagan	500,000
	200,500,000

The actual population of Europe, however, is considerably above this estimate, and, as politically distributed, may be stated as follows:

Great Britain,		
British Isles . . .	24,400,000	
Hanover	1,600,000	
Ionian Isles . . .	200,000	
Malta, Gibraltar, &c.	135,000	
		26,335,000
France		33,000,000
Austria		33,000,000
Prussia		13,000,000
Russia (in Europe)		54,000,000
Total of five great powers		159,335,000
Sweden and Norway		4,000,000
Denmark		2,000,000
Holland . . . . Belgium		6,125,000
Bavaria		4,000,000
Other German States		8,200,000
Swiss Confederation		2,000,000
Sardinia		4,000,000
States of the Church		2,600,000
Carried forward		192,260,000
Brought forward		192,260,000
Naples and Sicily		7,450,000
Tuscany and other Italian States .		2,300,000
Spain		14,000,000
Portugal		3,500,000
Ottoman Empire		10,000,000
Greece		550,000
Grand total . .		230,060,000

Of these, there are under the dominion of		
Roman Catholic States		76,500,000
Protestant States . .	56,000,000	
France	33,000,000	
		89,000,000
Greek and Russian		54,500,000
Mohammedan		10,000,000
		230,000,000

Thus, although the members of Protestant churches do not amount to half the number of those belonging to the Romish church, the European population under Protestant and Non-Catholic governments, *now that France is alienated from the papacy*, is nearly double that of the Roman Catholic states. Taking the total population subject to Protestant and Roman Catholic powers, inclusive of the colonies, the balance is still more strikingly in favour of the former. The Protestant empires throughout the world include nearly 200,000,000, exclusive of France and Russia, which contain 95,000,000; while the Roman Catholic empires do not comprise quite 140,000,000. Total under nominally Christian governments, 435,000,000.

"On a view of the map, Russia will be seen to occupy more than half the surface of Europe, but with not quite a fourth part of the aggregate population, the inhabitants being not more than about 345 to the square marine league. In Norway and Sweden, they are 103; in France, 1900; in England, 2700. The agricultural class is supposed to comprehend about two-thirds of the population, and the military, in the service of the respective governments, is one-hundredth part, or about 2,000,000. Great Britain, which ranks as the fourth power of Europe as to population, and the seventh or eighth as to extent of territory, exclusive of her colonies in other parts, ranks as the first in revenue. France is the second in revenue, the fourth in extent, and in population about equal to Austria, which ranks as the third in extent, and the fourth in revenue. In point of extent of territory, Sweden and Norway united, rank next to Russia, though otherwise among the smaller powers; and Turkey ranks next to France. Spain is the sixth in extent, and, though in revenue inferior, has a population above that of Prussia. The time is probably not very distant, when she will resume her proper rank among the great powers of Europe."

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 279.)

41. Religion transforms the tiger-spirit into a lamb-like disposition; what change has it wrought in you?

42. If we are too lazy to rise early to afford ourselves opportunity to pray and read when God and

conscience calls, it may be, that ere long we shall be forced to rise when *labour compels*.

43. "Promotion cometh not from the east nor from the west, but of God *only* who setteth up one, and putteth down another."

44. "Be sure your sin will find you out" (Numb. xxxii. 23), yea, "evil shall *hunt* the wicked man to overthrow him" (Psa. cxl. 11), and thinkest thou to escape?

45. It is the greatest presumption to suppose that we shall be saved, merely from a self-confidence that we were chosen of God in Christ from before the foundation of the world; but it is our greatest consolation and happiness to know that Christ gave himself a ransom for all, and that when he "overcame the sharpness of death, he opened the kingdom of heaven to all believers."

46. Though we cannot always pray with fervour when we would, yet we always should when we can; thus we secure beforehand, a blessing in time of need.

47. Our being with the rich man in hell or with Lazarus in heaven, may depend upon our being soon or late at church. "The early bird gets the early worm." In vain do the maimed and the halt step into the waters after they have ceased to be troubled. Let us think not to obtain a blessing if we are indifferent to seek it earnestly at the time *appointed*, and in the way of the divine appointment.

Cambridge. L. C.

REVIEW.

The Baptists in America; a Narrative of the Deputation from the Baptist Union in England, to the Baptist Churches of the United States of America and Canada. By the Rev. F. A. Cox, D.D. and LL.D.; and the Rev. James Hoby. *Second* Edition, revised and enlarged, with twelve Engravings. London: Thomas Ward and Co.

We are truly rejoiced to see this very valuable work in a second edition. We again recommend this important volume to our readers, as it cannot fail to be perused with deep interest by Christians of all denominations, though it more particularly relates to that section of the church to which the respected deputation are an honour.

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto I.

Continued from page 280.

"Men and brethren, still let me freely speak:—
"You know the patriarch David is both
"Dead and buried; and now his sepulchre
"Is honour'd this day by all our nation:
"By the prophetic spirit influenc'd,
"Before of the resurrection of Christ
"He spake, that hell did not detain his soul,
"Nor did his sacred flesh behold corruption.
"This Jesus, God hath rais'd again, of which
"All we stand witnesses. By God's right hand
"Exalted, he received the Holy Ghost,
"The promise of the Father's sovereign grace;
"And shed it forth on us, as you now see
"And hear. Dissolv'd in dust, David is not
"Ascended into the heavens. Therefore,
"Let all the house of Israel know that God
"Hath constituted Jesus, that self-same
"Jesus, whom you have crucified in shame,
"How fearful to his foes!—both Lord and Christ."
The truth divine they heard: their hearts were prick'd:
Conscious guilt their spirits penetrated:
They broke the momentary silence: tears,
Copious, and groans, express'd their bitter grief.
At length, in general burst, the thousands cried—
"Ye holy men of God!—O brethren speak—
"For pardon—tell us quickly, what to do!"
Warm'd with the fire of God's free love to man,
Benev'lence pure inspir'd th' aposles' breasts,
And Peter promply answer'd thus—"Repent.
"In the name of Jesus Christ let every one
"Of you be now baptiz'd, for sins' remission,
"And you shall have the Holy Spirit giv'n.
"The promise is to you—to your children,—
"To those in regions far and near, to whom
"The Lord our God shall send his gracious call."
With many other words appropriate,
Did Peter testify of Jesus Christ,
As God's anointed Son, the only true
Messiah, promis'd to our race, by all
The prophets' ministry, in every age.
With exhortations too, pathetic, warm,
As men deserving God's eternal wrath,
He charg'd them, and not in vain, "Save yourselves,
"From this untoward faithless generation."
Pow'r and grace divine gave efficacy
To his words of truth, which many gladly
Receiv'd, and were baptiz'd. Three thousand souls!
A glorious harvest gain'd from holy seed,
By virtue of this first missionary
Sermon, were added to the church and sav'd.
Proofs decisive of their genuine faith
They gave abundant: for they continued
Stedfast in doctrine with the apostles,
In holy fellowship with them in prayers,
And breaking bread, commemorating Christ,
As he commanded, broken in his death,
For their redemption and eternal life.
The numerous converts watch'd their teachers:
Observ'd their holy lives; and saw the signs
And wonders frequent wrought at the command
Of the apostles; proofs that God was nigh,
To justify their claims, as messengers
To men, inspir'd instructors of the world.
Grace renew'd the minds of the believers:
Pure benevolence fill'd their glowing hearts:
They liv'd together; with all things common,
Their property they sold for general good,
Granting a share to every brother's need.
Their simple food they ate with singleness
Of heart, and pious gladness; and daily
From house to house, the bread of fellowship
They brake, in mem'ry of their dying Lord.
Constantly they visit the temple, as
God ordain'd the seasons of public pray'r,
Praising God, and having favour with all
The wond'ring people. Their numbers increas'd
Daily with large additions: not of those
Who merely chang'd a useless creed or form,
But "such as should eternally be sav'd."

θ.

End of Canto I.

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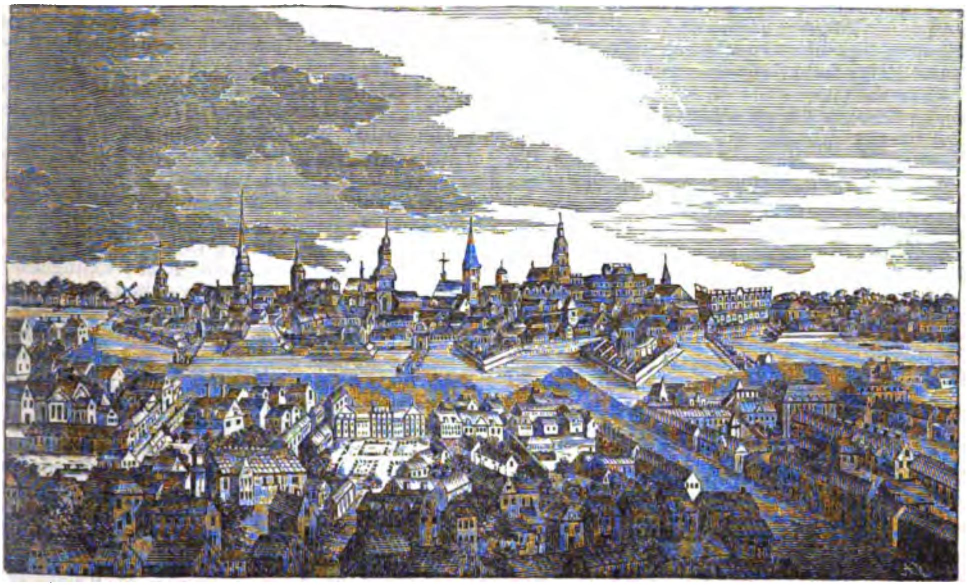

View of the City of Berlin.

HISTORICAL NOTICES OF BERLIN.

GERMANY, and that part of it especially comprehended within the Prussian dominions, has many claims upon the regard of all denominations of even British Christians. Divine Providence, in that part of the continent of Europe, brought to pass a series of events, in the raising up of the magnanimous Luther and his gifted associates—to lay open to the people the Holy Scriptures in a translation of the whole Bible—to receive and instruct the persecuted fathers of the church of Christ in England and Scotland—and to afford counsel to those great men who laboured in establishing the doctrines of the Reformation in both divisions of the United Kingdom.

Germany is highly distinguished for its scholars, critics, and theologians; and many, both in Great Britain and America, are looking to that country for some of the most useful labourers in evangelizing the heathen world. Such have already been furnished to the Church Missionary Society and the London Missionary, from several universities and theological seminaries in Prussia, especially Halle, Berlin, and the Missionary Institution at Bremen.

BERLIN is the capital of the Prussian dominions, and without comparison, the most elegant and beautiful of all its cities. Berlin is situated on the river Spree, which is here divided into three branches, and communicates with the rivers Havel, Oder, and Elbe, by canals, as well as with the German ocean and the Baltic, which greatly facilitate commercial intercourse. This city is composed of five towns, viz. Berlin Proper, Coln, Werder, Dorothystadt, and Frederickstadt. Berlin Proper owes its origin to a a colony of Netherlanders, who built this city in 1152, under the reign of Albert the Bear, of the family of Anhalt, which possessed Brandenburg for 170 years before the present dynasty. The other towns were added after successive periods. In 1645, Berlin contained only 1236 houses; in 1747, about 5513; in 1779, about 6437; in 1798, about 6950. In 1774, it contained 104,874 inhabitants; of whom 5518 were French, 1162 Bohemians, and 3950 Jews; and the garrison, reckoning their attendants, 29,540 souls, which may be added to the number of its inhabitants. So rapidly has the population increased since that period, that in 1798, it contained, exclusive of the garrison, according to Hoeck, 142,099 inhabitants; and from an average taken upon the two preceding years, the number of inhabitants was increasing at the ratio of 3726 yearly. In 1803, the population was 153,123, exclusive of the garrison; with a proportionate increase of houses. The present population of Berlin is estimated at about 225,000 besides the garrison of 30,000. The whole city, including its five divisions mentioned above, is twelve miles in circumference, being four miles and a half in length, and three in breadth: but within this inclosure are many gardens and even fields. On the south it is defended by a wall, on the north only by palisades; and it has fifteen gates. The streets are large, straight, clean, and well paved. There are several large and handsome squares, with pleasant walks; and it is surrounded with beautiful gardens, which produce excellent fruit. The bulk of the population is industrious and active, and a great number of different manufactures are carried on in the city. In 1785, the looms for woollen stuffs amounted to 2858.

Besides the city, Berlin is augmented by extensive suburbs. On the stone bridge over the Spree is an equestrian statue of William the great elector, esteemed an excellent piece of workmanship. Beyond the bridge appears the royal palace, a grand and superb edifice, four stories high, with apartments extremely magnificent. No palace in Europe is believed to possess so great a quantity of silver tables, stands, lustres, branched candlesticks, &c., but our design and limits forbid an extended description of the palace of the city.

Berlin had *twenty-five* churches, which have been increased by the erection of about *eight* new ones within the last few years; and in some of them, the Gospel is said to be faithfully preached. Religious toleration is granted under particular restrictions at Berlin; so that the inhabitants are classed as *Lutherans*, *Calvinists*, and *Catholics*, with a considerable number of Jews. A Bible Society was formed at Berlin in 1805, to which the king himself was both a contributor and patron; and a national Prussian Bible Society was formed under the same patronage in 1814, to which there are now many auxiliaries. A society for promoting Christianity among the Jews, has also been established at Berlin under the royal patronage; and, notwithstanding the limited nature of religious liberty in Prussia, the most delightful anticipations are cherished by many in England, from the evident progress of the Gospel in Berlin.

GERMAN UNIVERSITIES.

While we contemplate the progress of Protestant scriptural Christianity in Prussia, and throughout the Continent of Europe, principally by means of advancing knowledge and the circulation of the Bible, it will be profitable to notice the state of the German universities.

" The universities of Germany were all founded by the governments of the countries in which they are respectively situated; but, up to the time of the Reformation, all such foundations had to receive the confirmation of their rights and privileges from the pope. That of Wittemberg, founded in 1502, was the first that was confirmed by the emperor of Germany, and not by the pope, although the assent of the latter was afterwards applied for. That of Marburg, in 1525, was at first confirmed by the emperor in the rights and privileges granted to them by their own sovereigns. The last which received this sanction was that of Gottingen, founded in 1754. It does not appear to have been obtained by Erlangen in 1743. From that time till the dissolution of the Germanic empire in 1806, no new university was established. At the present day, all the existing universities are immediately and absolutely dependant upon the respective governments of the territories within which they are situated. All their professors and teachers are appointed and paid by the governments. They are not chartered corporations, but might at any time be removed or dissolved by a decree of the same power that called them into existence.

" Of the *twenty-three* universities now existing in different parts of Germany, eleven were founded prior to the Reformation: viz. Prague, 1348; Vienna, 1365; Heidelberg, 1386; Cologne, 1388; Leipsic, 1409; Rostock, 1419; Griefswalde, 1456; Frieburg, 1457; Triers, 1472; Tubingen, 1477; Marburg, 1527. The universities of Cologne and Triers, however, are now only gymnasiums. The following were also in existence prior to the Reformation. Erfurt, 1392; annihilated in 1816. Ingoldstadt, 1472; removed in 1802 to Landshut, and now merged in that of Munich. Wittemberg, 1502; the cradle of the Saxon Reformation, united, in 1815, to the university of Halle, a theological seminary, only being established at Wittemberg in room of its ancient schools. Mentz or Mayence, 1477; extinguished in 1798. Frankfort (on the Odor), 1506; united in 1810 to that of Breslau.

" The following existing universities have been founded since the Reformation. Koenigsberg, 1544; Jena, 1558; Wurtzburg, 1582; Giessen, 1607; Strasburg, 1621; Kiel, 1665; Inspruck, 1672; Halle, 1694; Breslau, 1702; Goettingen, 1734; Erlangen, 1743; Berlin, 1810; Bonn, 1818; Munich, 1825.

" To these are to be added, as having been founded since the Reformation, the following six universities, which no longer exist as such. Dittengen, 1549, now only a gymnasium. Holmstadt, 1576; extinguished in 1809. Altdorf, 1578; incorporated with Erlangen in 1807. Rinteln, 1621; extinguished in 1809. Salzburg, 1623; extinguished in 1810. Bumberg, 1648; extinguished in 1804.

" Of the *twenty-three* existing German universities, *seventeen* are Protestant, and *six* are Roman Catholic. Of the latter, *three* are in the Austrian dominions, viz. Vienna, Prague, and Inspruck; *two* in Bavaria, viz. Wurzburg and Munich; and *one*, Freiburg, in the Breisgau, belongs to Baden.

" Of the Protestant universities, six (Berlin, Halle, Bonn, Breslau, Griefswalde, and Koenisberg) are within the Prussian dominions. Leipsic belongs to the kingdom of Saxony. Erlangen is the Protestant university of Bavaria. Goettingen belongs to Hanover, but is the university also of Brunswick and Nassau. Heidelberg is the Protestant university of Baden, and the oldest institution in Protestant Germany. Marburg, the oldest Protestant university, belongs to Hesse Cassel; Giessen, to Hesse Darmstadt. Tubingen is the university of Wirtemberg. Jena, in the grand-duchy of Weimar, belongs partly to the grand-duke, and is partly supported by the dukes of Saxe-Cobourg, Gotha, and Saxe-Meinengen. Rostock belongs to Mecklenburg; Kiel, in Holstein, to Denmark; and Strasburg is within the French territory.

" The universities of Prussia, six in number, contain about 6000 students; which, taking the population of the Prussian dominions at 13,000,000, is one out of every 2166. Two of the Prussian universities are very inconsiderable, and may be dismissed with a brief notice.

" 1. Griefswalde, at once the most ancient and the smallest, is situated near the shores of the Baltic, in a region where there is little to attract students from other quarters; and in 1827, the number was only 160. Yet, among its professors, it boasts of Kosegarten, a pupil of De Lacy, and one of the first oriental scholars of Germany. It is the only university in Prussia which is in some degree independent of the government in its administration. Their library contains about 50,000 volumes.

" 2. Koenisberg lies also on the Baltic, in the north-eastern corner of the Prussian territories. Its chair of philosophy was formerly occupied by the celebrated Kant. It has a library of 60,000 volumes. The number of students in 1829, was 441; viz. 221 theological, 134 in jurisprudence, 23 in medicine, and 63 in other branches.

" 3. Berlin. This university, though only *seven and twenty* years old, has already assumed the first rank among the universities of Germany. It has been a favourite object with the reigning monarch, to collect here the ablest men of the whole country. In the faculties of law and medicine, it decidedly takes the lead of all others; in the philosophical department, it is inferior to none, and its theological school is rivalled only by Halle. Among its theological professors it numbers Neander, the first ecclesiastical historian of his age, and one of the best exegetical lecturers on the New Testament in Germany; Strauss, the most popular and eloquent of the court preachers; Twesten, formerly of Kiel, a very distinguished logician and divine; and Hengstenberg, a distinguished Arabic scholar, author of a work on the Christology of the Old Testament. In the other departments occur the names of Von Savigny, pre-eminent as a jurist; Encke, the astronomer; Bekker, the indefatigable editor of Greek and Roman classics; Boekh, the editor of Pindar; Bepp, the Sanscrit scholar; Zumpt, the author of the Latin Grammar; Ritfer, the geographer; Friedrich Von Raumer, the historian; and Hegel, who has been styled the prince of metaphysical philosophers in the north of Germany. The whole number of instructors usually exceeds a hundred. That of students is about 1800 in winter, and some hundreds less in summer. This university is located in an immense building, formerly the palace of prince Henry, brother of Frederick the Great. The free use of the royal library is enjoyed, in a splendid building opposite to the university, and contains 180,000 volumes, and 7000 manuscripts; ranking, in Germany, next after the libraries of Munich, Goettingen, Vienna, and Dresden.

"4. Halle. This university, situated in Prussian Saxony, owes its origin to the secession of the celebrated jurist, Thomasius, from Leipsic, towards the close of the seventeeth century, with a great number of his pupils, to whom he continued to deliver lectures at Halle. Of the first three theological professors appointed, that eminent servant of God, Francke, was one: and through his exertions, Halle became the seat of that school of evangelical piety and deep religious feeling which forms an era in the history of the German churches. Francke was himself a distinguished Biblical scholar, and other professors of no mean reputation, sustained the character of the university. The tone of piety began to give way with Baumgarten; and at length the foundations of religious belief were undermined by Semler. Rationalism, under the professorship of Wegscheider and Gesenius, obtained a complete ascendancy, the venerable and pious Knapp, who died in 1825, standing alone as the champion of Scriptural truth. The translation of professor Tholuck from Berlin to Halle, as the successor of Knapp, has, however, produced a very extraordinary and pleasing change. His coming was vehemently protested against by the theological faculty; his sentiments, which are entirely evangelical, being notoriously opposed to their deistical views. The amiableness of his manners, combined with his acknowledged talents and learning, has, however, enabled him to surmount the effect of these violent prejudices. Although under forty years of age, professor Tholuck now possesses a greater personal influence and reputation than any other theologian in Germany. Gesenius, though still high in reputation, no longer ranks as the first Hebrew scholar of the age, being eclipsed by Ewald of Goettingen, and several others. As a theologian, he is a rationalist of the lowest class, and does not conceal his disbelief in the inspiration of the Old Testament, on which he lectures. He is, in fact, a cold infidel. Wegscheider, who lectures on the New Testament, is 'the standard bearer of rationalism in its lowest forms.' His class is reduced to between twenty and thirty pupils. Among the other professors, are Thilo, son-in-law of the late professor Knapp, highly esteemed as a lecturer on ecclesiastical history and biblical exegesis. Others, also, of equal reputation. The number of students has been for several years increasing. In 1829, it was 1330; among whom were 944 students of theology, 239 of law, 58 of medicine, and 89 in the philosophical faculty. Halle is a cheaper place than Berlin; and this circumstance, besides its having a number of stipends and free tables, obtains for this university a preference with theological students, who are for the most part poor. Add to which, it has been the favourite resort of all the votaries of rationalism, who constitute a very large though decidedly decreasing proportion of the students of theology. There is a library of 40,000 volumes.

"5. Bonn. The Rhine university, as it is sometimes called, founded in 1818, is eight years younger than that of Berlin, to which it is not much inferior in extent and convenience. It is established in the palace formerly occupied by the reigning electors of Cologne, situated in the midst of the most delightful scenery, just where the banks of the Rhine change their character, the precipitous crags and vine-clad hills which border it thus far, sinking down into a rich and cultivated plain. A library of 66,000 volumes and 200 valuable manuscripts, a museum, and a fine botanical garden, are among its advantages. As a considerable proportion of the population of Rhenish Prussia is Roman Catholic, this university, as well as that of Breslau, has both a Protestant and a Roman Catholic faculty of theology. In the former, the most distinguished professors are Augusti, Immanuel Nitzch (next to Twesten, the greatest of Schleiermacher's pupils, and the prime spirit of the evangelical faculty of theology), and Bleek, a very clever young man. Gieseler, next to Neander, the most distinguished ecclesiastical historian in Germany, has removed to Goettingen. In the Catholic faculty, Scholz, the learned editor of a new recension of the Greek Testament, and Gratz, formerly of Tubingen, enjoy a deservedly high reputation. Among the other most eminent names are those of Freytag, the author of the most complete Arabic lexicon ever compiled, and Welcker. The number of students at Bonn, notwithstanding these advantages, has fluctuated remarkably. In 1822, it was 571; during the winter of 1829-30, it exceeded 1000; last year it has fallen below 500. One of the causes of this decline is believed to be the frequency of duels among the students, a barbarous and disgusting practice encouraged by the fencing-schools connected with this and other German universities. These duels are not often fatal, owing to the shape of the weapon in use; but scars of a frightful nature attest the prevalence of the practice among the young men at this university. In 1826, about one-third were theological students, of whom the Roman Catholic were most numerous; one-third, law students; and the remainder were about equally divided between the medical and philosophical faculties. Of the three Protestant theological professors, one is a rationalist, and two are considered pietists, that is, evangelical; and within the last few years pietism has gained ground considerably in this region. The frequent intermarriages between Romanists and Protestants, however, tend to produce a general laxity on religious subjects."

6. Breslau. This university founded in 1702, received into union with it, in 1810, that of Frankfort (on the Odor,) founded in 1506. The city of Breslau was considered "the seat of all the high colleges," and a place of high reputation for learning; and it is still celebrated for the Prussian university of all

Silesia. The most distinguished member of the theological faculty is professor Augustus Hahn, so renowned for the Leipsic disputation in 1827. He is the discoverer of the principles of the Syriac metres; author of an admirable history of Doctrinal Theology; and editor of two beautiful editions of the Hebrew Bible. It would be difficult to speak too highly of the learning, piety, and temper of professor Hahn.

PUBLIC LIBRARIES OF EUROPE.

The contents of the public libraries of Europe, which cannot amount to fewer than between seven and eight hundred, have been estimated by Malthus at 19,847,000 volumes. Of these contents, there are preserved in the

Austrian States	2,220,000
Prussian	997,000
Other German States	3,524,500
The whole of Germany	6,741,500
France	6,427,000
Great Britain	1,533,000
Russian empire	880,000
Italy	2,139,000
	17,720,500

The six most considerable, and at the same time the most valuable libraries in Europe, are the following:

Royal Library, Paris	Vols.	450,000	
	MSS.	76,000	
			526,000
Bodleian Library, Oxford	Vols.	420,000	
	MSS.	30,000	
			450,000
Royal Central, Munich	Vols.	400,000	
	MSS.	9,000	
			409,000
Vatican, Rome	Vols.	100,000	
	MSS.	40,000	
			140,000
University, Gottingen	Vols.	300,000	
	MSS.	5,000	
			305,000
British Museum			340,000

THOMAS HOPOO, A SANDWICH ISLANDER.

Thomas Hopoo, a youth from the Sandwich Islands, while a member of the Foreign Mission School, Cornwall, Connecticut, in 1818, accompanied the steward of the school to a town in New Jersey, where Thomas remained on a visit with a clergyman, while the steward proceeded to Pennsylvania. Either on the day of Thomas's arrival, or the day following, the clergyman received an invitation to a party in the village, and he said to Thomas "they had both better attend it, for it was at the house of a very influential man in his society, a powerful attorney at law, and although he had unhappily imbibed strong prejudices against religion, yet he would treat them civilly, and be pleased to see them." Thomas expressed his willingness to do as the clergyman thought expedient for them, and they both attended the party. They were introduced to company distinguished for fashion and gaiety, and Thomas never having been in like circumstances, felt embarrassed, and sighed in his soul for retirement. And his unhappiness was greatly increased on account of the supercilious treatment he received from the master of the feast, this eminent attorney at law, who, instead of sympathising with this youthful stranger, so recently redeemed from heathenism, and endeavouring to render him happy, embraced the opportunity to exhibit Thomas in his childlike mind, for the diversion of his guests. He commenced a series of questions of a literary and scientific character, which were better adapted to the comprehension of a professor in a university, than to that of a young convert from heathenism, and the only reply Thomas could make was—"I can't tell these hard questions: I poor heathen." Then a new set of questions followed, to the astonishment and vexation of the clergyman, and he sympathized with Thomas with all his heart, but could not divert the attention of the lawyer from his bleeding victim, but for a very limited space of time. Thomas, however, manifested no impatience under this abuse, but exhibited the meekness and gentleness of the lamb, and continued to reply amidst a jovial company, "Your question too hard for poor heathen." But the time had now come when the tables were to be turned—Thomas said to the lawyer, "You, sir, have asked me a great many questions I cannot answer, for poor heathen are in the dark: but there be some questions I think I can answer. When Lord Jesus comes down to judgment, I suppose he ask great many questions to poor heathen, and to Christian people; and if he say, Thomas Hopoo, do you love Jesus Christ? I think I can say, Yes, Lord, I love you. And if he say to you, do you love Lord Jesus? what will you say?" The shock was instantaneous, deep, and universal in the room, and the soul of the clergyman went up, for God to descend and seal a blessing upon them. Solemnity now took the place of merriment, and the gentleman was heard to answer in his turn, to the question of Thomas so directly put, "I do not know." Deep conviction of his sin fastened upon the heart and conscience of the host and his guests, and before the party broke up, this gentleman asked Thomas if he would pray with them, and particularly for him: They all fell upon their knees, whilst Thomas poured forth his soul in humble and fervent supplication at the throne of grace for them, and when he came to pray that those men in Christian lands, who knew so much more than the poor heathens, might love and serve Christ, this gentlemen wept and sobbed aloud. The party room, was now a conference room, and there a revival commenced, which extended rapidly into all parts of the society, and at the end of two weeks, the time when the steward returned and bore away Thomas, more than forty persons were rejoicing in hope, including the attorney, and fifteen of his guests, who were present at the party, and a great number were under pungent conviction of sin, and it was the impression of the steward, who communicated these facts to the writer of this article, so recently as the last autumn, that intelligence came to them, that not less than one hundred converts were the result, and that donations were made by them to the mission school, in money and clothing, to the amount of one hundred dollars! Blessed results of Christian meekness and faithfulness at a party! Dear Christian reader, do you almost envy Thomas Hopoo in his fidelity to his Saviour, and in his blessings? Oh, think, think of the parties you have spent in a different manner! Think of the questions to be asked at the judgment, and prepare for future emergencies—either fly from the temptation, or go forward to the party bearing your cross, and the blessing will be yours. May the grace of Christ be sufficient for you and for me.

N. N.

CHRISTIAN LADY'S FRIEND.

A MOTHER'S TALE.

No. II.

"When my father and my mother forsake me, then the Lord will take me up."—Psalm xxvii. 10.

There is no portion of Holy Writ which will not be found suitable to us at some time or other. I have found it so, and in the course of my narrative shall have to mention a number of texts, by which I have experienced comfort, and derived lessons of instruction.

My dear mother, shortly after she had called me to her bed-side, died. Oh, it was a sad moment; my poor father wept; we all grieved and were in bitterness. However, it was our consolation to know, that the death of my mother, though a great loss to us, was her infinite gain. And since her decease, I have been surprised how much I have felt her loss; never could I have thought when she was living, that her departure would so seriously be felt by me. Ye children, who possess the treasure of a mother, value her instructions, store them up in your memory, think much upon their import, and pray that they may make a lasting impression on your hearts. But I am departing from my tale.

The day of interment arrived. It was in the country where we lived, and at sun-set it was usual to bury the dead. We were all summoned to the grave. The devoted minister, after some expressions of mourning over his loss, as well as sympathizing with us, addressed us as the children of the deceased. "To you," said he, "my dear children, this is a solemn and painful event; you have lost your best earthly friend; you have laid in the grave your parent who instructed you in the truths of salvation; who added to her instructions example for your imitation, and who is now reaping her everlasting reward. But be not overwhelmed with sorrow, here is a promise just suitable for your circumstances, 'When my father and my mother forsake me, then the Lord will take me up.' You must now seek your friendship in Him, who is more friendly than the kindest parent, or the tenderest mother. Yes, he will comfort you, he will guide you, he will sustain your spirit, and enable you to walk in the same path which your parent trod, and at last reach the same everlasting home. See, my dear children, that you fail not to recollect her precepts, and to imitate her example."

Never shall I forget this excellent advice; and though many years have since elapsed, and, as my readers may conclude, numerous have been my troubles, and heavy my afflictions, I can testify that God has not forsaken me. Both my parents are now gone to glory, but God is my Father, my friend, and, oh! may he be my everlasting portion.

Kind reader, let me affectionately ask you, where are your hopes reposed. *Children of sorrow*, why will you seek your happiness in the poisoned weeds of earth; why will you expect your comfort amid the thorns of the wilderness of life. Are you not tired of its disappointment, and is not your soul sickened with its instability and frailty. Try, oh! try the truths of the Gospel, study the pages of revelation, and you shall find ample peace, endless comfort, and everlasting joy. *Children of bereavement*, I can sympathize with you. Possibly my reader may recently have lost a father, a mother, a sister, a friend, but let your attachment be weaned from earth, let your hopes be fixed on the "rock of ages," then shall you with heartfelt experience say, and with confidence too in His unchanging fidelity, "When my father and my mother forsake me, then the Lord will take me up." Your friends *may* and *must* forsake you—your earthly comforts *must* be dried up—your hopes founded on any thing short of heaven and God, *must* be blasted—but once fix your unwavering confidence on the Saviour, commit your soul to his keeping, you shall be able to say, even in the article of mortality, "I know, *yes know*, that my Redeemer liveth." Turn then from your earthly idols, and your broken cisterns, and you shall find in the great Supreme, and the only fountain of life, everlasting repose and immortal pleasures.

Pimlico. Eleanor.

TO MY WIFE, MORE THAN TWENTY YEARS AFTER MARRIAGE.

"I loved thee dearly in thy glow of youth,
When health, and hope, and smiles were on thy brow—
I loved thee dearly then, but better now;
For time, that dims thine eye, hath shown thy truth
More excellently fair. Did ill betide,
Care wring my soul, or sickness waste my frame?
In every change I found thee still the same;
A gentle friend, and comforter, and guide.
And now from home and thee so far apart,
With not a voice to soothe—a smile to cheer—
I feel thy worth in absence doubly dear;
And press thine image closer to my heart,
Asking of heaven how I shall find amends
For faith, for love, like thine, thou best of wives and friends."

REV. LEGH RICHMOND'S MOTHER, ON THE DEATH OF A CHILD BY ACCIDENT.

Rev. Legh Richmond records his mother's piety under circumstances most deeply afflictive, in the following terms:—"My mother had six children; three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings. Her then youngest child, a sweet little boy, only just two years old, through the carelessness of his nurse, fell from a bed-room window upon the pavement beneath. I was at that time six years of age, and happened to be walking upon the very spot when the distressing event occurred. I was, therefore, the first to take him up. I delivered into our agonized mother's arms the poor little sufferer. The head was fractured, and he survived the fall only about thirty hours. I still preserve a very lively and distinct remembrance of the struggle between the natural feelings of the mother, and the spiritual resignation of the Christian. She passed the interval of suspense in almost continual prayer, and found God a very present help in time of trouble. Frequently during that day did she retire with me; and, as I knelt beside her, she uttered the feelings and desires of her heart to God. I remember her saying, "If I cease praying for five minutes, I am ready to sink under this unlooked-for-distress; but, when I pray, God comforts and upholds me: his will, not mine, be done." Once she said, "Help me to pray, my child: Christ suffers little children to come to him, and forbids them not; say something.' 'What shall I say, mamma? shall I fetch a book?' 'Not now,' she replied; 'speak from your heart, and ask God that we may be reconciled to his will, and bear this trial with patience.'"

MRS. WOODD'S DYING SOLICITUDE FOR HER SON, REV. BASIL WOODD.

Mrs. Woodd, mother of the late excellent clergyman, Rev. Basil Woodd, was a descendant of that distinguished patriot Sir Hugh Middleton, by whose successful labours the New River was completed, for supplying water to the inhabitants of London. Her piety was worthy of her benevolent ancestor: and the following anecdotes relating to her dying solicitude for her son is remarkably instructive.

Unable to write, she dictated to the venerable clergyman, her pastor, her dying farewell; in which she says, "I am dying, and not afraid: I trust I am going to my Father's house! I never was so happy in all the days of my life! I would write to tell you what my soul feels in this blessed prospect, that I might bear my testimony to his grace; that I might refresh your soul, who have so often refreshed mine; and tell you what joy I feel in this prospect. I do not doubt of meeting you in heaven—and my dear child too!"

The same evening she dictated the above letter, she said to her son, "Oh, I am very happy; I am going to my mansion in the skies; I shall soon be there."

THE PROVINCE OF WOMAN.

BY HANNAH MORE.

As some fair violet, loveliest of the glade,
Sheds its mild fragrance on the lonely shade,
Withdraws its modest head from public sight,
Nor courts the sun, nor seeks the glare of light,
Should some rude hand profanely dare intrude,
And bear its beauties from its native wood,
Exposed abroad its languid colours fly,
Its form decays, and all its odours die.
So woman, born to dignify retreat;
Unknown to flourish, and unseen be great;
To give domestic life its sweetest charm;
With softness polish, and with virtue warm;
Fearful of fame, unwilling to be known,
Should seek but heaven's applauses and her own;
Should dread no blame but that which crimes impart,
The censures of a self-condemning heart.

MY SCRAP BOOK.

LEAF XCIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

ATTENDING THE THEATRE INCOMPATIBLE WITH CHRISTIANITY.

Concluded from page 268.

As in my two last leaves I have examined, *severally*, the three departments of our 'Excellent school of morality,' I now propose to take a brief survey of it *as a whole*; supporting, as heretofore, my own views of its iniquity and danger, by the opinions and evidence of various authors alike eminent for their talents and their virtues. The first of these to whom I shall here refer is, the celebrated Rev. William Law, M.A. who justly remarks that, 'If a person were to make a collection of all the wicked, blasphemous, lewd, impudent, detestable things that are said in the playhouse *only in one season*, it would appear to be such a mass of sin, as would sufficiently justify any one in saying that the profession of players is the most wicked and detestable in the world. All people therefore who ever enter their house, or contribute the smallest mite towards it, must look upon themselves as having been so far friends to the most powerful instruments of debauchery, and to be guilty of contributing to a bold, open, and public exercise of impudence, impurity, and profaneness. When we encourage any good design, either with our consent, our money, or our presence, we are apt to take a great deal of merit to ourselves; we presently conclude that we are partakers of all that is good or praiseworthy in it; of all the benefit that arises from it; because we are contributors to it. A man does not think that he has no share in some public charity because he is only one in ten thousand that contributes towards it: but if it be a religious charity, and attended with great and happy effects, his conscience tells him that he is a sharer in all that great good to which he contributes. Now let this teach us, how we ought to judge of the guilt of encouraging anything that is bad, either with our consent, our money, or our presence. We must not consider how much our single part contributes towards it, nor how much less we contribute than thousands of other people, but we must look at the whole thing in itself, and whatsoever there is of evil in it, or whatsoever of evil arises from it, we must charge ourselves with a share of the whole guilt of that evil, and we may be assured that the guilt of all wicked things that we encourage and assist, will certainly be laid to our charge.'

Advocate for the stage; I appeal to your conscience, whether the above reasoning of Mr. Law, is not worthy of your most serious consideration. '*Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.*' (Gal. vi. 7.)

Let us now turn to the evidence of a witness of our own days; and one whose talents and integrity few indeed will be bold enough to call in question. 'I am well aware (says the pious Wilberforce) that I am now about to tread on very tender ground; but it would be an improper deference to the opinions and manners of the age, altogether to avoid it. There has been much argument concerning the lawfulness of theatrical amusements. Let it be sufficient to remark, that the controversy would be short indeed, if the question were to be tried by the criterion of love to the Supreme Being. If there were anything of that sensibility for the honour of God, and of that zeal in his service, which we shew in behalf of our earthly friends, or of our political connexions, should we seek our pleasure in that place which the debauchee, inflamed with wine, or bent on the gratification of other licentious appetites, finds most congenial to his state and temper of mind; In that place, from the neighbourhood of which (how justly termed a school of morals might hence alone be inferred) decorum, and modesty, and regularity retire, while riot and lewdness are invited to the spot, and invariably select it for their chosen residence; where the sacred name of God is often profaned; where sentiments are often heard with delight, and motions and gestures often applauded, which would not be tolerated in private company, but which may far exceed the utmost licence allowed in the social circle, without at all transgressing the the large bounds of theatrical decorum; where, when moral principles *are* inculcated, they are *not such as a christian ought to cherish in his bosom, but such as it must be his daily endeavour to extirpate; not those which scripture warrants, but those which it condemns as false and spurious*, being founded in pride, and ambition, and the over-valuation of human favour.'

The whole of the above admirable passage is well worthy of the reader's regard; but I would direct his especial attention to its concluding remark, which is at once both striking and just. Nothing is more certain than that the morality inculcated on the stage, is not only, not the morality of the New Testament, but is directly opposed to it. '*By their fruits shall ye know them*,' says our Lord, in reference to the deceptions of false prophets; and I challenge the most strenuous advocate for stage morality to produce a single instance of a thief having become honest, a drunkard a sober man, a libidinous person chaste, or an idle man industrious, in consequence of frequenting the theatres: while on the other hand, there is no truth more incontrovertible, than, that thousands and tens of thousands of persons of both sexes, have owed, not only their temporal, but their eternal ruin, to the fatal attraction of these magnets of the bottomless pit. Whether in thus depicting these fell destroyers of immortal souls, I am giving utterance to language too strong; or whether it is possible to fix upon them a brand of infamy too hot, I will leave to the decision of the christian reader after he has perused and *duly weighed*, what has already been advanced, and also the following testimony of SIR JOHN HAWKINS; who, in his life of Dr. Johnson, writes thus: 'Although it is said of plays, that they teach morality; and of the stage, that it is the mirror of human life; these assertions are mere declamation, and have no foundation in truth or experience: on the contrary, a playhouse and the regions about it, are the very hotbeds of vice. How else comes it to pass, that no sooner is a playhouse opened in any part of England, than it becomes surrounded by an HALO OF BROTHELS! Of this truth, the neighbourhood I am now speaking of (Goodman's-fields theatre) has had experience. *One parish alone* adjacent thereto, having, *to my knowledge*, expended the sum of 1300*l.* in prosecutions for the purpose of removing those inhabitants, *whom for instruction in the science of human life*, the playhouse had drawn thither.'

With evidence like this of the worthy knight's before him, who could have been surprised to hear JUDGE BULSTRODE, in his charge to a Middlesex jury, indignantly exclaim, '*One playhouse ruins more souls than fifty churches are able to save ?*'

That the observations of Sir John Hawkins on the baneful effects of a theatre upon a neighbourhood in his time are equally applicable to the theatres of the present day, is indisputable. Wherever one of these deadly piles has been rear'd, the invariable consequence has been the deluging its neighbourhood with a flood of profligacy. Hence, the alarm that little more than twelve months since, seized the nobility, gentry, and respectable tradesmen in and near St. James's-street, at the bare rumour that one of these pests was about to pollute their vicinity; and hence, their united and earnest petition to the king, to withhold the royal license; urging, that should his majesty be prevailed upon to grant it, that among numerous other evils, the inevitable result would be, the attraction of whole colonies of thieves and harlots to the purlieus of the royal residence.

Such then, it appears incontestably, is the present *beneficial* influence of theatres; and when further, we bear in recollection, that the theatrical school of morals has been in operation considerably more than two thousand years, what becomes of the alleged reformation of the stage ? Is it possible to conceive of hypocrisy more detestable, than the pretence that frequenting playhouses has a tendency to inculcate christian principles, and promote the well being of society ? Where is the banker, where is the merchant, who would take into his confidential employment a young man whose chief recommendation was, that for the purpose of cultivating his mind and quickening his perceptions of integrity, he nightly attended one of these schools of morality ? Would not such a recommendation be deservedly laughed to scorn ? Away then, apologists for the stage, with your contemptible, your base pretences that theatres are seminaries of virtue. Tell us rather, for disguise it as you will, this is the truth, that theatrical amusements, with all their admitted blasphemy and obscenity, nevertheless, present to you certain fascinations which you are unable to resist. Tell us this, I repeat, and then, though we shall pity your infatuation, and bewail your danger, your honesty and sincerity at least, will command our respect.

And now, my dear reader, in concluding these very brief and imperfect remarks upon the dreadful evils inseparable from theatrical establishments; let me solemnly assure you, that all the enormities detailed by the high and unquestionable authorities I have quoted, and even many others that have escaped their notice, have fallen under *my own personal observation:* for, though never *officially* connected with the stage in any capacity whatever, yet, peculiar circumstances gave me for several years free access by day and night to both before and behind the curtain of our principal winter and summer metropolitan theatres; and also threw me into intimacy with many of their authors, managers *, and chief performers; consequently, there is no part of theatrical economy with which I am unacquainted: and it is my personal, complete knowledge of that economy, which forces upon me the conviction, that, were another Ezekiel to arise, and another angel to descend, to exhibit to him the greater and greater abominations of this land, he would reserve for the astonished and indignant prophet, a display of the iniquities of a London theatre, as the last and most fearful chamber of imagery.

S. J. B *****.

THE DIFFICULTIES OF INFIDELITY.

No. I.

> "There are more insuperable difficulties in regard to the vain dogmas of atheism, than there ever was pretended to be found in the sublime and heavenly truths of Christianity. With all the boasted reason and enlightened views of scepticism, it is as unreasonable as it is absurd, as cruel as it is selfish. While the truths of Holy Writ invite the utmost research, the dogmas of infidelity are unable to bear the least light, or to stand the force and power of legitimate evidence."—ANON.

To every thinking and dispassionate mind, it must be obvious there are but two distinctions of classes amongst mankind: the one is composed of believers in the doctrines of a future judgment and the Holy Scriptures, and the other, disbelievers in a divine revelation. These two classes compose all the inhabitants of our globe; for however vague may be their ideas of futurity, there are even amongst the most barbarous, those who have this belief and those who have not. It is to disbelievers of life everlasting and the Gospel of Christ, men of professed and boasted reason, to men living in the nineteenth century, when nothing that is really worth knowing is left unsought and untried, for whom these essays are intended; and to these, with the elder of our Sunday scholars, whose minds may be in danger of indulging sceptical principles from the conversation of others; we would respectfully invite to a candid and calm consideration of the subject.

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* Justice requires me to say, that several of the gentlemen here referred to, who were highly respectable for their talents and acquirements, and I believe irreproachable in their private conduct, not only fully admitted the existence of the evils upon which I have animadverted, but sincerely lamented them. They however, as theatrical men, felt with the renowned committee to which I have alluded in page 268, that those evils were irremediable.

We have often been surprised at the objections of the sceptic relative to the difficulties or mysteries of Christianity: we confess there are many mysteries in religion, but we maintain, these mysteries themselves are only an additional evidence of the divinity of the Scriptures. "Why," say these men, "if the doctrines were legitimate, why are they not fully revealed?" They are, we reply, as fully revealed as the capacity of man is able to comprehend, and only those are shrouded in obscurity which pertain to the perfections and dispensations of Deity, while all that relates to the well-being of man, both in this life and that which is to come, are as clear as the sun; and so plain, "that the way-faring man," if he is truly desirous of knowing them, and makes use of proper application, "shall not err." Could finite beings wholly comprehend infinitude, God would cease to be divine. Besides, how is it that these men complain not of the mysteries of nature (though they know they are many;) they cannot tell us how it is, nor when it is, that the life even of the vegetable first makes its existence, nor precisely how it is, and when it is, that a thousand other of the revolutions of nature perform their various offices; they tell us it is so, but why it is so, and where is its dawn and beginning, they leave us in utter ignorance and darkness. Who then would wonder, if, in searching the doctrines of divine revelation he should discover some truths which to him seem mysterious, while in the contemplation of the fair field of nature, the philosopher is confounded, and the wise man perplexed? Would any man, possessing common sense, say that the vegetable has *no life*, because he cannot discover its exact dawn, or the seat of its first developement? and is not that man worse than an idiot, who condemns the whole of revelation as the invention of priestcraft, forsooth, because he cannot understand all its mysteries? Such men will tell us that they are men of reason, that they are not to be the dupes of credulity and superstition, but where is there manifested such irrational and such foolish conduct as theirs?

We conjure you, therefore, ye who indulge the spirit of scepticism, calmly to consider your position. It is for the want of this consideration, that you go away disgusted, unconvinced, and unenlightened. If you act thus, you leave yourselves in the most doubtful situation describable, and involve those with whom you are connected in fearful and inevitable despair. Reject the Bible, and you wander into the mazes of error, thick and thickening as you travel through life; you leave the only path to happiness, and madly choose the road to death.

This is an age for inquiry; and inquisition in the matters of religion become all who possess common sense and upright principles. We challenge your inquiries, we invite your research, and we have no hesitation in saying, that we shall (if you are open to conviction) shew you that you are involved in far more difficulties in the rejection of Christianity, than you possibly can be by embracing it.

My readers, religion is not "a cunningly devised fable;" it is the light which alone can guide man to immortality; the lamp that brightens his path to the skies; the hope which enables him to bear the miseries of human life, and the star that leads him to safety, to happiness, to heaven, and to God. Examine its truths, weigh well its evidences, and be prepared to open your heart to its powerful and everlasting claims.

Those who have been led by divine grace to embrace these truths, we can but congratulate. Let them aim to be the means of convincing others. Calmly reason with the opponent of revelation, be prepared by study and research to answer their specious objections, and be concerned that they may enjoy the truths you enjoy, and be cheered by the same hope of immortality, and the prospect of everlasting peace. Let your life prove your religion to be sincere, and let it be a *living but silent voice*, saying in the language of the poet,

"What though we tread the globe around
And search from Britain to Japan,
There can be no religion found
So just to God, so safe for man."

C. G.

CHRISTIAN MISSIONARY ARMOUR.

Written by request, for the Annual Meeting of the Brainerd Society, of Lafayette College.

By Mrs. J. L. Gray.

Ye missionary band,
Your armour now provide;
Without the helmet, buckler, brand,
Tempt not the battle's tide.

No weapon form'd on earth,
Can your fierce foeman quell;
A spirit strong, of heavenly birth,
Proud potentate of hell.

Of proof must be your arms,
Sky-wrought, and from above;
Form'd in the armoury of heaven;
Annealed in fires of love.

Let *Truth* your girdle be—
Your breastplate *Righteousness*—
And on your feet bind firm and fast,
Pure, perfect, gospel *Peace*.

And take the shield of *Faith*,
To quench each fiery dart;
That hell's malicious fiends may aim
Against the unguarded heart.

Bind on each fearless brow,
Salvation's helmet bright;
God's Word your trusty scimitar,
A brilliant brand of light.

And *Prayer*—let prayer ascend,
Warm, pure, without control;
A chain uniting earth and heaven,
The life-breath of the soul.

Thus armed and thus secured,
Go forth o'er land and sea;
Your captain be the living God;
Your watch-word—Victory.

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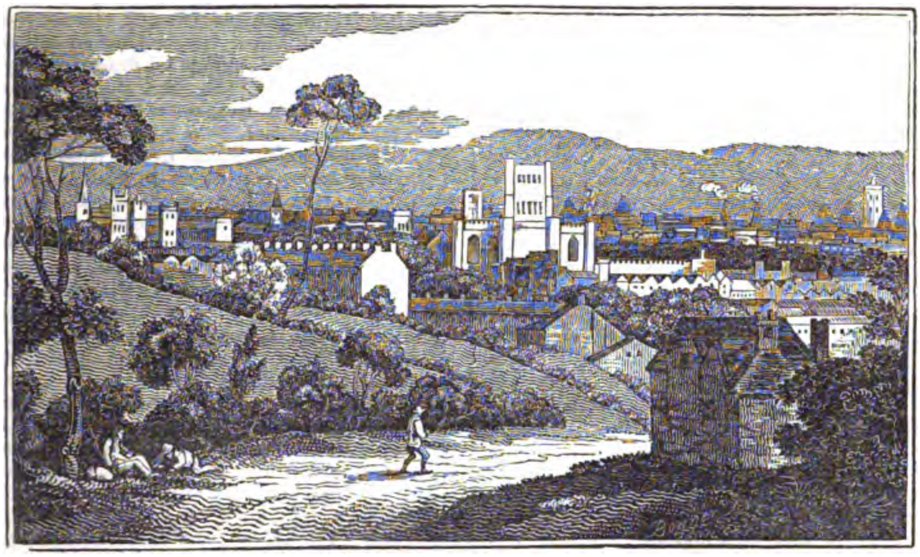
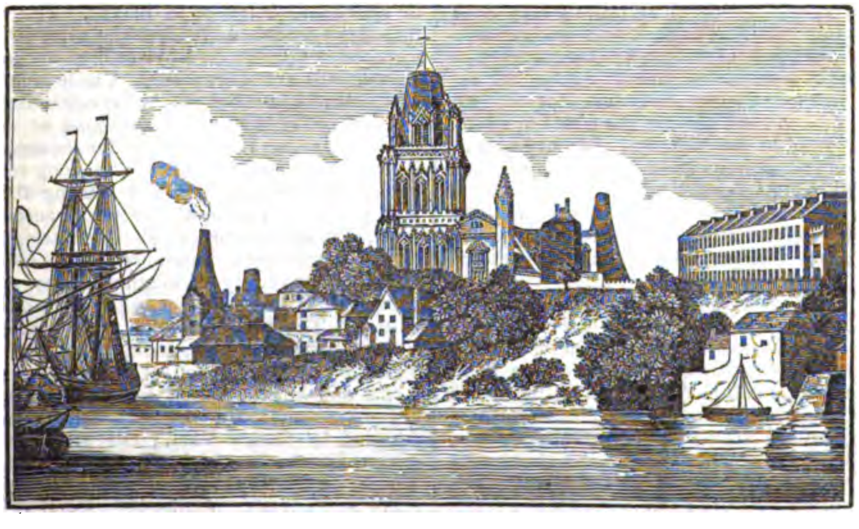


View of the City of Bristol.

HISTORICAL AND DESCRIPTIVE NOTICES OF BRISTOL.

Bristol, for its population, trade, and wealth, is regarded as the metropolis of the West of England. And during the last half century especially, it has been favoured, beyond every other city or town of its size, with an evangelical ministry, both in the Established Church and among Dissenters. Christianity, therefore, has flourished greatly in Bristol; and until the last few years it surpassed all other places in the support which it rendered to the Bible and Missionary Societies, and all those great institutions of our age, which are designed to promote the advancement of the Redeemer's kingdom in the world.



St. Mary Redcliff, Bristol.

Bristol derives its name from the Saxons, by whom it was called Brightstowe, which signifies a *celebrated place:* it is called in the catalogue of ancient cities, Caer Brito; and by the Britons, *Caer-Oder-Nant-Vadon:* that is, the *city of Odero in Badon Valley.* Bristol contained in 1831, in the city, 59,074 inhabitants; in the suburbs, 57,942, total 116,016. It is described as follows by a modern pen:—

"Bristol is a city and county in itself, but locally situated in the hundred of Barton Regis, and extending into Somersetshire, to which last county, although improperly, it is generally held to belong. Like ancient Rome it is seated on seven hills, or elevations, which diversify the surface of a low but beautiful vale, about eight miles from the mouth of the river Avon, in the Bristol Channel, and at its confluence with the Frome. It was called *Cader Oder* by the ancient Britons, meaning a frontier city; and it is supposed to be noticed both by Gildas in the fifth, and Nennius in the seventh century, as one of the fortified cities of Britain. By the Saxons it was called Brightstowe, signifying a pleasant place, whence its present denomination; and it is first unequivocally recognised by history in the reign of Athelstan. Its situation always rendered it commercial, according to the nature of the times, and in the 11th century, it is said that a mart was held here for the sale of English slaves of both sexes; a practice which, to the discredit of christianity and humanity, then prevailed. It was encompassed with a wall, by Robert earl of Gloucester, the illegitimate son of Henry I., and the same able nobleman erected a strong castle, in which his nephew Henry II. was partly educated. It received a partial charter from the latter monarch, which was confirmed and extended by John, and Henry III. Edward III. constituted it a city and county in itself; and Henry VIII. made it the seat of a bishopric. Its privileges were still more extended by the charters of Elizabeth and Charles I. The old town, which now forms the heart of the city, stands upon a narrow hill, bounded by the Avon on the south, the Frome on the north and west, and by the moat of the castle, now nearly arched over, on the east. Of the eminences on which the city stands, the highest are St. Michael's Hill and Kingsdown, which are 200 feet above the lower parts of the town. At one time the ascent and descent were very inconvenient, but latterly they have been greatly improved. The entire city and suburbs extend over a surface of 1500 acres, and occupy a circumference of seven miles, and are continually increasing. The more ancient streets are narrow, with lofty houses of wood and plaster, the fronts of which formerly projected to the exclusion of light and air; but of late years most of these have been widened and improved, and more particularly the avenues to the bridges. The buildings in the more modern parts of the town are elegant and spacious, and Kingsdown and St. Michael's-hill on the north, Park-street and Berkeley-square on the west, and Redcliffe-hill on the south, are covered with handsome houses, which are chiefly inhabited by the gentry and mercantile classes. But for a long time the principal inhabitants have been moving towards Clifton; which, in point of fact, is now become the "West end of the town." Queen-square, in which there is an equestrian statue of king William III. by Rysbrack, which, perhaps, as a work of art, is not surpassed by any thing of a similar nature. A stone statue of George III. was erected in Portland-square; but during the French war, party feeling ran so high, that the head of the statue was knocked off one night, and the pedestal now alone remains. The streets are generally well-paved, with smooth side paths for foot passengers; the greater part is well lighted with coal gas, but some of the shops are lighted with oil gas; as are also the interiors of many private houses. On Kingsdown the oil gas is generally used. There is a plentiful supply of excellent water from pumps and conduits, and a few of the houses have the water laid on from the river. The public buildings, exclusive of churches, are numerous; the principal of these are the Exchange, a handsome building in the Grecian style, the Guildhall, the Council House, the Merchants' Hall, the Post Office, Custom House, and City Library. The Commercial Rooms, a very handsome pile of buildings in Corn-street, may be considered as "Lloyd's Coffee-house," in point of business: they are, in fact, "the Exchange," all business such as is usually conducted in the Royal Exchange of London being carried on in them. They have newspapers from all parts of the world, and are well supplied with periodical publications. There are from 700 to 800 subscribers. The bridge over the Avon was erected in 1768, in lieu of one which had stood several centuries; it consists of three wide and lofty arches, with stone balustrades seven feet high. The river Frome is crossed by a drawbridge, which has two arches of stone. The quay and harbour of Bristol may be deemed objects not only of great local but national interest. The former is an uninterrupted wharf of hewn stone, upwards of a mile in length, extending along the inner shores of the Frome and Avon, from St. Giles's to Bristol. Although owing to the depth and rapidity of the Avon vessels of 1000 tons burthen could always reach the quay at spring tides, they frequently sustained damage by being aground at low water, and were delayed by the necessity of waiting for spring tides to get out again. To remedy these inconveniences a floating harbour was completed in 1809, by damming up the bed of the Avon and Frome, so far as the hot wells, and cutting a new channel for the Avon from near Totterdown to Rownham Ferry. This energetic effort of the merchants is supposed to have cost half a million sterling, but it has been amply rewarded, as it formed a harbour capable of accommodating 1000 vessels, which are not only kept afloat, but are enabled to proceed to sea at any time. On changing the course of the Avon two handsome cast-iron bridges were erected over the new channel, the respective arches of which are 200 feet in height. The wet docks here are very extensive, and the dimensions of the merchants' floating dock are said to exceed those at Portsmouth and Plymouth. A mile below the city, on the banks of the Avon, is the celebrated Hotwell, the waters of which are reckoned so salutary in consumptive, scorbutic, and inflammatory disorders. The reputation of this spring has long rendered the vicinity the resort of invalids during the summer, and gradually produced the usual accommodation appertaining to places of a similar description. Here are a Pump-room, Assembly-rooms, Coffee-house, Hotel, and a variety of lodging-houses, not only on a level with the well, but in the beautiful village of Clifton. The establishments for gratuitous education are very numerous, including a city grammar-school for the instruction of the sons of citizens in Latin and Greek, which has been endowed with several exhibitions; the endowed college-school, founded by Henry VIII.; the grammar-school of queen Elizabeth, which educates 100 boys, all of whom, on leaving, receive a sum to assist to bind them apprentices. A hospital, founded by Robert Colston merchant, in 1708, has also a school annexed, in which 100 boys are educated, maintained seven years, and then apprenticed. There are several minor endowed schools, for children of both sexes, besides a great number of more modern origin, which are supported by subscription; including national, Lancasterian, adult, Sunday, and every description of charity school. The donations and bequests to the poor, both in and out of the gift of the corporation, possibly exceed in number and amount those of every place in England, except London. The charities and establishments for relief of poverty, disease, and destitution, are in due proportion; comprising an Infirmary, a Dispensary, an Hospital for Diseases of the Eyes, an Asylum for poor Girls, and for the Indigent Blind; a Female Penitentiary, a Strangers' Friend Society, a Humane Society to recover from the risk of drowning, a Mendicity Society, and several others. Here is a public library of considerable magnitude, and a philosophical and literary institution, which possesses a theatre and valuable museum of natural history, with mineralogical and geological specimens. Public lectures are occasionally given here, and valuable papers read from time to time by duly-gifted individuals. Reading-rooms are attached, which are well supplied with newspapers, and every description of periodical publication. Bristol, until eclipsed by Liverpool, was the principal port on the western coast of England. Its leading branch of foreign commerce is with the West Indies, which it supplies with every sort of article necessary to the black and white population; and receives back vast quantities of rum, cotton, sugar, and other West India produce in return. Sugar is the most important article, the refining of which is one of the chief manufacturing processes of this city. It has also considerable trade with the north and south of Europe, especially Spain and Portugal; from the former of which, it imports wool for the fine-cloth manufacturers of the west of England, and from the latter, wine very largely. A considerable mercantile intercourse is also kept up with the ports of the Mediterranean, the Baltic, and the British North American colonies. The trade with the United States is for the most part confined to tobacco and turpentine. Bristol has attempted very little trade with the East Indies hitherto, not above three or four cargoes having been imported direct here since its opening. The trade with the new South American states is more prosperous, and seems likely to increase. With Ireland the dealings are very considerable; but they have not augmented agreeably to the expectations formed from the recent lowering of the port dues. In the year ending January 6th, 1829, there were 369 British and 63 foreign vessels entered inwards, besides 930 Irish, and 5295 other coasting vessels. The customs' revenue of Bristol exceeds a million annually."

Ecclesiastical Notices of Bristol.

Bristol is the see of a bishop, being one of the six erected by Henry VIII. out of the spoils of the suppressed monasteries. "The diocese of Bristol extends over a small part of Gloucestershire and the whole of Dorsetshire; the ecclesiastical dignitaries under the bishop, are a dean, six prebendaries, one archdeacon, six minor canons, a chancellor, and registrar. The cathedral, situated on College Green, and dedicated to the Holy Trinity, was originally the collegiate church of the monastery of St. Augustine, founded in the reign of Stephen by Robert Fitzharding, ancestor of the Berkeley family. Its length is 175 feet, the breadth of the cross or transept 128 feet, the height of the tower 140 feet, and the breadth of the body and aisles 73 feet. The roof is beautifully arched with stone, and it is remarkable for the two side aisles being of equal height with the nave and choir. Here are some ancient painted windows, and many of the monuments are rendered interesting by the melancholy circumstance of their erection in memory of persons snatched away in the prime of life by the fatal disease consumption, for which they had sought relief in vain from the waters. Among them is one to Mrs. Elizabeth Draper, the Eliza of Sterne, aged thirty-five, and to the wife of the divine and poet, William Mason, who died in her twenty-eighth year, whose tomb bears a very elegant and pathetic inscription by her lamenting husband. Bristol contains seventeen parishes and eighteen churches, the livings of all of which are discharged from the payment of first fruits and exempt from visitation, except St. Mary Redcliffe, which, as a chapelry to Bedminster, is in the archdeaconry of Bath and diocese of Bath and Wells. Of these livings, ten are in the gift of the corporation, four in that of the dean and chapter of Bristol, and two in the patronage of the crown. In addition to these churches and chapels, a district church has been recently built in the parish of St. Philip, by the aid of the commissioners for building new churches; the living of which is a curacy, in the disposal of the vicar of St. Philip. Several of the churches are handsome structures, but they are all exceeded by that of St. Mary Redcliffe, which is deemed one of the most beautiful in England. It was begun in 1294, by Simon de Burton, mayor of Bristol, but not completed until 1376. It was much damaged, and the steeple thrown down by lightning, which damage was repaired by William Canynge, or Canning, five times mayor of Bristol, whose name stands so conspicuous in the Chatterton controversy. It is built in the form of a cross, having a nave raised above the aisles in the manner of a cathedral. The western door is the principal entrance, but there are porches to the northern and southern sides of the church, the interior of the former of which is extremely beautiful. It was over this porch that the muniment room was situated, in which Chatterton, whose father was sexton of the church, pretended to find the poems, which he attributed to Rowley. The lightness and symmetry of the interior are universally admired, and the altarpiece is decorated with Scriptural pieces, by Tresham and Hogarth. Here are monuments to the memory of William Canynge, the restorer of this beautiful edifice, and of admiral Sir William Penn, father of the celebrated founder of Pennsylvania. This city has places of worship for all the leading classes of Protestant dissenters, as well as for the Roman Catholics and the Jews."

Places of Worship in Bristol.

The following list is furnished by a gentleman residing in Bristol, "of the places of worship in Bristol and its immediate vicinity: they are all connected with the city, and the places in which they are situated are now under the city regulations."

Church of England Churches and Chapels.

1. St. Mary Redcliff
2. All Saints.
3. St. Augustine's.
4. St. George's.
5. Christ Church.
6. Clifton Church.
7. St. Paul's.
8. St. Peter's.
9. St. Philip's.
10. Trinity Church, St. Philip's out parish.
11. Trinity Church, Hotwells.
12. St. James's.
13. St. John's.

14. St. Mary le Port.
15. St. Matthew's.
16. St. Michael's.
17. St. Nicholas.
18. St. Stephens.
19. Temple.
20. St. Werbergh.
21. St. John's, Bedminster.
22. Redland Chapel.
23. St. Thomas.
24. St. Paul's Chapel of Ease, Bedminster.
25. Dawry-square Chapel
26. St. Mark's, Mayor's Chapel.
27. Orphan Asylum.

Dissenting Chapels.

1.	Broadmead	Baptist.
2.	Old King-street . .	ditto
3.	Counterslip . . .	ditto.
4.	Thrissel-street . . .	ditto.
5.	Pithay	ditto.
6.	Welsh Baptist . . .	ditto.
7.	Great George-street .	ditto.
8.	Guinea-street . . .	ditto.
9.	Castle Green . . .	Independents.
10.	Tabernacle	ditto.
11.	Zion Chapel, Bedminster	ditto.
12.	Hope Chapel . . .	ditto.
13.	Brunswick Chapel .	ditto.
14.	Anvil-street Chapel .	ditto.
15.	Providence Chapel .	ditto.
16.	St. James's Chapel .	ditto.
17.	Newfoundland-street	ditto.
18.	Welsh, Lower Castle-street	ditto.
19.	Kingsland Chapel, (building) . . .	ditto.
20.	Old Market-street .	Wesleyan Methodists.
21.	Portland-street . .	ditto.
22.	Langton-street . .	ditto.
23.	Bedminster	ditto.
24.	Hotwell-road . . .	ditto.
25.	Providence	ditto.
26.	St. Augustine's-place	ditto.
27.	Lady Huntingdon's Chapel.	
28.	Welsh Chapel, Whitfield Methodist.	
29.	Seaman's Floating Chapel.	
30.	United Brethren's Chapel.	
31.	Friends' Meeting.	
32.	Roman Catholic, one Chapel.	
33.	Jews' Synagogue.	
34.	Unitarian, one Chapel.	

Besides the above there are three or four smaller chapels for Irvingites, &c.

ON SUFFERINGS AND SORROWS.

III.—THE CONSCIENTIOUS.

THE last class of persons whose case I examined was found to consist of those whose sufferings were hourly teaching them the folly and uselessness of their sins. I am now going to make a few observations about another class of individuals decidedly superior to the last, but whose numbers are in many cases increased by those who though before thoughtless, have been brought by their sufferings to a serious and reflecting state of mind.

There are, happily, a great many conscientious people in the world. They will I think be found to consist of those who have been educated by pious and virtuous parents in the utter abhorrence of all that is mean and disreputable, and those (as before intimated) who having wanted that most excellent education have been taught by God to abhor and dread sin, from a *personal knowledge* of the misery it occasions. I trust I need not say that so far as their own individual exertions are concerned, the latter are quite as honourable and praiseworthy as the former.

These persons are desirous of discharging their duties with fidelity, but are constantly oppressed with a sense of their great inability to do so. They see, with the deepest regret, that their conduct is sadly deficient, and resolve to leave no means untried to improve and rectify it. Feelings like these are highly honourable, and ought to be cultivated with the utmost assiduity, but they are not enough. It is of supreme importance that every man should distinctly see his own unworthiness, and the utter insufficiency of all the exertions he can make, to render himself acceptable in the sight of God, in order that he may be prepared to receive the great doctrine of the atonement, which teaches us that Jesus Christ has borne the penalty due to *all sin*, has manifested the equity and moral purity of the Almighty, and rendered the entire remission of all past sin, and the entire renunciation of all future obedience as a ground of justification before God safe and honourable. Now it has often appeared to me as an excellent observation, that God desires to cure the moral malady of our race *thoroughly*, and that he appears to be quite indifferent *how much time* is spent in preparing the mind for the reception of the gospel, so long as this great work is in fact going on. I cannot but feel astonished sometimes when I hear the melancholy and vain lamentations of Christians over the ungodly, and contrast them with the dignified administration of the Deity respecting such of his creatures as will persevere in resistance to him and his commandments. No haste, no anxiety, no fear, no relapse, is to be found in the whole of his mighty moral machinery. His great work of education goes on as certainly, whatever the conduct of his scholars may be. These apparently wandering reflections will be found to bear with much force upon the observations that I have to make respecting the sufferings of the conscientious class of society, who are to all appearance nearest to the kingdom of heaven, and yet linger the longest at the portals of the heavenly city.

Such persons can plainly see that their external behaviour surpasses that of many of their fellow-creatures. They are conscious of a sincere desire to do their duty, and are naturally unwilling to think that they can be in the wrong, or that they can be enemies of that God whom they respect, and are anxious to obey; and for a while these feelings afford a tolerable degree of happiness and composure of mind. Not indeed that there does not linger many a restless doubt, but these doubts are *submitted to*, and even cherished, as the lot of mortality, and as inseparable from the present state of things. I can imagine that months and years may pass away in this unsatisfactory state of mind. There will indeed be seasons of sickness and peculiar affliction, when reflection and self-examination will be absolutely unavoidable, and during these salutary but painful periods all the former doubts and suggestions will resume their hold, and present an aspect of a truly formidable character. In the occupations of life and the return of health these feelings will again be partially *though less effectually* smothered; and there may be moments when the calm aspect of nature, and the lovely scenery of a setting summer's sun, may suggest the hope that under the administration of the Author of such beautiful and lovely productions all must finally end well. But it is not enough that a *rational* being *thinks* he has reason to hope for final happiness; if he sees sin and misery about him he will never be free from agonizing fears, unless he is clearly and distinctly *certified* of the way by which, from seeming evil, final and eternal good is to be brought forth. Nature, beautiful as she is, can never allay the anxieties of an enlightened and sensitive conscience. Specious arguments from the manifest goodness of God may be adduced, in order to keep in the back ground the declarations of conscience and common sense, that unqualified indulgence to sinners is *not goodness*, but merely a refined species of *cruelty*, inasmuch as it serves to allure men into sin that grace may abound; but every new deviation from duty will but add another weight to the oppressive load that wearies the man who wishes to do his duty, and *by doing it* to gain the mansions of the blessed.

I have lately had considerable intercourse with a man concerning whom I may safely say that he is strictly conscientious, and discharges his duties with the utmost regularity, and acts towards his fellow-creatures with that kindness and consideration which in a professor of the gospel would indeed be magnified. But he is not a professor of the gospel, nor can he be called a believer in Jesus Christ. I have sometimes endeavoured to draw him into conversation upon the topic of religion, that I might ascertain his sentiments, and the foundation of his hopes in a future life; and though he cautiously avoids the expression of any opinion on religious subjects, I have been able to discover that his mind is perplexed and dissatisfied. He clings to the Divine Goodness as his security from final destruction, but he professes utter ignorance of the dispensations or designs of the inscrutable Providence under which he lives. Now I have no doubt that he is only a sample of thousands who are afraid to reflect or look forward, because the prospect is so uncertain and bewildering. It might be supposed by some of our readers that this is a state of mind which must call forth the sorrows and fears of any Christian spectator; but if the principle upon which these essays are founded be true, so far from being a reason for regret, it should excite adoration of that masterly wisdom which, by sorrows of this description, is preparing the mind of a dearly loved human being to enjoy exquisite satisfaction, when it shall be permitted to behold in Jesus Christ all its doubts and fears removed, the government of God vindicated, and the hopes of the righteous placed upon a foundation against which the gates of hell itself shall not be able to prevail.

It might be very reasonably inquired by some how it comes to pass that when men are in such a state of anxiety they do not immediately investigate the gospel, since in our own land at least the opportunities are so numerous, and since the gospel avowedly professes to be the key to the Divine proceedings. In reply to this question, I would hope that all uneasiness occasioned by it will be allayed by the reflection that it is the express work of God, and therefore must be the best for the individual. But besides this, I apprehend there is a *strong prejudice* against religion, which keeps back men from inquiring about it. So many unreasonable tenets have been and are to this hour maintained, and there is so much contention between different sects, that men are really afraid to join *any* party, for fear they should join *the wrong*. It would be well indeed if they would be wise enough to investigate the New Testament *for themselves;* but it takes a long while and *many days of anguish* to bring a man to do this, or indeed to bring him to that humble state of mind in which he would be *fit to do it;* but most undoubtedly it is true that the sorrows of mind under which he labours are the means employed by God to accomplish this great end.

In conclusion, I would address myself to the class of persons whose condition I have attempted to investigate. You are not happy. You cannot allow your thoughts free scope. You feel like a man with a sore part in his body, always fearful lest it should be touched. Now allow me to assure you that whatever length of time you may have continued in this state of uneasiness, it is *quite unnecessary for you to remain in it a day longer.* Yet let me tell you faithfully that you *must* bow to Jesus Christ: you *can never be happy till you do.* Seriously meditate upon the exaltation of his nature, and the manifestation of divine hatred to sin which was displayed when the Son of God hung bleeding on the cross as the surety for an apostate race, and you will find that a light of more than earthly brilliancy beams from Calvary, which will illumine the path of all who strive to walk in it, and will finally irradiate the universe. You ask me to explain the system of Providence, and you tell me of the reasonings of philosophers, and the doubts of the learned, and the uncertainty of all investigations, and the dissatisfaction of your own mind. I reply simply in the words of St. Paul, that whatever may have been the explanations offered by *men* on the subject, "GOD has set forth JESUS CHRIST." B. Z.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 286.

CHAPTER III.—*Inspiration of the Scriptures.*

Teacher. I hope now, my dear boy, that you have carefully considered our conversation on last Sabbath concerning the history of the Bible.

Scholar. Yes, teacher, I have: and I thank you that I now know a great deal more about the Bible than I did before. I hope also that I shall remember every thing that you then told me about the wonderful history of the Bible.

Teacher. Your evident attention gives me hope that you will remember what I informed you: but there is very much more yet to be learned even about the history of the Bible. All this knowledge I hope you will endeavour to gain, as you may have opportunities of acquiring more extensive information.

Scholar. Indeed I hope that I shall know all about the writers of the different books in the Bible, and how they came to write such wonderful things as they contain.

Teacher. You already understand, I believe, how those holy men became *inclined*, and how they were properly *qualified* to write all the divine contents of the several books in the Bible.

Scholar. I have heard you say that the prophets and apostles were inspired of God to write all the books in the Bible.

Teacher. Very likely; and I suppose you recollect some passages in the New Testament, that declare the Scriptures to have been written by holy men who were inspired of God.

Scholar. I remember the verses that I heard you explain to the Bible Class in the Sunday-school, and which the apostle Paul wrote to young Timothy. I repeated them to you in our last conversation.

Teacher. Let me hear you again repeat them.

Scholar. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, in righteousness" (2 Tim. iii. 16).

Teacher. Here you learn the reason why the Scriptures are called "The Word of God"—because they were written under his special and gracious inspiration.

Scholar. I think that I do not clearly comprehend what is meant by inspiration of God; and I wish you to explain its meaning to me clearly.

Teacher. Perhaps you did not attend properly to my explanation of it to the Bible Class; but I think you recollect the answer of a little Sunday-school boy in America, when his teacher asked him how God *inspired* his servants to write the Scriptures.

Scholar. O, yes; it is mentioned in the little book called "Sunday Readings:" the little American boy said, "God made his servants to *think* them, and then to *write* them."

Teacher. That was a truly wise and good answer for a little Sunday scholar; and it was very correct: for God certainly made his prophets, evangelists, and other holy men, to *think* the wonderful things contained in the Scriptures—to feel a desire for their publication to others,—and to form the determination to write their heavenly thoughts for the instruction and salvation of mankind in distant ages and in all nations.

Scholar. Then the prophets and others who wrote the Scriptures must have been very good to us, and we ought to love their memories.

Teacher. Most certainly the writers of the Scriptures were very benevolent in their intentions towards us; and their kindness deserves to be acknowledged with sincere respect for their names: but still we should not fail to remember that all their good desires and pious benevolence came alone from God, by the gracious inspiration of his Holy Spirit.

Scholar. I suppose then that this inspiration of the sacred writers is what is intended by the apostle Peter, when he says, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. ii. 20, 21).

Teacher. That text which you have just quoted, it will be evident, applies to the ancient prophets, and the ministers of God to his people under the Jewish dispensation of religion: but though it refers principally to the servants of God under the Old Testament, it contains a general rule for us to observe in all things relating to our reading of the Holy Scriptures.

Scholar. But have I not heard you say, that the writers of the Holy Scriptures did not understand English?

Teacher. Very likely: for that was the case. Although the apostles were inspired with the knowledge of the different languages of the nations among whom they travelled preaching the Gospel, they could not have been qualified by that heavenly gift to understand our language; because, at that time, there was no such language in existence as the English.

ACKNOWLEDGMENT OF A PRESENT FROM A LADY TO A MINISTER.

Mr. Editor.—Ministers of the gospel generally have but small incomes with which to maintain their standing in society, as they are subject to a great variety of expenses, both at home and abroad, to which private Christians with equal means are not liable. Books, postage, necessary travelling, and subscriptions to institutions, form a considerable aggregate in the expenditure of a minister; and by many these various items are felt to be great inconveniences. Generous individuals, however, might often promote the happiness of their pastors by small presents, which could not fail to be highly gratifying to both parties, and in the article of books especially, which are essential to the improvement of even the best educated and the most learned of ministers, who are seldom able to purchase all they desire and really need.

In offering a suggestion on this subject it may be remarked, that it is far better to supply the amount of any particular work for the intended present than the book itself, as ministers are allowed some discount by booksellers.

These remarks have been occasioned by the following copy of verses written by a minister in acknowledgment to a lady for her valuable and most suitable present of a "patent candlestick with a supply of candles" for his study. Many, it is hoped, will do likewise. Observer.

To Miss ——.

Thanks, dear friend, for thy rich favours,
Light in darkness much I need;
These how welcome in my labours,
When I write, or muse, or read!

Truth I often seek at midnight,
Worn with care in mental toil;
Ancient seers—their souls were upright,
Gain'd God's spirit—holy oil.

Not in vain my weak endeavour;
God accepts and crowns it too;
While we taste the truth's sweet savour,
May its fruits be reaped by you.

Lamps, nor moon, nor sun more glorious,
Shall we need in yon bright skies;
By the faith of God victorious,
We shall to his presence rise.

Kent. Θ.

CONVERSION OF SAILORS.

British merchant seamen, including fishermen of all classes around our coasts, amount to about 250,000 souls, separated almost altogether, by their peculiar occupation, from the regular administration of the ordinances of Christ. Their temptations on shore are far more to be dreaded than their dangers at sea, though the number of wrecks is annually more than 800 ships. Divine grace, however, is happily poured forth upon many a seaman, and many a hardy mariner is now a true, devoted, and holy disciple of Christ. We have pleasure in giving insertion to the following communication, and pray for the evangelization of our mariners.

Editor.

To the Editor,—Sir, your readers will doubtless be rejoiced to read the following account of the power of Divine grace, which has been so remarkably displayed in the conversion of nearly a whole ship's crew, and that too by the instrumentality of a humble individual, who three years ago shipped himself as a common sailor. It is worthy of remark, that this vessel has never received ardent spirits on board for the use of the crew. Yours truly,

London, Aug., 1836. J. P.

New York, June 29, 1836.
(*Ship Philadelphia.*)

"Mr. and Mrs. B.

"My beloved friends, I do with pleasure and gratitude inform you of our safe arrival in the port of New York, on Friday, 17th June, all well. You will be able to see what time we left Canton, and how we had got along on our passage so far as St. Helena (nearly), in the note I wrote a few days before we passed that island.

"I wrote expecting we should go in for water but did not, I shall now send it. Since that time the hand of the Lord has been with us in a remarkable manner. He has not only brought us through various dangers, but to his name be praise for ever, he has brought many of our number from darkness to light, and they are now rejoicing in a *sin pardoning God*, and telling to all around what a *precious Saviour* they have found; there is eight out of ten of our sailors who have given up themselves to Christ, and I have no doubt, but the change that has been effected in their hearts, has been effected by the mighty power of Divine grace. We got in the river on Friday, and so far from the men leaving the ship, which is the common practice, all hands remained on board until the following Thursday, when all their work was done; and their services no longer required. Grace changes the whole man and all his habits, their conduct has been consistent in every respect since they have been in port. And those of them who have parted with us (having left New York for home), left us with tears in their eyes, and their hearts filled with gratitude and love. I hope to meet them in the port of glory. Oh! what hath God wrought?

"I now close this scroll by subscribing myself your most sincere and affectionate friend in the bond of Christian love, praise God it is that love which constitutes my happiness now. I have rejoiced since I have been here to see the devil's kingdom tremble, and to see some of the most abandoned sailors falling down before God under the power of conviction. Praise the Lord, we shall see the kingdom of Jesus Christ coming with power.

"Basil Gunn."

THE LATE QUEEN CAROLINE, CONSORT OF GEORGE II., AND A SELF DENYING YOUNG LADY.

Her majesty one day visiting a celebrated lace warehouse on Ludgate-hill, observed, among many other objects that attracted her attention, one which fixed it. This was, a very elegant young woman; who was carefully employed in looking over different laced-heads (as they were then called), which were alternately offered to her for inspection. After she had admired several, she asked the price of one which seemed to have peculiarly struck her fancy. The price was named to her: it was more than she thought it would have been.—"Could it not be afforded cheaper?"—"Impossible."—The young lady seemed disconcerted, examined the lace again, took up the head, laid it down, and appeared to part from it with reluctance. However, at length she said the price was too high, chose a much cheaper, which she ordered to be sent home; and went away.

The queen, who had silently observed the different workings of the mind of this amiable young woman as displayed in her countenance, inquired who she was; and upon receiving satisfactory information, ordered the mistress of the shop to pack up the laced head which had so attracted her attention, with the one she had purchased; and send it with a card, signifying that the queen was so well pleased with observing that the young lady who had been charmed with the beauty of the lace, had yet so much the command of her passions as not to suffer them to overcome her prudence, that she therefore, in token of her approbation, desired her to accept the lace which she so much admired, in the hope that she would always persevere in that laudable line of conduct, upon which female happiness so greatly depends.

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 288.)

48. One way to prevent wandering thoughts, is to repeat after the minister; we may then not only pray *for* ourselves, but preach *to* ourselves.

49. The best Christians, perhaps, are those who serve God under the greatest opposition. The gentleman in his study with every advantage which heart can wish, knows nothing of the opposition and hindrances which the *sailor*, the *soldier*, or even the family-man has to contend with: these serve God in in the fire comparatively with those. We are all good sailors in smooth water.

50. Do *instantly* what ought to be done *now;* the next hour or moment may be too late.

51. We can never judge of men's dispositions better than from the company they keep.

52. A truant becomes a liar, and this is the first step to profligacy and the gallows.

Cambridge. L. C.

REVIEW.

Scripture Natural History; or, a Descriptive Account of the Zoology, Botany, and Geology of the Bible. Illustrated by thirty-six engravings. By William Carpenter. *Author of "The Biblical Companion," &c. Sixth edition, revised.* 12mo. pp. xviii.—494. London: Religious Book Society.

Mr. Carpenter's attractive volume on the subject of the Natural History of the Bible, has already secured the approbation of the Christian public in Great Britain. This *sixth edition*, however, is greatly improved by the *revision*, and not a little by the new division of its several parts, by which it is still more worthy of its title, for general and especially pious readers of "Scripture Natural History." We wish our young friends to read with special attention the introductory chapter on "Geology," more particularly if any sceptical objections have been laid before against the sacred history of the creation and the deluge by Moses.

As we have on a former occasion given our cordial recommendation of this useful work, we shall only add, that no village, vestry, or Sunday-school library should be without it, so well adapted to shed much light upon many interesting portions of Holy Scripture.

Hints to Girls on Dress. Especially intended for Scholars in Daily and Sunday-schools. By a Female Teacher. 18mo. stiched, pp. 52. London: Religious Tract Society.

"Love of dress in girls," is a prevailing passion, by which thousands have been ruined. Great Britain is not the only country which is distinguished by those young persons who love finery: it seems to have been a prevailing propensity in the minds of females in every age and in all countries: but the prosperous circumstances of our country, and the facilities for procuring rich and elegant articles of clothing, which almost every one possesses, serve as the occasion for many to covet things far beyond their station.

Female servants and Sunday-school girls are greatly in danger of being led away by the temptation to dress in finery; and the tract before us is admirably adapted to be extremely useful in counteracting the evil. It is written by one who is well acquainted with the workings of the minds of those for whom it is designed; and we have no doubt but many young persons will have occasion to bless the writer for the admonitions, cautions, and instructions which are here so wisely and kindly given. We wish a copy of it were given to every young female who may be first going out to service, as it would be likely, under the Divine blessing, to contribute to the happiness of families as well as their domestics.

THE BEATITUDES.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."—Matt. v. 6.

Hark! for I hear some heavy burden'd soul
Exclaim, "Sin o'er my heart has sad control;
I sought for ease in this alluring world,
Whose banners flowing were to me unfurled;
I find them call but to an empty void,
Delusive pleasures by long griefs alloy'd;
Yet the dear Saviour, ever blest has said,
Let him who thirsts and faints be not afraid."
For, resting high on Calv'ry's holy mount,
Shall he behold the pure life-giving fount,
Which will its waters bounteously bestow
On each lorn pilgrim wandering here below;
Jesus there stands the cup of life to give,
"All ye that thirst," he says, "come, drink and live;
"Ye too that hunger shall have manna giv'n,
"Sent down by me, the Bread of Life, from heav'n."
"Oh! precious food," the anxious sinner cries,
"In which alone all real nurture lies,
"No gold will buy it—this rich gift is free,
"Bright orient pearl of boundless price—'twas he
"Who gave himself a ransom for us all,
"That each who lives on this terrestrial ball,
"As he felt hunger'd, might be freely fed,
"And to the well of life for drink be led."
The journey o'er he comes to Jordan's brink,
Its waters swell, and he at last shall sink;
Ah! not for ever shall his soul lie there,
But rise in heaven's triumphal joys to share;
The promise is fulfilled which Jesus gave,
A mansion now is his beyond the grave.
Time shall no longer show his running glass,
Since he to bless'd eternity shall pass,
Where every seraph tunes his grateful lyre
To join the host with the bright heavenly choir;
No longer see him chilled with servile fear,
His Saviour Jesus will his spirit cheer;
The chains he wears are those of filial love,
And he becomes an heir with Christ above.
Now justified and clothed in vestments white
He sees the sun in full resplendent light,
His glory dimm'd by no dense passing cloud
But clearly seen by all th' admiring crowd;
He still sends forth his bright refulgent ray
O'er brighter scenes and an eternal day!

St. James's Park. M. B. W.

EARTHLY ENJOYMENT UNSATISFYING.

LINES WRITTEN IN A YOUNG LADY'S ALBUM.

"Vanity of vanities saith the preacher, all is vanity and vexation of spirit."—Eccles. xii. 8.

I stood with the crowd in the banquetting hall,
Where the wine-bowl was bright with the lustre it gave;
Gay visions of splendour gleamed out on the wall,
And glory shone forth from the gloom of the grave.
I lifted the veil, and the pleasures were flown;
No longer like sunbeams they dazzled my eye;
The joys that allured for a moment were gone,
Eclipsed was the sunbeam, and clouded the sky.

I stood on the height of the mountain of fame,
Bright flowers full of life in my pathway were strewn,
And loud were the plaudits that rung to my name,
Oh! would that those plaudits I never had known;
For oh! I had pains I had felt not before,
All were not my friends who fell down at my shrine;
I grasp'd for fresh glory, still panted for more,
And panting I fell in the moment of prime.

I bent at the feet of the noble and proud,
I courted the fair, and the gay, and the brave;
For a moment I shone in the eyes of the crowd,
And then I sunk down as a shade to its grave.
I sought in the pleasures of friendship to rest,
(Sweet friendship where spirit with spirit can blend,)
But, oh! 'twas in vain that I sought to be blest,
A frown *sometimes* darkens the brow of a friend.

Oh, then from earth's joys and enchantments I turned,
(Our fathers had warned from its pleasures to flee,
For the joys of religion my spirit now yearned,
For the land where the soul of the bondman is free.
I laid myself down at the foot of the cross,
I found in the Saviour of sinners *my all;*
The enjoyments of time I have counted but dross,
And now at the feet of redemption I fall.

Here, here would I rest, since *true pleasure* is found,
No longer the phantom, earth's pleasure pursue;
For what though we wander the universe round,
Unbless'd by its smiles they recede from our view
If thou, oh! my God be the spring of my joys,
Contented on earth as a stranger I'll roam,
Far, far from my mind will I banish its toys,
And joy in the prospect of pleasure to come.

E. P. H.

THE SABBATH.

Britain! I love thee, when thy sabbath dawns
O'er woods and mountains, dales, and lawns,
And streams that sparkle while they run,
As if their fountain were the sun;
When hand in hand thy tribes repair,
Each to its chosen house of prayer,
And all in peace and freedom call
On Him who is the Lord of all."

Montgomery.

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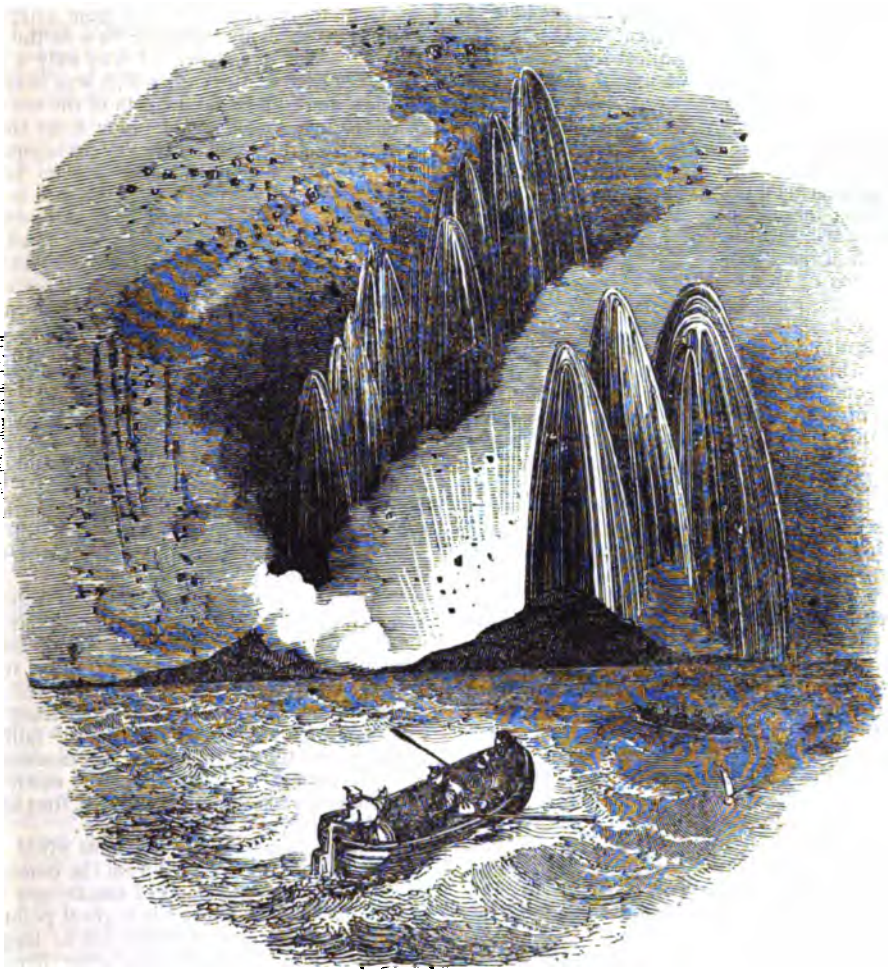

Volcanic Mountain.

VOLCANIC ISLANDS.

Mysterious and inscrutable are many of the dispensations of Divine Providence. Nevertheless, as the Psalmist declares of our glorious Creator, though "clouds and darkness are round about him, justice and judgment are the habitation of his throne."

Records of those dispensations are given throughout the historical parts of the Holy Scriptures, and their monumental exhibitions are found in various parts of the globe, loudly proclaiming and fearfully illustrating the absolute sovereignty and the righteous administration of the Lord God Almighty!

Infinite wisdom and goodness united with awful justice may be discovered in many of the works of God: but it is lamentably common, for not a few even of those who boast of their cultivated reason, to regard them with brutish insensibility.

"Man," says the pious Rollin, "lives in the midst of a world of which he is the sovereign, as a stranger who looks with indifference upon all that passes in it, and as if it was not his concern. The universe, in all its parts, declares and points out its Author; but, for the most part, to the deaf and blind, who have neither ears to hear, nor eyes to see. One of the greatest services that philosophy can do for us, is to awaken us from this drowsiness, and rouse us from this lethargy, which is a dishonour to humanity, and in a manner reduces us below the beasts, whose stupidity is the consequence of their nature, and not the effect of neglect or indifference. It awakens our curiosity, it excites our attention, and leads us, as it were by the hand, through all the parts of nature, to induce us to study and search out the wonderful works of it."

Vesuvius and the instructive phenomena of that prodigious monument of the works of God, recently engaged the contemplation of the readers of the Christian's Penny Magazine; but they are now presented with a subject for meditation still more mysterious—the *existence and formation of Volcanic Islands.*

That fires to an enormous extent, and produced by various causes, do exist at different depths beneath the surface of the earth, is manifest from the history and present state of Mount Vesuvius. Earthquakes and volcanoes are among the most wonderful phenomena of our globe, and are, in all probability, modifications of one common cause. Volcanoes are found in almost all parts of the world, but most commonly in the neighbourhood of the sea; and especially in small islands: for instance in Italy, Sicily, Iceland, Japan, the Caribbees, the Cape de Verd islands, the Canaries, the Lipari islands, and the Azores.

Illustrations of the formation of volcanic islands might be taken from several parts of the world, and from different periods of its history. Among the writers of antiquity who have transmitted accounts of islands which have thus started up to the astonished spectator, Seneca asserts, that, in his time, the island of Theresea, in the Egean sea, was seen to rise in this manner, by some mariners who were sailing near the point of ascent. Pliny gives a yet more wonderful account: for he says, that in the Mediterranean *thirteen* islands at once emerged from the sea, the cause of which he ascribes rather to the retiring of the waters, than to any subterranean energy; but he speaks of the island of Hiera, near to that of Theresea, as formed by subterraneous explosions, and enumerates several others as derived from a similar origin.

One illustration, however, must suffice for our present purpose, and this shall be of a modern date, and relating to the Azores. These islands are believed to be all of volcanic origin: they are nine in number, St. Michael, St. Maria, Tercera, St. George, Gracioso, Fayal, Pico, Flores, and Corvo. They are situated in the Atlantic ocean; and though nearly equidistant from Europe, Africa, and America, they are considered as belonging to Africa, yet are somewhat nearer to Europe, and they belong to Portugal. St. Michael is the largest, being upwards of sixty miles in circumference, and contains about 80,000 inhabitants.

Captain Tillard of the royal navy gave the following account, in a communication to the Royal Society:—

"Approaching," says he, "the island of St. Michael's, on Sunday, June 12, 1811, in his majesty's sloop Sabrina under my command, we occasionally observed, rising in the horizon, two or three columns of smoke, such as would have been occasioned by an action between two ships, to which cause we universally attributed its origin. This opinion was, however, in a very short time changed, from the smoke increasing and ascending in much larger bodies than could possibly have been produced by such an event; and having heard an account, prior to our sailing from Lisbon, that in the preceding January or February a volcano had burst out within the sea near St. Michael's, we immediately concluded that the smoke we saw proceeded from that cause, and on our anchoring next morning in the road of Ponta del Gada, we found this conjecture correct as to the cause, but not to the time; the eruption of January having totally subsided, and the present one having only burst forth two days prior to our approach, and about three miles distant from the one before alluded to.

"Desirous of examining as minutely as possible a contention so extraordinary between two such powerful elements, I set off from the city of Ponta del Gada on the morning of the 14th, in company with Mr Read, the consul general of the Azores, and two other gentlemen. After riding about twenty miles across the NW. end of the island of St. Michael's, we came to the edge of a cliff from whence the volcano burst suddenly upon our view in the most terrific and awful grandeur. It was only a short mile from the base of the cliff, which was nearly perpendicular, and formed the margin of the sea: this cliff being as nearly as I could judge from three to four hundred feet high. To give you an adequate idea of the scene by description is far beyond my powers; but for your satisfaction I shall attempt it.

"Imagine an immense body of smoke rising from the sea, the surface of which was marked by the silvery rippling of the waves, occasioned by the light and steady breezes incidental to those climates in summer. In a quiescent state, it had the appearance of a circular cloud revolving on the water like an horizontal wheel, in various and irregular involutions, expanding itself gradually on the lee side, when suddenly a column of the blackest cinders, ashes, and stones would shoot up in form of a spire at an angle of from ten to twenty degrees from a perpendicular line, the angle of inclination being universally to windward: this was rapidly succeeded by a second, third, and fourth, each acquiring greater velocity, and overtopping the other till they had attained an altitude as much above the level of our eye, as the sea was below it.

"As the impetus with which the columns were severally propelled, diminished, and their ascending motion had nearly ceased, they broke into various branches resembling a group of pines, these again forming themselves into festoons of white feathery smoke in the most fanciful manner imaginable, intermixed with the finest particles of falling ashes, which at one time assumed the appearance of innumerable plumes of black and white ostrich feathers surmounting each other; at another, that of the light wavy branches of a weeping willow.

"During these bursts, the most vivid flashes of lightning continually issued from the densest part of the volcano; and the cloud of smoke now ascending to an altitude much above the highest point to which the ashes were projected, rolled off in large masses of fleecy clouds, gradually expanding themselves before the wind in a direction nearly horizontal, and drawing-up to them a quantity of water-spouts, which formed a most beautiful and striking addition to the general appearance of the scene.

"That part of the sea where the volcano was situated, was upwards of thirty fathoms deep, and at the time of our viewing it the volcano was only four days old. Soon after our arrival on the cliff, a peasant observed he could discern a peak above the water: we looked, but could not see it; however, in less than half an hour it was plainly visible, and before we quitted the place, which was about three hours from the time of our arrival, a complete crater was formed above the water, not less than twenty feet high on the side where the greatest quantity of ashes feel; the diameter of the crater being apparently about four or five hundred feet.

"The great eruptions were generally attended with a noise like the continued firing of cannon and musquetry intermixed, as also with slight shocks of earthquakes, several of which having been felt by my companions, but none by myself, I had become half sceptical, and thought their opinion rose merely from the force of imagination; but while we were sitting within five or six yards of the edge of the cliff, partaking of a slight repast which had been brought with us, and were all busily engaged, one of the most magnificent bursts took place which we had yet witnessed, accompanied by a very severe shock of an earthquake. The instantaneous and involuntary movement of each was to spring upon his feet, and I said, 'This admits of no doubt.' The words had scarce passed my lips, before we observed a large portion of the face of the cliff, about fifty yards on our left, falling, which it did with a violent crash. So soon as our first consternation had a little subsided, we removed about ten or a dozen yards further from the edge of the cliff, and finished our dinner.

"On the succeeding day, June 15th, having the consul and some other friends on board, I weighed, and proceeded with the ship towards the volcano, with the intention of witnessing a night view; but in this expectation we were greatly disappointed, from the wind freshening and the weather becoming thick and hazy, and also from the volcano itself being clearly more quiescent than it was the preceding day. It seldom emitted any lightning, but occasionally as much flame as may be seen to issue from the top of a glass-house or foundry chimney.

"On passing directly under the great cloud of smoke, about three or four miles distant from the volcano, the decks of the ship were covered with fine black ashes, which fell intermixt with small rain. We returned the next morning, and late on the evening of the same day I took my leave of St. Michael's to complete my cruise.

"On opening the volcano clear of the NW. part of the island, after dark on the 16th, we witnessed one or two eruptions that, had the ship been near enough, would have been awfully grand. It appeared one continued blaze of lightning; but the distance which it was at from the ship, upwards of twenty miles, prevented our seeing it with effect.

"Returning again towards St. Michael's on the 4th of July, I was obliged, by the state of the wind, to pass with the ship very close to the island, which was now completely formed by the volcano, being nearly the height of Matlock High Tor, about eighty yards above the sea. At this time it was perfectly tranquil; which circumstance determined me to land, and explore it more narrowly.

"I left the ship in one of the boats, accompanied by some of the officers. As we approached, we perceived that it was still smoking in many parts, and upon our reaching the island found the surf on the beach very high. Rowing round to the lee side, with some little difficulty, by the aid of an oar, as a pole, I jumped on shore, and was followed by the other officers. We found a narrow beach of black ashes, from which the side of the island rose in general too steep to admit of our ascending; and where we could have clambered up, the mass of matter was much too hot to allow our proceeding more than a few yards in the ascent.

"The declivity below the surface of the sea was equally steep, having seven fathoms water scarce the boat's length from the shore, and at the distance of twenty or thirty yards we sounded twenty-five fathoms.

"From walking round it in about twelve minutes, I should judge that it was something less than a mile in circumference, but the most extraordinary part was the crater, the mouth of which, on the side facing St. Michael's, was nearly level with the sea. It was filled with water, at that time boiling, and was emptying itself into the sea by a small stream about six yards over, and by which I should suppose it was continually filled again at high water. This stream, close to the edge of the sea, was so hot, as only to admit the finger to be dipped suddenly in, and taken out again immediately.

"It appeared evident, by the formation of this part of the island, that the sea had, during the eruptions, broke into the crater in two places, as the east side of the small stream was bounded by a precipice, a cliff between twenty and thirty feet high forming a peninsula of about the same dimensions in width, and from fifty to sixty feet long, connected with the other part of the island by a narrow ridge of cinders and lava, as an isthmus of from forty to fifty feet in length, from which the crater rose in the form of an amphitheatre.

"This cliff, at two or three miles distance from the island, had the appearance of a work of art resembling a small fort or block-house. The top of this we were determined, if possible, to attain; but the difficulty we had to encounter in doing so was considerable; the only way to attempt it was up the side of the isthmus, which was so steep that the only mode by which we could effect it, was by fixing the end of an oar at the base, with the assistance of which we forced ourselves up in nearly a backward direction.

"Having reached the summit of the isthmus, we found another difficulty, for it was impossible to walk upon it, as the descent on the other side was immediate, and as steep as the one we had ascended; but by throwing our legs across it, as would be done on the ridge of a house, and moving ourselves forward by our hands, we at length reached that part of it where it gradually widened itself and formed the summit of the cliff, which we found to have a perfectly flat surface, of the dimensions before stated.

"Judging this to be the most conspicuous situation, we here planted the Union, and left a bottle sealed up containing a small account of the origin of the island, and of our having landed upon it, and naming it Sabrina island.

"Within the crater I found the complete skeleton of a guard fish, the bones of which being perfectly burnt, fell to pieces upon attempting to take them up; and by the account of the inhabitants on the coast of St. Michael's, great numbers of fish had been destroyed during the early part of the eruption, as large quantities, probably suffocated or poisoned, were occasionally found drifted into the small inlets or bays.

"The island, like other volcanic productions, is composed principally of porous substances, and generally burnt to complete cinders, with occasional masses of a stone, which I should suppose to be a mixture of iron and lime-stone."

FUNERALS OF THE ANCIENT HEBREWS.

The ancients in general took great care about their funerals, and looked upon it as a terrible misfortune that their bodies, or those of their friends, should lie exposed to be torn by wild beasts and birds, or to putrefy above ground, and infect the living. It was a consolation to rest in the sepulchre of their fathers. Instead of burning the bodies, as the Greeks did to preserve the ashes, the Hebrews buried the common sort of people, and embalmed persons of distinction to lay them in sepulchres. They also sometimes burnt perfumes over the corpse. At the funeral of Asa, king of Judah, it is said (2 Chron. xvi. 14), "they laid him on a bed which was filled with sweet odours, and divers kind of spices prepared by the apothecaries' art, and they made a very great burning for him;" and that this was customary appears from other passages. They embalmed almost in the same manner as the Egyptians, wrapping the corpse in a great quantity of drying spices; after this they laid it in the sepulchre, which was a little cavity or closet, cut in the rock so artfully that some had doors to shut, which turned upon hinges, and a table to lay the body upon, all cut of the same stone. There are still many of them to be seen. They that attended the funeral were in mourning, and wept aloud, as they did at the burial of Abner (2 Sam. iii. 31). There were women that made a trade of crying upon these occasions, and joined the mournful sound of flutes with their voices. In fine, they composed songs instead of funeral orations for illustrious persons that came to an unfortunate end. Such were those that David made upon the death of Saul, and Jeremiah the prophet upon that of Josiah. Though burying the dead was a duty of piety, yet there was no religious ceremony used at it: on the contrary it was a profane action, and rendered all those unclean that were concerned in it, till they were purified; because all dead bodies are either actually corrupted or in a state that tends to it. Thus priests were so far from being necessary at burials, that they were absolutely forbidden to assist at any except of their very near relations (Lev. xxi. 1, 2, 3). When Josiah designed to root out idolatry, he caused the bones of the false prophets to be burnt upon altars of the idols, to inspire his people with a greater abhorrence of them.—*Fleury*.

MY SCRAP BOOK.

LEAF XCIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(*Continued from page* 188.)

[*Mr. Isaac James's MS. p.* 33.] This afternoon, [viz. 18th July 1675] Mr. Robert Colston, soap boiler, came up, (and some not suspecting him as a spy, being no known informer) stood as a hearer among the people. When notice was given that the known informers were coming, the person who attended the curtain, drew it a little too soon, before he that was speaking sat down. He saw Br Terrill speaking and then went down out of the meeting. After which, when the serjeants came up, they said to Br Terrill, as for your part, there is information gone to the mayor, that you preached. And the next morning Colston went to the Tolzey, before the mayor and aldermen, and gave in his information upon oath, that the day before, he had heard Edward Terrill preach, and when he had done, he saw him step down and lay down his book. This he declared as his information before the justices, and signed it. Whereupon, Br Terrill being upon the Tolzey (not knowing what was done in the council house) the mayor sent serjeants for him. But Br Bodenham being accidentally in the council house, and hearing the order to send for Br Terrill, came forth before the serjeants, and told Br Terrill who walked off the Tolzey, and so by the Lord's preservation escaped them. Wherefore, the mayor grants a warrant to take him, which they could not do that week, though the constables were straightly charged to bring him to the quarter sessions, which were that week, who returned, they could not meet with him. Then the mayor in open court said, They would meet with him next Lord's day at the Meeting.

Which when come, Hellier with the mayor's serjeants and constables came to the meeting in the morning, being the 25th of July, the Fair day, and searched for Br Terrill to carry him away, who though he was at the meeting, was so concealed, and conveyed into another room under, that they found him not, which was not a little trouble to them; and several times the next week he narrowly escaped them, through the good hand of the Lord that still hid him.

This 25th of July, the Fair day, being Lord's day, Hellier let us alone in the afternoon, by reason when he came in the morning, he saw there a stranger, a gentleman and his wife from Coventry, that was a client of his, and the day before had invited him to dinner. But the gentleman knew not that Hellier was such a man, till that day he found him to be about such work. Yet notwithstanding, the gentleman went to his house to dinner, and would have reasoned with him about his evil work, but he would not discourse of that.

But in the afternoon Hellier much troubled Mr. Weekes's Meeting, and after it was over, he burned their chairs and stools as fast as he could, having kindled a fire in the chimney and made a great flame, untill the landlord of the house heard of it, and came and caused the fire to be quenched, lest the house should be burnt.

Lord's day August 1st we were very quiet, Hellier being out of town at Wells assizes to prepare his counsell, and Judge North, against his trial, to be the 6th day of this month; for some friends presented him for his perjury, and other irregular things. Accordingly he was tried before the Judge of this circuit, and many notorious crimes laid against him. Yet such are the corruptions of the times, and judgment perverted, that the Judge cleared him of all his wickedness, barratry, forgery, and perjury; so that we saw by experience, the Judge, as well as the justices, were resolved to tread us down, because we would not conform to their worship. That as christians we should have no peaceable enjoyment, and as men we should have no justice. So that our persons and estates lay at their wills and pleasure. For if they acted towards us contrary to law, when we sought to relieve ourselves thereby we should have no benefit. For we spent above 500*l*. to defend ourselves as Englishmen, but most in vain. Behold O Lord, the wicked justified!

Upon the 2d of this month, Mr. Hardcastle and Mr. Weekes, their six months imprisonment being expired, are at liberty. Mr. Hardcastle the next Lord's day goes to his congregation at their public place, and preacheth. Hellier comes up and sees him, then departs and fetches constables and serjeants. And after Mr. Hardcastle had reasoned with them, he would not come down till he had ended his sermon and concluded with prayer, although they charge and threaten him very sore. Then they carry him away to the mayor, and convict him for preaching in the corporation, upon the five mile act; but let him depart for that time, because they could not imprison him for the first offence till one day after.

The next Lord's day August 15th Mr. Hardcastle goes again to the Meeting place and preacheth. Again Hellier comes betimes, and finding him preaching, departs and brings alderm. Lawford, with serjeants and the bishop's secretary and others of his servants. Near twenty in all came, make great disturbance, and at last carry Mr. Hardcastle away before the mayor, who sends him to prison. In the afternoon we were quiet, having just done before Hellier came, and so had Mr. Weekes's and Mr. Gifford's people. Then Hellier's crew the bishop's men and officers (being disappointed in these three meetings in James's parish) went in a rage to the meeting in the castle, where they were singing, but they could not find the person that preached. But Mr. Jeremy Holwey concluded in prayer. Therefore him they carried away before the mayor, who obliged him to appear when sent for; and so that day's trouble ended. * * * * * * * * * *.

First Lord's day after our pastor's second imprisonment for six months, being the 22d of August [1675] the mayor, Ralph Ollive, with his serjeants and some constables, and the Bishop with divers of his crew and men, came to our meeting door. The mayor sends up two of his serjeants to command us to depart, and one of them makes proclamation by, O yes, three times; then commands us in the name of the king, and the mayor his deputy lieutenant, to depart. But when we understood they were coming, the brother which preached ceased, and all the people began to sing a psalm; so that when the serjeants came up they were singing and took little notice of what they said, and did not depart. Then the mayor himself with his attendants came up, and commanded the people to depart, but they all kept singing, and kept stops one with another, and lift up their voices together, which the mayor perceiving knew not what to do more, and went down again. The Bishop staid below at the door. He was coming up, but finding the first pair of stairs somewhat dark, he drew back. So the mayor and bishop departed to brother Gifford's meeting, who came forth of prison a few days before, and finding him in exercise, the mayor and bishop commanded him to be pulled down and carried away to prison. In the afternoon we were quiet.

The next day it was said by one of the Times, or True Hearts, so called, that the bishop and witnesses with him, were rode away to the Lord Herbert's, who was the Lord Lieutenant of this county, to get a troop of horse to suppress the meetings. Who coming home, and his expectation as some think not answered, went away again the same week privately for London to the king's court to endeavour to get some aid, or authority to suppress us.

The second Lord's day, being the 29th, we had peace, the bishop being forth of town, and it was very strange that Hellier was so quiet; but the week following he said, he was troubled in his conscience for being then quiet.

[MS. p. 35.] The 7th Lord's day, being the 3d of the 8th month [1675] the first Lord's day of the new mayor, Sir Robt Cann, and Mr. Charles William, and Mr. George Lane, sheriffs, being in office; whom we trust the Lord in mercy to his poor people, did strangely order to be elected, and settled in the seal of government in answer to his people's prayer for moderate men, who when chosen were not a little trouble to the persecutors, yet they would give us trouble. The bishop's secretary goes to the new mayor, and complains of our meeting, and prevails with him to send some of his serjeants, who with several of the bishop's men, and some new informers, as the son of the steward Robinson, and one George Hellyar, brother-in-law to Hellyar (but he himself it was said was gone forth out of town with one Quarles, a wicked country informer, it was doubted to trouble some friends out of town). These with others about seven or eight came, after some had before been, and saw we were assembled. They all came up between 10 and 11 in the morning, and commanded us by order from the mayor to depart; but seeing we did not, one of the serjeants makes proclamation by O yes, three times, and then in the king's name we are commanded to depart; but not moving, the steward's son and Hellyar's brother-in-law take the names of such of us they and the officers knew, and departed. After which we leave off singing and conclude with prayer.

In the afternoon we were quiet, and our pastor now having favour from the sheriffs to be a prisoner in his own house, though he dared not to get to the public meeting house, yet we having been now about eight months deprived of the celebration of the Lord's supper, by reason our pastor was kept in prison, this evening after the public meeting was ended, we dispersed and came to brother Ellis's house, whereto our pastor had before conveyed himself, and there the members of the church hear him preach about an hour, and after that brake bread very comfortably. Praise be to the Lord for his good ordinance and this opportunity. S. J. B *****.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 302.

CHAPTER IV.—*Original Languages of the Bible.*

Teacher. Our last conversation closed, as you will recollect, with my remark, that "in the time of the apostles there was no such language as the English:" ours, therefore, could not be the language in which the sacred penmen wrote the Scriptures.

Scholar. I remember your remark: but what language did our forefathers speak, if not English?

Teacher. Our forefathers, in the age of the apostles, were an extremely rude and barbarous people; and they used a language which we do not understand: the ancient Britons are supposed to have spoken a language, if not the same, yet very similar to that of the present Welsh.

Scholar. From what people then did our forefathers get the English language?

Teacher. Before you can fully understand the origin of our language, you must be better acquainted with the history of England. From that you will learn that the ancient Britons were conquered by the Romans, afterwards by the Saxons, then by the Danes, and at last by the Normans.

Scholar. But what had these different people to do with the English language?

Teacher. Those nations had much connexion with the English language, which is formed principally of the Saxon, with many words taken from the Roman or Latin, from the French, and from some other languages, even the Greek and Hebrew.

Scholar. All this is surprising, and what I did not know before.

Teacher. You will do well to keep in mind that the English language has been made out of words from the Saxon, Latin, French, Greek and Hebrew.

Scholar. Will the knowledge of the history of the English language help me in understanding the language of the Bible?

Teacher. It will: and my object in telling you this is, that you may be the better prepared to understand the Bible. You can recollect, I suppose, in how many languages, Pilate, the Roman governor of Judea, wrote the title of our Saviour to put on his cross. Read what John records.:

Scholar. "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin" (John xxi. 19, 20).

Teacher. Pilate was a Roman; and you must remember that Latin was the language of the Romans.

Scholar. But why did Pilate write the title of our Saviour in Latin?

Teacher. Pilate wrote the title in Latin because of the many Romans who were living at Jerusalem, soldiers and other persons.

Scholar. And why did Pilate write the title in Greek?

Teacher. Pilate wrote in Greek on account of the number of Jews who visited Jerusalem from the cities of the Greeks, among whom they had been born and brought up, and whose language they had learnt; as the Jews in England have learnt English: these Jews who visited Jerusalem at the Passover were called Greeks. Read John xii. 20.

Scholar. "And there were certain Greeks among them; that came up to worship at the feast." These Greeks then, I suppose, could not speak any other language?

Teacher. This is not stated: however, their native tongue must have been more familiar with them than Hebrew, which their forefathers had used in Judea.

Scholar. Pilate wrote the title in Hebrew, I suppose, because that was the language of the people at Jerusalem.

Teacher. Hebrew was the language of writing among the learned Jews at Jerusalem; though the people of Judea used to converse at the time of our Saviour's death in a language that was a mixture of Hebrew and Syriac.

Scholar. What then was the first language of the Bible?

Teacher. You know that the Bible is in two principal parts, the Old Testament, and the New Testament: they were not written in the same languages, as you will learn from the title pages of both parts of the Bible. Read them both:

Scholar. "The Holy Bible, containing the Old and New Testaments; translated out of the original tongues." The title to the Testament is, "The New Testament of our Lord and Saviour Jesus Christ: translated out of the original Greek."

Teacher. Hebrew was the language in which the inspired penmen wrote the Old Testament: but the apostles and evangelists wrote the several books of the New Testament in Greek.

Scholar. I thought that the evangelists and apostles were Jews of Judea; and that their language was Hebrew.

Teacher. You thought correctly: but the apostles were inspired by the Holy Spirit, not only to preach in different languages, which they had never before learnt, as you remember was the case on the day of Pentecost, mentioned in the second chapter of the Acts; but they were directed to write the New Testament Scriptures in Greek: and for this there were several reasons which most remarkably display the infinite wisdom and goodness of God.

Scholar. What were those reasons which led to the writing of the New Testament books in Greek?

Teacher. My answer will lead me to speak of a famous Grecian king, called "Alexander the Great."

Scholar. I have seen a picture of Alexander the Great.

Teacher. Alexander, that extraordinary Grecian, was king of Macedon, a small province which now forms part of Turkey in Europe: but he was a man of boundless ambition, and wanted to be master of the world, like Nebuchadnezzar, king of Babylon (See Dan. ii. 3). Divine Providence, therefore, employed him to overthrow the wicked kings of Egypt and Persia, and of many other countries. This he did so effectually, about *three hundred and thirty* years before the birth of our Saviour, that in a few years, and before he had attained the age of thirty, he believed that he had mastered all the kings of the earth.

Scholar. I should like to read about Alexander the Great. But was Alexander made happy when he became master of all the world?

Teacher. O, no: he was grievously disappointed and unhappy; and as he delighted in war, he wept with vexation of spirit that there was not another world to conquer.

Scholar. But did Alexander the Great make all the people in the world learn the Greek language?

Teacher. No; this would have been impossible: but he established his government over all the conquered countries; and, by his officers and people, he introduced the Greek language into the several new cities which he built, particularly Alexandria in Egypt, where *one hundred thousand Jews* went and settled, having been promised the enjoyment of all the privileges of the Macedonians. These, therefore, mingling with the Greeks, learnt their language for the sake of trade and other advantages; like as the Jews learn our language when they settle, on account of trade, in England.

Scholar. Did Alexander the Great live to be very aged?

Teacher. Ah, no: Alexander became grossly addicted to drunkenness and other sins; and through those vile indulgences he died when he was only *thirty-two* years of age, 323 years before the birth of our Saviour.

Scholar. Alexander then, must have been a very wicked man; but who took the kingdom after the death of Alexander the Great?

Teacher. Alexander's empire was seized and shared by four of his principal generals, who then formed out of it four powerful monarchies, one of the chief of which was Egypt. But in all these kingdoms, the language of the governments and of their public officers was Greek: multitudes, therefore, learnt that language as a matter of interest, and this became the occasion, under the wise direction of Providence, of preparing the nations to receive Christianity, and of writing in that tongue the several books of the New Testament.

ILLUSTRATION OF SCRIPTURE.

THE DEAD SEA COVERING SODOM, GOMORRAH, AND OTHER CITIES.

> **"And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath."—Deut. xxix. 23.**

Oh! that I had the pen of a ready writer, or could speak with a tongue of fire to the unbeliever, that I might convey to him a faithful picture of this devoted region, or shadow of death. No language can sufficiently describe the mournful devastation which reigns around, as an eternal memorial of those curses denounced against it, or express that most solemn horror the scene is so well calculated to inspire. Truly may it be considered as "an astonishment to every one that passeth by it," and an appalling monument of the consuming wrath of God, when its inhabitants were brought into desolation in a moment, and consumed with terror; and it holds out a dreadful warning to mankind, that they may know and understand, however marvellous it may appear in their eyes, that the mighty Lord hath done this, who maketh himself known by the judgments he executes.

On drawing to the spot, there was found no hiding-place from the wind, or covert from the tempest. A profound silence, awful as death, broods over the lake, interrupted only by the dreary sound of its waters, darkened as they rolled before the wind that blew strong at the time, and which, accompanied with lightning, thunder, and rain, added to the impending gloom of the high surrounding mountains. The latter appeared as if guarding the whole extent of water, and were those to which the angels called upon Lot to escape with his family, lest they might be consumed in the city. At this moment, after reading from the inspired record the description of that event, on the dismal vestiges, and indeed vouchers, on which I gazed, surrounded by my savage guards, I became rivetted to the spot in silent wonder, and shaking like the aspen leaf, under a feeling as if I had been brought to the very verge of the habitable world, and did " exceedingly fear and quake." What awful woe and destruction in one moment, visited by Him who merely " speaks and it is done." The dwellings of men laid in one mass of ruins, herds, flocks, and substance all destroyed; the inhabitants who so lately revelled in every folly, sensuality, and vanity, now annihilated; the soil burned up and engulphed in a lake of brimstone, the very smoke of the whole country ascending, " as that of a furnace."

This lake is eighty miles in length, and about twenty in breadth, and in the form of a bow. The specific gravity of the water exceeds that of all others which have been analysed, and the mud is fetid and black. Science has reason to deplore that no vessel has been on this lake, when persons might navigate the lake, and explore every part of its coast. The smell of the water is most offensive, and similar to that of Harrowgate, or bilge and vegetable water mixed with rotten eggs. No fish was ever seen in it. Now what application should we make of the dreadful visitation that occurred? How greatly have we not too provoked the judgment of God, and what warnings afforded us—instructions of righteousness given—and what means of grace vouchsafed? Let us then also take heed lest we like them should weary the long suffering of God, and draw down on our heads similar vengeance. Here would I address myself to sceptics, scoffers, and free-thinkers, sitting at ease in carnal security, and applying to their soul a flattering unction, also blinding the eyes of others, and shaking their well grounded faith in the Word of God. I pray you then to contemplate this place, marked by the vengeance of God, which turned populous cities into a desolation and wilderness—a land wherein none dwelleth. Here I feel confident your lofty imaginations would be laid low with the dust, to the very centre will you be shaken, and conviction would seize upon your deluded minds, as you gazed upon the ashes of destruction which lie scattered around, demonstrative evidence of the truth of that revelation against which your envenomed shafts have been so frequently discharged, when it declares the being of that power which on this very spot you may behold manifested, and be taught a lesson you so much need, that " it is a fearful thing to fall into the hands of the living God."—*Rae Wilson's Travels in Judea, Galilee, and Samaria.*

REVIEW.

Lectures on the Means of Promoting and Preserving Health, delivered at the Mechanic's Institute, Spitalfields. By T. HODGKIN, M.D. pp. xiv.—449, 18mo. cloth. London: J. and J. Arch.

SEVERAL years have elapsed since Dr. Hodgkin delivered these lectures to the mechanics of Spitalfields. They have, however, been but recently published, though he was " repeatedly pressed to print them." They must have been highly beneficial to those who heard them delivered; and they cannot fail to be productive of the most salutary effects by all who will read them.

" These Lectures," says Dr. Hodgkin, " are designed for that class of readers for whom the series of publications, styled the 'WORKING MAN'S COMPANION,' has been commenced by the Society for the Diffusion of Useful Knowledge. At the same time, I must observe, that as I cannot contemplate their being wholly confined to the hands of individuals of that class, I have not rigidly restricted myself to those materials which are exclusively or peculiarly adapted to them."

Next to the sacred subject of religion, that of " promoting and preserving health" must be acknowledged to be most important; the title of this volume, therefore, cannot fail to be attractive, and no one can read it attentively without profit.

These Lectures are *four* in number, with " notes" and an " appendix." The *first* lecture treats on " Air, Light, Cleanliness, and Clothing;" the *second* on the " Articles of Food, Solid and Fluid;" the *third* on " Muscular Motion and Intellectual Faculties;" the *fourth* on " Successive Generations and the Education of Youth."

To give an adequate and a worthy representation of the many various and interesting topics introduced and illustrated in these Lectures, under the above-mentioned divisions is impossible; and though Dr. Hodgkin does by no means assume the character and office of the preacher of the gospel, his regard for the principles of Divine Revelation are manifest throughout his volume. We have only to add, that Dr. Hodgkin is highly esteemed as a skilful physician, and he is a member and ornament of the Society of Friends.

The Sunday School Devotional Assistant, consisting of Prayers and Hymns. 32mo. roan. Religious Tract Society.

HOWEVER expressive the title of this little volume, few on reading it would form a correct idea of its excellent contents. It seems *specially* designed for Sunday-schools connected with the church of England; as it contains, in the first part, *twenty-eight* well adapted forms of prayers for opening and closing the school on the Sabbath, and for special occasions; in the second part *six* Sunday-school litanies, or prayers for opening and closing the school, with responses to be repeated by the children while read as prayers by the teachers. The third part contains a selection of *one hundred and eighty-eight* choice hymns suited for the object designed.

Whether this little work shall be fully adopted or not, the reading of it will well repay the Sunday-school teacher. We believe the price is only *eight* pence.

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto II.

" The holy City :"—" The City of God :"
Jerusalem ; long divinely honour'd
Above all places upon earth. In which
Jehovah put and magnified his name—
Calling it his dwelling. Yet its black guilt,
What tongue can tell the awful magnitude ?
Favour'd with heav'nly light, God's oracles
And ordinances,—ev'ry means of grace,
With promises divine, exceeding great
And precious, to pious souls sincerely
Serving their Creator. But how abus'd !
Defil'd with ev'ry crime ; stain'd with the blood
Of holy prophets they murder'd—and dy'd
With the blood most precious of God's dear Son :—
Of Him whom prophets and mighty angels
Worship and adore—owning Him their Lord,
Creator, Benefactor, source of bliss.
Yet this Jerusalem, " bloody city,"
Doom'd to suffer Jehovah's dreadful wrath,
For all the innocent blood shed on earth
From righteous Abel down to these last days,
When Calvary was sanctified—is *first*
Visited by herald missionaries !
O the riches of that mercy, which mov'd
The Son of God to send his chosen friends,
Their mission of sovereign love to open,
Among those who persecuted, and with
Fiend-like malice slew him, loudly calling,
With wanton, frenzied bitterness of heart,—
" His blood be on us, and on our children !"
Still from these " men of blood," thousands, called
Of God by efficacious grace,—washed,
Sanctified, justified by living faith,
In the name of Jesus, our Saviour Lord,
And by the blessed Spirit of our God,
On earth was form'd the " mother church" of Christ ;
A church of holy men ! a church of saints !
To live in sweet communion here below,
And be prepar'd for mansions in the skies.
Led by the Spirit, now Peter and John
Together left their faithful company,
At th' appointed hour of ev'ning prayer,
And went to the temple, to meet the throng
Of formal, customary worshippers,—
The congregation of the whole nation,—
Meeting on this last festal sacred day,
That they might see the pow'r of God display'd,
And hear again his messengers of peace,
Proclaim salvation in the Saviour's name.
The temple gate, whose splendid beauty drew
Admiring crowds, they enter'd : when a wretch,—
A cripple from his entrance into life,
Seated upon the marble steps, as wont
To show his wither'd limbs, and ask the boon
Kind charity is ready to bestow
Upon the miserable sons of need,
Caught their attention, and with tears besought
Their gen'rous alms. His wants they soon relieved :
Not as he expected : earthly treasure
They possess'd not : revenues they had none :
Yet freely they imparted precious gifts,
Imperishable, to enrich for ever.
With fasten'd eyes on him who sought relief,
Thus Peter :—" Silver and gold have I none :
" I have no shining hoard of worshipp'd wealth ;
" But such as I possess, I give to thee :
" In the name of Christ—Jesus of Naz'reth,
" Rise and walk henceforth in health and vigour."
The pow'r of Christ invok'd, the limbs restor'd :
The cripple felt communicated life ;
And fill'd with holy gladness, " leaping, stood,
And walk'd," by frequent turns, proving the truth
Of his mirac'lous cure ; and with his friends,
Enter'd the sacred temple : weakness lost,
Walking upright, and leaping, joyfully
Praising God, for his unthought of mercy,
Less to his body deform'd and wither'd,
Than to his soul, for its eternal health !
The multitudes beheld the marv'lous cure :
The man inspir'd with grateful songs they saw :
Amazement fill'd their minds ; they throng'd around
The holy men of God, who were empow'r'd
Such miracles to work, proving that they
Bore a commission not less than divine.
Solomon's porch was crowded : while the man
Restor'd to health and soundness, firmly held
His benefactors. The people wond'ring,
Knew not how to leave the affecting sight ;
When Peter thus :—" Ye men of Israel, why
" Do ye so marvel at the cure we've wrought ?
" Why so earnestly on us your eyes now
" Turn, as though by pow'r or holiness we
" Possess, had made this man to walk ? Hear me :
" The God of Abra'am, and of Isaac, and
" Of Jacob, the God of all our fathers
" Hath glorified his Son—that same Jesus
" Whom ye deliver'd up, denying Him
" Before Pilate, when he purpos'd granting
" His just release. But ye denied the Just,
" The Holy One ; and sought a murderer
" To be enlarg'd,—and kill'd the Prince of life,
" Whom God hath raised up from death, of which
" Event most glorious, we are witnesses.
" By his most holy name the cure was wrought :
" Through faith in Jesus, perfect soundness he
" Enjoys before you all. And now, brethren,
" As you through ignorance, yet criminal,
" You and your rulers did the guilty deed,
" Through sovereign grace there still is hope for you,
" For the dire act which you have madly done.
" Our God before had show'd by prophet's lips
" And pen, as you have read, Messiah's griefs
" Foretold. Therefore, as our command to seek
" Your welfare is, we preach,—repent—and be
" Converted, that your sins, though numberless,
" And crying up to heav'n, may be blotted,
" As with a cloud,—a thick cloud of mercy,
" When the refreshing times shall come to you,
" From the presence of the Lord ; and Jesus,
" Who before was preach'd to you, by the mouth
" Of all his prophets since the world began !
" Indulge no black despair. You are children
" Of prophets, and of the holy covenant
" Made with our fathers, in which the record
" Stands in gracious promise to Abraham—
" In thy seed shall all the kindreds of men
" ' On earth be bless'd.'—To you first, our God,
" Having rais'd his Son from death, has sent Him
" To bless you, in turning every one from
" His iniquities, to hope for glory."

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To be continued.

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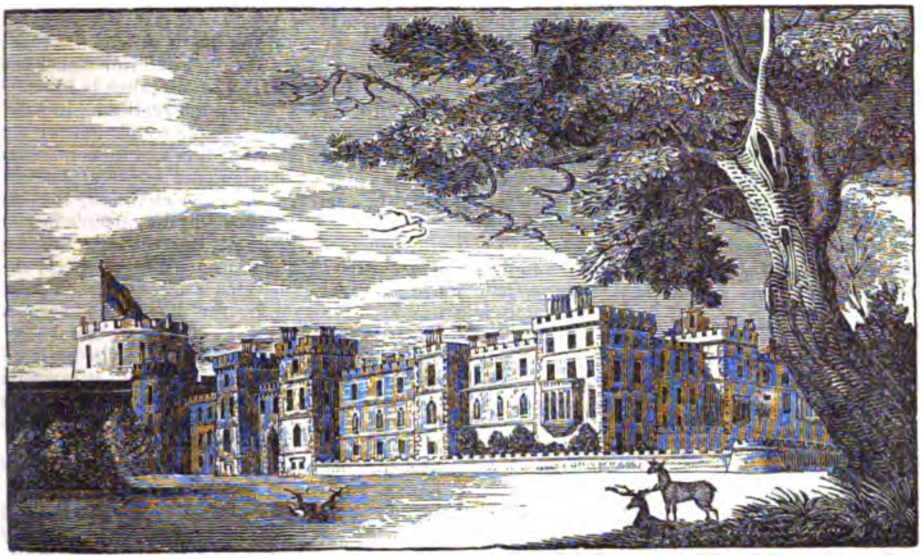

View of Windsor Castle.

THE ROYAL CASTLE, WINDSOR.

BRIEF descriptions of several of the royal palaces in England have already been given in preceding numbers of the Christian's Penny Magazine. These, we are assured, have been read with pleasure by many, and we have been requested to notice the whole of those occupied by the kings of England.

Residences of royalty have not generally been distinguished for their immediate connexion with the progress of the life and power of scriptural Christianity; but those of England, at least in a degree equal to palaces of any other country, and perhaps greater, have associated with their history many particulars relating to ecclesiastical affairs.

WINDSOR, a handsome town in Berkshire, beautifully situated on the river Thames, *twenty-two* miles from London, is pre-eminent for a seat of royalty in its magnificent castle. This grand and truly royal edifice, is justly celebrated as the most stately and splendid palace in England.

Westminster abbey is associated with the early history of Windsor; for in the time of the Saxons, it belonged to the holy fraternity of that great establishment. It was given to the abbot of Westminster by Edward, on account of his vow of celibacy, surnamed "the Confessor." Perhaps it may not be out of place to remark, that this unworthy prince, on account of his subserviency to the priesthood, is reported to have been honoured after death, by numerous miracles being wrought at his tomb, and after his bones had mouldered in the grave more than two hundred years, he was canonized by pope Alexander III., under the title of "ST. EDWARD THE CONFESSOR."

William, duke of Normandy, styled the "Conqueror," having gained the throne of England, took great pleasure in the situation of Windsor, gave some lands in Essex to the abbey of Westminster in exchange for Windsor, and built here a hunting seat. It subsequently became the seat of extensive honour. William kept the festival of Whitsuntide here in 1071; and the following year a synod was held at Windsor, in which the province of York was made subject to Canterbury.

Henry I. rebuilt and considerably enlarged this house, and thus laid the foundation for this vast edifice, attaching to it a chapel. In the tenth year of his reign he kept his Whitsuntide therein, attended by the chief nobility and prelates in the kingdom. Here, in 1122, he celebrated his marriage with his second queen, Adelais of Lorraine. A parliament was held in this fortress under Henry II. in 1170, at which William the Lion, king of Scotland, and his brother David, attended as feudal barons of the realm. When Richard I. went upon his romantic expedition to the Holy Land, he put the government of the kingdom into the hands of the bishops of Durham and Ely, the latter of whom resided in the tower of London, and the former at Windsor, regarding it as the second strongest place in England.

Henry III. made additions to the fortifications of Windsor castle; and during the war between that king and his nobles, in 1263, prince Edward garrisoned the castle with foreign troops, who nearly destroyed the town, and ravaged the neighbouring country; but the same year the fortress was surrendered to the insurgent nobility. A grand tournament was held at Windsor park July 9, in the sixth year of Edward I.; and that monarch and his son Edward II., frequently resided in the castle, which was the birth-place of several of their children, among whom the most celebrated was king Edward III.: hence called by historians Edward of Windsor. This prince showed his regard for the place of his nativity by the improvements he made in both the town and the castle, but especially the latter, which, with the exception of three towers at the west end of the lower ward, he caused to be rebuilt. Royal commissions were issued for appointing surveyors and impressing workmen for the execution of this great undertaking; and in 1356, William of Wykeham, then one of the king's chaplains, and afterwards bishop of Winchester, was appointed clerk of the works with ample powers, and a fee of one shilling a-day whilst at Windsor, and two shillings when he went elsewhere on business: his clerk had a salary of three shillings a-week. In 1359 the powers of the architect were augmented, and he was appointed keeper of the manors of Old and New Windsor. The following year 360 workmen were impressed for this service, some of whom having quitted their situations for others where they obtained higher wages, an ordinance was issued forbidding persons from employing them on pain of forfeiting all their goods and chattels, and directing that the fugitive workmen should be apprehended and sent to Newgate. Fresh orders were sent in 1362 to the sheriffs of several counties, to procure 302 masons and diggers of stone for the king's works; and in 1363, orders were given to impress glaziers. About 1373 the buildings appear to have been completed, comprising the king's palace, the great hall of St. George, the lodgings on the east and south sides of the upper ward, the round tower, the chapel of St. George, the canons' houses in the lower ward, and the whole circumference of the walls with the towers and gates. The castle continued to be the frequent residence of of the successors of Edward III.; several of whom from time to time made various alterations in the buildings, and especially Henry VII.; and by order of Elizabeth was constructed the terrace-walk on the north side of the castle. George III. frequented Windsor more than his immediate predecessors, and under his direction, and in great part from his privy purse, St. George's chapel was completely repaired, and the north front of the upper ward was partially restored to its original appearance. The long illness of the king interrupted the progress of the works of improvement, which were resumed and prosecuted on an extensive scale after the accession of George IV. In 1823, the alterations were commenced by pulling down two buildings, called Augusta Lodge, and Queen's Lodge, the latter of which had been erected by Sir William Chambers. In the spring of 1824, a parliamentary grant of 300,000*l.* was voted for the general improvement of the castle, and the execution of the undertaking was intrusted to Sir Jeffrey Wyatville. Subsequent grants have raised the sum appropriated for the buildings alone to 771,000*l.* The castle in its present state consists of two courts or wards, between which is the keep or round tower; the whole occupying about twelve acres of ground, and having batteries and bastions for defence. The upper ward consists of a spacious quadrangle, bounded on the west by the round tower, on the north by the royal apartments, St. George's hall, and the chapel; and on the east and south by the chambers appropriated for the officers of state. In the area of this ward is a bronze statue of Charles II. on horseback, executed by Steda, at the expense of Tobias Rustat, esq., in 1680; the pedestal of which is ornamented with carving in basso-relievo by Grinling Gibbons. The keep or central tower is the lodging of the constable or governor of the fortress; and it is built in an amphitheatrical form, with an ascent by a flight of stone steps. Here is the guard-room, or armory, over the chimney of which are sculptured the star and garter, encompassed with daggers and pistols, symmetrically arranged. The lower ward, which is more extensive than the upper, is separated into two parts by St. George's chapel, which occupies its centre. On the north side of the lower ward are the houses and apartments of the dean and canons of Windsor, and on the west side the houses of the poor knights of Windsor. The royal apartments are on the north side of the court, called the star building, from its exterior embellishment of the star and garter. The entrance is from the upper ward through a handsome vestibule, in which great alterations have been made by Sir Jeffrey Wyatville. The principal rooms of this magnificent suite are the queen's guard-chamber, the queen's presence-chamber, the queen's audience chamber, the ball-room, the queen's drawing-room, the queen's bed-chamber, the room of beauties, the queen's dressing-room, queen Elizabeth's, or the picture-gallery, the king's bed-chamber, the king's drawing-room, the king's public dining-room, the king's audience-chamber, the king's presence-chamber, and the king's guard-room. The castle is situated on a high hill, commanding the Thames; and around it is a terrace, the declivity leading to which is faced with a rampart of free-stone, extending 1870 feet. Opposite the Long Walk is the entrance gateway, on the east side of which is the York Tower, and on the west side the Lancaster Tower, which was built in 1824, by Sir Jeffrey Wyatville. Immediately fronting this gateway is the principal entrance to the state apartments.

St. George's Chapel, Windsor Castle.

St. George's Chapel, Windsor Castle, so called because dedicated to "St. George," is regarded as one of the most beautiful and magnificent Gothic structures in Europe. Its inside is exquisitely wrought with various ornaments, and its external appearance strikes every beholder with an air of inexpressible majesty and grandeur.

St. George's Chapel may be ascribed to Henry I. as its original founder; but it was rebuilt by Henry III., and again by Edward III., and the present truly interesting and splendid pile was commenced by order of Edward IV. under the direction of Richard Beauchamp, bishop of Salisbury; it was continued by Sir Reginald Bray, supposed to have been the architect of Henry the Seventh's chapel at Westminster, and was completed in the reign of Henry VIII., the beautiful roof of the choir having been executed in 1508; and the rood-loft and lantern were erected in 1516. This chapel was founded for a collegiate establishment, belonging to which are a dean, twelve canons, seven minor canons, and thirteen clerks, with various officers. It is an elegant cruciform structure, displaying the latest and most highly ornamental style of pointed architecture. The windows are decorated with stained glass, the great east window exhibiting a fine painting, designed by West, and executed by Jarvis and Forest; and over the altar is a representation of the Last Supper, painted by West, and reckoned among his finest productions. At the east end of the chapel is the royal tomb-house, a distinct building, commenced by Henry VII., carried on by cardinal Wolsey, who designed it for his own sepulchre; and after it had been furnished as a Catholic chapel by order of James II. it was disused till 1800, when it was repaired and fitted up as a mausoleum for the royal family; and in it are interred George III. and George IV., besides several of their descendants.

VISIT OF AN AMERICAN GENTLEMAN TO THE FIELD OF WATERLOO.

Brussels, July, 1835.

I HAVE just returned from Waterloo. "And what motive had you, now, after the lapse of twenty years in going to the battle-field of Waterloo?" I must confess I do not certainly know. Perhaps it was because the powers of Europe have been so *ungallant* as not to fight so great a battle since; and where else could I go? Perhaps it was to gratify an idle and questionable curiosity; to see the place where the two greatest captains of the age met, and where so many thousands of brave men fell. Perhaps it was because nobody ever thinks of coming to Brussels without visiting Waterloo. Perhaps it was that I might be able to say, I have been there; just as a gentleman, whom I met the other day in the Pantheon at Paris, was induced to go down into the tombs of the great men there; and just as travellers go to a thousand other places, which they care as little about as he did about Rousseau and Voltaire. Or perhaps, it was, that, standing on the field of battle, I might deepen the abhorrence which I have long felt and cherished of war, in all its aspect of *slaughter*, and *suffering*, and *crime*. Charity would hope that this last motive had more influence on my mind than either of the others. But whether it had or not, I have been to Waterloo—and my soul is sick!

The distance from Brussels is twelve miles. The road lies nearly half the way through a very thick and tall beech forest. At the time of the great battle it was much more extensive than it is now. Large tracts of it have been recently cleared up; and the process of bringing the land under cultivation, in its various stages, reminded me more of what one every where meets with in the newly settled parts of the United States than I ever dreamed of seeing in one of the old countries of Europe.

As you approach Waterloo, women and children sally out with maps, and charts, and *relics*. One wants to sell you a bullet; another offers you a grape-shot; another a brass eagle, such as the French cavalry wore on their helmets; another, a small piece of a bomb-shell; and so on. The only relic which I brought away, was a piece of charcoal from the farm-house of Hugoumont, that was burnt, full of the wounded, during the engagement. This I value the more, as I feel quite sure it was not manufactured for the occasion.

In some respects, the field of Waterloo has undergone considerable changes since the battle. A part of the forest through which Blucher brought his Prussians into the action has been cut down; as has also another small forest on the right wing of the British army, where the battle raged with the most horrible fury and slaughter. But the greatest alteration has been made by the erection of an immense mound, or rather pyramid of earth, very near the British centre. To build this pyramid, which is nearly one third of a mile in circumference at the base, and about two hundred feet high, the ground has been taken away to the depth of several feet for a considerable distance, so as to reduce the most commanding point of Wellington's position to a dead level. This, it is said, military men regard as a kind of sacrilege, which they will not soon forget or forgive.

At first I felt a little inclined to complain of it too; but when I came to ascend to the top of the mound, and to see what a perfect map there lies spread out before you of the whole scene of action, and especially when I came to look eastward and westward, and northward and southward, over one of the most fertile and lovely landscapes that ever my eyes beheld, I confess I was glad the pyramid had been raised, even at whatever expense of military taste. Upon the top of the mound is a square stone pillar, or rather a high pedestal, surmounted by an immense lion, resting one foot upon a globe, and presenting a fine appearance, not only from the plain below but from a great distance in every direction.

Every one who has the heart of a Christian or a philanthropist within him, will readily conceive, that, as I stood over this grave-yard of two mighty armies, and looked first at the ground and then at the place of battle, I was oppressed by such a throng of rushing thoughts as can never be adequately expressed; and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, "O Lord! what is man? What is he, in his ambition—in his wrath—in the pride of his power—in his cruelty to his own flesh—and in his contempt of the law and authority of his God?"

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it was such I shall not now stop to inquire. Sure I am, that the results of that murderous conflict have not answered the expectations of many enlightened Christian patriots, who rejoiced in the mighty downfall which it immediately occasioned. And is that really the very spot on which the most remarkable man of his age staked his diadem, and in defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history, or is it fable, that I have so often read? How calm and peaceful is every thing now; as if the breath of mortal strife had never caused so much as a leaf to tremble! How bright is that sun which looks down upon it to-day! Did the instruments of death ever intercept those beams? Did the sun of Waterloo ever mourn over the carnage of a great battle? Now, in conscious security, the peasantry are there at their work. The ripening harvest is there; and soon will the reapers be there to gather it in, and return with joy, bringing their sheaves with them.

But the truth cannot be controverted. Aceldama is the proper name of that field. For there two mighty armies met, steel to steel. There, flying from rank to rank, went forth the note of preparation; and the war-horse "pawed in the valley, and went on to meet the armed men." There broke forth "the thunder of the captains, and the shouting; and there were the garments rolled in blood." There was the shock of those veterans who had conquered Europe, on one side; and those of lion-hearts, who from the cliffs of their own little island, had bid defiance to the conqueror, on the other. There raged, from hour to hour of awful uncertainty, that iron storm which threatened to beat down every living thing into the dust. There, thousands upon thousands fell to rise no more. From that gory field went up the voices of the wounded and the dying, and entered into the ears of Him who hath said, "Vengeance is mine; I will repay, saith the Lord." There the victor in a hundred battles played his last game; for, at the close of that day, the star of Napoleon went down "into the blackness of darkness for ever."

"It was a glorious battle!" so said the warrior; so said the politician; so said the moralist; so said the republican; so said the *Christian;* so said the united voice of England and America. But, as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth I *protest against it.* There is no true glory in *slaying forty thousand* men in one day, and *maiming as many more.* That terrible battle ought never to have been fought. Does any one meet me here, and say it was necessary? Who, I demand, created that necessity? It was the work of man, and not of God. Nothing but human depravity could ever have made such a battle necessary. I do not undertake to decide where the guilt lay; that is quite another question. But war is an incarnate demon; war is wholesale murder; and it is impossible for murder to come from Him who hath said, "Thou shalt not kill." The field of Waterloo ought never to have been heard of by the civilized world; and were the principles of the Christian religion to control the councils of states and kingdoms, no such murderous conflict would ever again disgrace the pages of history.

But still it was a glorious victory! It was glorious to be wounded there—to die there; and to be buried there was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, and from continent to continent! Yes, it was as glorious as the slaughter of *forty thousand men* could make it! For when the news reached England, as I well remember to have read in the journals, the park and tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes, there was a flood of glory. But oh! was there nothing else? Where were the widows, and parents, and sisters, and orphans of those who fell at Waterloo? Could the roar of cannon, and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, fathers, sons and brothers? Glorious as that great victory was in the eyes of the nation, it was *tears*, and *agony*, and *death*, to the bereaved.

Is war, then, never justifiable? Let those who believe that it is, prove it from the New Testament, if they can. I know that the oftener some conscientious men attempt it, the more difficult do they find the task. But one thing is certain: war is directly contrary to the whole scope and spirit of the Gospel. It could never take place, were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or ever will be, without involving the guilt of murder. It may be on one side, or on both; but the stain of blood-guiltiness is certainly there, and no rivers can wash it out. How fearful, then, must be the responsibility of whetting the sword upon a point of honour, or making aggressive war, under any circumstances whatever. And how will those professed disciples of the Prince of Peace, who either foment, or justify, or cherish a war spirit, meet Him in the great-day?

But hark! what sound is that over the field of Waterloo? Look! what heaving of the earth is there! No—I anticipate. I hear no voice as yet. I see no moving of the sleeping dust. But the trumpet will sound over that field, and the dead will awake. All the thousands that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy councillors, military commanders will all be there. And I have the most solemn conviction, that before that dread tribunal every mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day will be found, it belongs to no mortal absolutely to decide; but the Judge will know, and when the final sentence comes to be pronounced, the universe will know.

Oh, how fearful a thing it will be, under such circumstances, to "fall into the hands of the living God!" And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it, when the books come to be opened; or of the punishment which a righteous God will inflict upon the guilty, in that world of retribution, "where the worm dieth not, and the fire is not quenched?"

H. H.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 302.

CHAPTER V.—*Translation of the Bible.*

Teacher. You have well considered, I hope, all that I stated in our last conversation, especially relating to the occasion of the New Testament books being written in the Greek language.

Scholar. Yes, teacher, and I told my sister of it; but she asked me, "Was the New Testament written only for those who understood Greek?"

Teacher. By no means; as you may tell your sister: the New Testament was designed, by the mercy of God, for the instruction of all nations in the way of obedience to God, and the knowledge of salvation by our Lord Jesus Christ. But as the Greek, at the time of the apostles, was the most extensively understood of any language then spoken in the world, as well as the most expressive and beautiful, familiar also to multitudes of Jews, who, as already stated, were spread abroad through all civilized countries, and who had obtained for their reading in the synagogues, a translation of the Old Testament into Greek, this, therefore, was the language which was chosen by the Holy Spirit for the records concerning Jesus Christ in the New Testament.

Scholar. As you have told me that the language in which the prophets wrote the Old Testament was Hebrew, I want to know when the translation was made into Greek.

Teacher. The whole of the Old Testament was written in Hebrew, except a few verses of the book of Daniel, which were written in Chaldee; that book having been completed by the prophet in Babylon; and the translation of the Hebrew Scriptures into Greek, was made a few years after the division of the empire of Alexander the Great, and about 284 years before the birth of our Saviour. This event was one of the most remarkable in the history of Divine Providence, preparing the way for the preaching of the Gospel, and for the making of other translations of the Bible.

Scholar. What other translations were made of the Scriptures?

Teacher. You know what people ruled the world at the time of our Saviour's birth; and you know the name of their language.

Scholar. Yes, teacher; it was the Romans who ruled the world when our Saviour was born at Bethlehem, and Joseph and Mary went to that city to be taxed at the command of Cæsar Augustus, as you said in explaining the second chapter of Luke.

Teacher. What was the language of the Romans?

Scholar. The Roman language was Làtin, as you have told me; but when were the Scriptures translated into Latin?

Teacher. Soon after the books of the New Testament were written, they were translated into Latin for the use of the Christians at Rome; and, within a hundred years after the death of the apostle John, several translations of the sacred books had been made for the Christians living in Italy. Their language, the Latin, is still used in the religious worship of the Roman Catholics; and the only authorized Bible of the Romish church, is a Latin translation, that was made about the year of our Lord 384, by a learned monk named Jerome. This translation, being made into the *vulgar*, or common language of the Roman people in that age, is still called the "VULGATE."

Scholar. And when was the Bible translated into English?

Teacher. Several attempts were made, at an early period, to translate the Scriptures into the language of the common people of England, especially by Bede, a learned and pious Monk, who died A. D. 785, and by king Alfred, who died A. D. 900; but the first complete translation of the New Testament into English, was made by John Wycliffe, about A. D. 1380. That great man afterwards translated the whole Bible; but though many copies of the Testament were made by writing them out, the Old Testament was not very much circulated, as printing had not then been invented.

Scholar. I should think John Wycliffe deserved to be greatly rewarded for his good work of translating the Scriptures into English.

Teacher. Your thoughts are reasonable: but good men have not always been rewarded on earth according to their useful works. Wycliffe's Testament highly provoked the priests, who wished to keep the people in ignorance, and they endeavoured to put him to death, out of enmity against him, on account of his translation of the Scriptures. Wycliffe was, however, preserved from his enemies, chiefly by the powerful duke of Lancaster, a relation of the king, Richard II.

Scholar. How I should like to see the first English translation of the Bible!

Teacher. I do not wonder at your curiosity; but you could scarcely read the words of Wycliffe's translation, as the English language in that age was so rude and unpolished.

Scholar. Then how came our Bible now to be translated into such good English?

Teacher. William Tindal is the name of the honoured man who made the first translation of the New Testament into modern English, about A.D. 1526. Tindal continued in his holy work, translating the Old Testament, assisted by another Englishman, Miles Coverdale, who finished the translation of the whole Bible, which was first printed in English in the year 1535; but since that time, great improvements have been made in our language.

Scholar. I hope, though Wycliffe was not, that Tindal was well rewarded for so valuable a work, as translating the Scriptures into good English.

Teacher. Tindal certainly deserved the greatest reward which could have been given him by men; but like as it was with our Saviour, against whom the wicked priests conspired, causing him to be murdered on the cross, as if he were the worst of beings;—so it was with Tindal. To finish his good work, he was obliged to flee out of England. After his translation of the New Testament was printed and circulated in England, the Roman Catholic bishop of London, and the other bishops, who hated the Scriptures, threatening and putting many to death as heretics who read them, hired men to go across the sea to procure the condemnation and death of Tindal, and through their treachery, this servant of God was imprisoned, condemned as a heretic, strangled, and burnt at Tilford castle, near Antwerp!

Scholar. They must have been very wicked bishops; but I hope Tindal was rewarded by his Saviour, and died happy in the assurance of the kingdom of heaven!

Teacher. Tindal did die happy; and knowing how king Henry had been deluded by the wicked craft of the bishops, he prayed for him, in the true spirit of a Christian; and, like his Saviour, who prayed for his enemies, "Father, forgive them, for they know not what they do" (Luke xxiii. 34); as they were leading Tindal to the place of execution, he poured forth his soul in this prayer:—"O Lord, open the eyes of the king of England!"

A DYING FATHER'S ADMONITIONS IMPROVED.

To the Editor.—Sir, Reading in No. 219, Eleanor's account of her mother's death-bed advice, I instantly reverted to the last hours of my venerated father, and if an account of the instruction I then received should be deemed suitable for your pages, it is at your service. It may prove useful to others, as well as to your sincere, though unknown friend, J. S.

It was at the close of the first Sabbath in the year, that, on returning from the public services of the sanctuary, from attending which my venerated parent had been prevented by the approaches of mortality, I drew near to him, and inquired concerning the state of his mind. After stating that at that time his mind was dark (which, doubtless, arose principally from weakness, for he had during the day expressed his confidence in the words of the poet:—

"Other refuge have I none,
Hangs my helpless soul on thee:")

he then turned to me, and with the deepest solemnity and affectionate solicitude, said, "You see, my dear J., the truth of these words:—

'How awful must thy summons be, O death,
To him who is at ease in his possessions,
Who, counting on long years of pleasure here,
Is quite unfitted for the world to come!'"

And then he added—

"Can trifles please when med'cines cannot cure?
No! crowns are then but dust upon the floor!"

Sure never did these words appear more weighty or more important than at that hour, when falling from his lips, accompanied by much good advice and direction to seek the Lord, and to secure his favour. It was true I witnessed not the awful picture he depicted, for their was not terror, but the peace of the upright. There was not ease in sin, but a reliance on the Saviour. There was not the hurry of the affrighted soul, but the tranquil serenity of the servants of God. Yet the death-bed of the good man is invested with such solemn awe that makes us feel it to be a solemn thing to die, and with all the assurance that the sting of death is removed, and the victory over the grave obtained, still nature will sometimes shrink aghast. How much more solemn, awful, and affecting must the contrast be where death was not anticipated; where there is no preparation—where the stings of conscience augment the agonies of dying, and where fiends are ready to drag the unhappy soul to darkness, death, and black despair. Oh! it is good to reflect upon these things—it is salutary—it is wise. It has often been, that a recurrence to the scene described has brought back the writer to a proper consideration, when the anticipated "long pleasures" of youth, and the vanities of life have for a season dissipated his mind, and weaned his heart from better things. It is then that the consideration, "Can trifles please, when med'cines cannot cure," has had, by the grace of God, its desired end in leading him to secure those solid joys—those lasting realities, which are found in true religion, and which will prove a firm rock of support, when " earth recedes and disappears." If by presenting these few remarks to the readers of the Christian's Penny Magazine, any one should be induced to seek preparation for a dying hour, by despising the "*pleasures of sin, which are but for a season*," and seeking, through Christ Jesus, the recompense of reward, by " choosing rather to suffer affliction with the people of God," or, in other words, embrace that full and free salvation by Jesus Christ, as it is made known in the Scriptures, the writer's end will be fully answered, and the glory shall be the Lord's. " Let me die the death of the righteous, and let my last end be like his."

Dorset Street. J. S.

UNIVERSAL PEACE SOCIETIES.

Christianity will doubtless be seen in its greatest glory, in the triumphs of the unnumbered millions of glorified saints in heaven around the throne of God and the Lamb. But human or even angelic minds are incompetent to form a correct estimate of its blessings which arise to its true possessors in the present life.

Pardon of sin, peace of conscience, purity of heart, and hope of glory, constitute some of its inestimable fruits, as enjoyed by individuals in this world: but its divine blessings are experienced even by communities, in the prevailing influence of the righteous and benevolent principles of the Gospel. Christian truth being once universally diffused, and admitted to govern the deliberations of senators and legislators, a new moral creation will be effected; and this is manifestly the design of infinite wisdom.

" Peace Societies" are admirable auxiliaries in furthering the progress of the Divine benevolence; we hail them, therefore, as auxiliaries in aiding our humble efforts; and it will afford solid satisfaction to the editor and friends of the Christian's Penny Magazine, to co-operate with the London committee of the " Society for the Promotion of Universal Peace."

We have long been of opinion that sufficient publicity has not been given to the design and objects of that benevolent institution; because its principles are those of the Gospel of Christ, and must commend themselves to all his disciples of every denomination. Several of the new tracts of this society are admirable in their design and adaptation: and from one of them we give a few extracts which cannot fail to render such an institution an object of deep interest to every lover of his country and of mankind.

Expenses of Wars.

Since the year 1000, there have been twenty-four different wars between England and France, twelve between England and Scotland, eight between England and Spain, and seven with other countries; in all, fifty-one wars!

There have been six wars within one hundred years; viz.:—

1. War ending 1697, cost 21,500,000*l*.—Destruction of human life, 100,000 slain, and 80,000 died of famine.
2. War began 1702, cost 43,000,000*l*.—Destruction of human life not ascertained.
3. War began 1739, cost 48,000,000*l*.—Destruction of human life not ascertained.
4. War began 1756, cost 111,000,000*l*.—Destruction of human life 250,000.
5. The American war began 1775, cost 139,000,000*l*.—Destruction of human life 200,000.

The last war began 1793, cost 750,000,000*l*.—Destruction of human life, 2,000,000 among the several belligerents.

" At the conclusion of the war which ended 1697, the national debt was twenty-one million and a half; at the conclusion of the last war, in 1815, the national debt amounted to no less than one thousand and fifty millions!!

" The expenses of the French war have been stated as under,—and these sums are probably much within the actual amount, viz.:—

Great Britain spent in the war 1793 to 1815	750,000,000*l*.
France, ditto	690,000,000*l*.
Austria, ditto	220,000,000*l*.
The other states of Europe, ditto	1,012,000,000*l*.
The three years' war cost the United States of America . .	27,000,000*l*.
	2,699,000,000*l*.

" As regards Great Britain, the seven hundred and fifty millions expended in the late war, remain (now in 1835) for the most part, unliquidated. And to this vast sum should be *added* the following sources of loss and expense, some of which are likely to be entailed on the public for ages; viz.—

" 1st. The value of British merchant vessels, and their cargoes, captured and destroyed by hostile force during the war, 1793 to 1815.

" 2nd. The value of British merchant vessels, wrecked, by being deprived by the war of access to friendly ports.

" 3rd. The value of British property seized and destroyed during the war, at various places in Europe, particularly at the following; viz. at Hamburgh, Leipzic, Dantzic, Naples, Amsterdam, Bremen, Riga, Genoa, Rotterdam, Moscow, Venice, Trieste, Francfort, Copenhagen, Leghorn, and in France, Spain, and Portugal. N.B. Claims against Denmark have lately (1835) been lodged with the British commissioners, to the amount of 550,000*l*. sterling!

" 4th. The amount of military, naval, and other pensions, 1815 to 1835.

" 5th. The amount of taxes continued upon the public, 1815 to 1835, to pay the interest of the war debt.

" 6th. The increase of the establishment, beyond that of 1792.

" Several of the above items of loss and expense will apply to other wars: thus to the unliquidated cost of the wars of William III. should be added the taxes laid on the public from 1697 to 1835, a period of 138 years, to pay the interest of the war debt of that reign.

" Such was the terrible destruction of human life, occasioned by the late war, that it is stated upwards of two millions of our fellow-creatures fell a sacrifice thereto, among the several belligerents!"

WHICH OF THESE THREE PERSONS ART THOU? EXAMINE AND SEE.

1*st. A young man not openly the enemy of holiness.*

He spends his Sabbaths in worldly company, reading the newspaper, or some novel, or in mere worldly science. He neglects all piety—lives a prayerless life. In vain for him opens the house of worship, for he enters not that sacred place, or if occasionally there, he goes in only a lifeless form. In vain for him the Christian minister proclaims the tidings of heavenly love. He treats those wonders on which angels gaze astonished with utter indifference.

But what is his condition? Is he safe and blest? Ah, no! RUIN alone lies before him. He is exposed to utter danger—to *eternal* destruction. Yet he is vigorous, and fears no ill. True; but health may soon leave him. It has left millions who were once as fearless and vigorous, and they guilty and ruined, have sunk into the grave. His insensibility does not lessen either his guilt or his danger.

2. *A young man in different circumstances.*

He respects religion—treats its truths with reverence, and its friends with kindness. No open profanity or vice marks his conduct. As far as the *outward* observance of many divine precepts is concerned, he can say with a young man of old :—"*All these have I observed from my youth.*" He is regular at the house of God, and is generally esteemed and beloved.

Yet his *heart* is not given to Christ: he has not surrendered himself and his all to the Saviour. What is his condition? Alas! with all that is so promising, he is still perishing. Though he join not the scoffer and the drunkard, still while he receives not the Saviour, he belongs to the same wretched family as they. Unhappy youth! with so much that is commendable and promising, yet to want the one thing needful. Unhappy youth! who meets with Christians, yet has himself no part in Christ! who shuns the place where scorners and blasphemers meet, yet has no more interest in the Saviour than they, and is hastening to the same dark dwelling of despair.

3. *A young man widely differing from these.*

He is the humble and devoted disciple of the blessed Jesus. If once a profligate and a Sabbath-breaker, he now hates all the paths of sin, and loves the Sabbath he profaned. If brought up strictly, he now feels much more than the mere influence of habit or education: he has unfeignedly yielded up himself to God. Religion is the element in which he lives—prayer his pleasure—the Bible the guide of his youth—the friends of Christ his beloved associates. Youth cannot beguile him with its delusions. Whatever prospects of opening life are before him, he looks to brighter prospects and to fairer scenes beyond the limits of earth and time. GOD is *his* GOD. The Saviour is his all, and heavenly mansions his expected HOME. Happy young man! He possesses the good part, that shall not be taken from him.

Reader,—which of these differing characters do you resemble? If the latter, give God the praise. If either of the former, ruin is before you. Flee, then, from the paths of youthful sin and folly! or you may, when too late, find that the way of transgressors is hard. J. G. P.

SPICES.—CINNAMON AND CASSIA.

EXOD. xxx. 23, 25.

THESE two words, which designate different qualities of the prepared bark of the cinnamon tree, are both found in Exodus xxx. 23, 25. The cinnamon tree is a native of a tropical climate, and the prepared bark was probably conveyed to Palestine from the Oriental Archipelago, by means of Phœnician merchants. (Genesis xxxvii. 25.) Herodotus informs us, that the word *kinnamon* was adopted by the Greeks from the Phœnicians, and in all likelihood the Hebrew term *kinnamon* or *kanam* has a similar origin. The country which produces an article of commerce very generally gives it the name which it obtains in other parts of the world; hence we must look to the language of a country which produces cinnamon for the origin of the terms that are employed to designate it by consumers. In the Malay language, cinnamon is designated by the words *kayee manis* (sweet wood), from which the Hebrew and Greek names of this spice may have been derived, as the cinnamon tree is found in great abundance in the Malay islands. *Kannema*, signifying sweet wood, is the Malabar name of this spice. In the Persian language it is called *kinnaman*, and in some parts of India it is known by the appellation of *dar Chinie*, which signifies the wood of China. Cinnamon was for a long time imported into Europe under the name of "China wood." The Malay word *kayes* (wood), seems to have been the origin of the Hebrew word *kiddah*, which is translated *cassia*, and the Latin term, by which this quality of cinnamon is known in commerce is *cassia-lignea*. In ancient times, the unpeeled shoots or branches were conveyed to Europe, and sold wood and bark together, and hence, in all probability, is the origin of the adjunct "lignea." Moses was directed (Exodus xxx. 23, 25.) to take of myrrh, *sweet* cinnamon, sweet calamus, cassia, and olive oil, certain quantities, and thereof to "make an oil of holy ointment, compounds, after the art of the apothecary; it shall be an holy anointing oil." How was the art of the apothecary exercised in preparing the holy ointment or oil? Perhaps it was prepared by a process similar to that which the natives of India have from time immemorial practised to prepare odoriferous oils. The aromatic substances employed are coarsely powdered, and put into an earthen vessel along with a certain quantity of fixed oil. Water, fully sufficient to cover the aromatics, is then added, and the vessel placed upon a fire to boil. During the process of ebullition, the essential oil of the aromatics unites with the fixed oil, by which means it is impregnated with the peculiar odour of the seeds, barks, or other substances employed. Cinnamon is mentioned in the Song of Solomon, and in Proverbs vii.; and cassia in Ezekiel xxvii. 19. The "sweet cane," mentioned in Isaiah xliii. 24, and Jeremiah vi. 20, in all probability, is only another designation of cinnamon. Both passages imply an article of importation, and, therefore, not of native growth. The cinnamon which is imported from the peninsula of India, Sumatra, Java, &c. and the inferior quality of cinnamon which is exported from Ceylon, are known in commerce by the name of cassia. For example, in 1816, Messrs. Palmer and Co., Calcutta, purchased the "rejected" cinnamon of the harvest of 1815 in Ceylon, which amounted to 34,672lbs., for which they paid one sicca rupee two anas per lb. (about two shillings). Under the denomination of cassia, the above quantity of cinnamon was, no doubt, imported into the ports of Europe, as the purchasers were prohibited from exporting it as cinnamon.

REVIEW.

The Condensed Commentary and Family Exposition of the Holy Bible; containing the Text according to the received Translation; with Notes, embodying the most valuable Criticisms of Ainsworth, Patrick, Louth, Whitby, Poole, Henry, Gill, Scott, Clarke, Doddridge, Guyse, Macknight, Campbell, &c.; and other Criticisms gleaned from Leigh, Parkhurst, Horne, Bloomfield, Townsend, Calmet, Harmer, S. Burder, and other Biblical labourers; the whole forming a portable Volume of great elegance and utility, with many

Notes and Reflections for Family use, never before published. The most approved Readings and Marginal References will also be given, so as to render the work as complete as possible. London: Thomas Ward and Co.

Truly Christian readers of the Holy Scriptures will possess an inestimable treasure in this "Condensed Commentary on the Bible." The last three Parts, to Number XI. are now before us; and we congratulate the public on its being so near to completion. Unless, however, the last is intended to be a very large one, it cannot possibly be completed in the twelfth part; and rather than the "Introduction, Chronology, and Indexes," should be meagre and greatly restricted, which we fear, we should much rather see it extended to thirteen parts.

We can only say of this truly "elegant and useful" work, that of all the Commentaries that have ever been published in the English language, this "Condensed Commentary on the Holy Bible," promises, in our judgment, to be most universally valuable, and best adapted for general utility. We cannot, therefore but cordially recommend it, especially to our young friends and Sunday-school teachers.

THE DEATH OF MOSES.

From Pisgah's top, the morning cloud
Had silent past away—
And o'er the hills the sun-beam glow'd,
Where late its shadow lay;
When forth the prophet sped his way
With heavy heart and slow,
To view the land that would repay
Their wand'rings long and slow.

Above him tower'd the snow-clapt height
Majestic yet serene,
Whilst every voiceless crag was bright
Amidst the golden sheen;
How varied spread around the scene
The prophet there might view;
The rocks that seem'd on air to lean,
The shade the forest threw.

About his path the lava bed
Shot forth its fiery gleams,
He mark'd the ruin that it spread
O'er vineyards, groves, and streams;
Nor sight was there, save peerless beams,
To meet the gazer's eye,—
Nor sound, save the hoarse bittern's screams,
Or thirsty camel's cry.

He watch'd the banner'd multitude
Far down upon the plain—
That look'd like ocean storm-wrecks strew'd
Upon the fire-lit main:
And, wearily, his eye-balls strain
To count the unnumber'd host,
The marshall'd camp, the warrior train,
In distant dimness lost.

He saw the valleys, stretching wide
From Gilead unto Dan,
Where Jordan roll'd his stately tide
And infant rivers ran;
Where Kedron, soft, his course began,
Soon melted in the sea;
And wilds, untrod by foot of man,
In their sublimity.

The cities, whose wide fame surpast
The praises of the brave,
The tow'rs whose darken'd shadows cast
Their splendour o'er the wave;
All doom'd to be a silent waste,
The dragon's lone retreat,—
These met his eye, in prospect vast
Spread out beneath his feet.

Then rose the prophet's soul in prayer
For Israel and their race,
That they might make that land so fair,
Their lasting dwelling place;
Before them still the heathen chase,
The flying foe pursue,
The Lord to go before their face,
His hand to guide them through.

Faint fell the accents on the ear
Of those who linger'd by,
The soldier leant upon his spear,
The maiden clos'd her eye;
The prophet then prepared to die
Alone before the Lord,
And laid his staff and garments by,
Obedient to his word.

But for his place of sepultre
Doth no man go in quest,
He sleeps upon the mountain bare,
The eagle for his guest:
Green waves the cypress o'er his breast,
The earth-worm heaves the soil,
And like a warrior he doth rest
With glory for his spoil.

"WE ALL DO FADE AS A LEAF."

Isaiah lxiv. 6.

Who can view the dead leaves falling,
And restrain the heavy sigh?
Or, their beauteous youth recalling,
Wish they did not bloom to die?

Who can gaze with cold indifference,
On chill autumn's changing scene?
Who that calls not to remembrance,
Days which time can ne'er redeem?

Mourn not summer's days departed,
Spring again will clothe the trees;
Cheer the dull and drooping-hearted,
With its soft enliv'ning breeze.

Mourn ye *young*, your youth is fleeting,
You are changing as the leaf;
And *your* spring knows no repeating,
Quick it passes, bright and brief.

Think not days of joy and gladness,
Ease and peace, will long remain;
There must be a time for sadness,
Time for death, and time for pain.

Changing as the leaf and tender,
You may fall and fade away;
But you've souls, and they *must* render
Their account on that great day.

Let not autumn's solemn warning,
Pass unheeded and unheard;
Every leaf which now is falling
Speaks a solemn warning word.

Nocturna.

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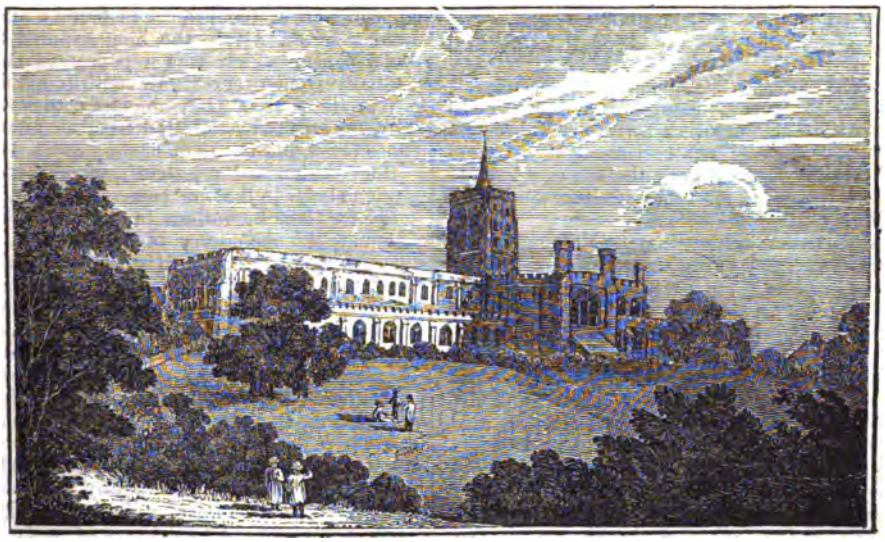

View of St. Alban's Abbey.

BIOGRAPHICAL SKETCH OF ST. ALBAN.

St. Alban occupies a distinguished place in the legendary ecclesiastical biography of our country. He was a person of some note before his conversion to Christianity in his native town, Verulam, born of Christian parents, and flourished in the latter part of the third century. St. Alban is regarded as the first Christian martyr in England; but it is impossible to disentangle his true history from the mass of worthless legends, the inventions of the adherents of the Romish popery.

Alban appears to have gone to Rome in his youth, in company with Amphibalus, a monk of Caerleon, then the metropolis of Wales. He is said to have served seven years in the army of Dioclesian, and on his return to Britain, to have embraced Christianity, in which he had been instructed by Amphibalus. He remained faithful to his profession of the Gospel until the year A.D. 303, when a dreadful persecution was carried on under the joint emperors, Dioclesian and Maximianus.

British Christians shared especially in the cruelties exercised by the Pagans, and Alban is said to have suffered in the following manner. Having entertained a persecuted monk of Caerleon, it was reported to the Roman governor, who summoned him to answer for having afforded an asylum to one whose religion denounced the worship of those divinities which were honoured by the emperors. His guest was required, but Alban himself appeared before the Roman governor, at the time of his offering sacrifice. He was provoked by the presence of Alban, who refused to adjure his faith as a Christian, or to unite in sacrifice to the false divinities. Having been put to the torture he continued stedfast, when the enraged judge ordered him away to execution by beheading.

Tradition abounds with extraordinary tales of miracles which happened on the occasion of his death. Bede and other ancient writers, but several centuries after the event of Alban's martyrdom, relate that on his way to execution, vast crowds appearing on the bridge of the river over which he was to pass, he prayed for a passage through the stream, which miraculously divided, affording him, and 1000 persons who accompanied him, a dry path through the midst, like Joshua and Israel at the river Jordan: that this miracle converted the executioner, who threw away his sword offering to die with him or in his stead: that having walked up a neighbouring hill, in his thirst he prayed for drink and a fountain opened at his feet: and that the eyes of the wretched executioner dropped out of his head at the instant of his giving the fatal stroke. We learn from the same testimony, that many of the spectators were converted by means of those miracles.

Milton, in his History of England, makes the following remark, after just mentioning Alban, in allusion to the legendary tales of miracles, "The stories of whose martyrdom, soiled, and worse martyred with the fabling zeal of some idle fancies more fond of miracles than apprehensive of truth, deserves not longer digression."

When the east end of the church of St. Alban's was repaired in 1257, the labourers found some leaden chests, containing relics; and on a plate of lead, the following inscription :—"*In hoc manso les, inventum est venerabile corpus Sancti Albani, proto-*

martyris Anglorum:"—that is, "In this monument has been found the venerable body of Saint Alban, the proto-martyr of the English."

Divine honours were paid to the name of this saint, after the manner of the Romish church, and a festival appointed to commemorate his virtues. On that occasion a hymn was sung to the praise of the saint, part of which was as follows:—

"Ave proto martyr Anglorum,
"Miles regis angelorum,
"O Albane, flos martyorum."

HISTORICAL NOTICES OF ST. ALBAN'S ABBEY.

St. Alban's, a pleasantly situated town, twenty-one miles north-west from London, with a population of 3092 in 1831, stands associated with several memorable events in the civil and ecclesiastical history of England. Ambition and superstition have each found in this place a theatre for some of their most celebrated deeds.

St. Alban's, called by the Romans Verulam, was a city of some note when Julius Cæsar invaded Britain. It is said to have been the site of the ancient British metropolis of the powerful Cassibelanus. Perhaps few traces of its original condition are to be met with, but there are still found some remains of its ancient condition under its imperial conquerors, in small ruins of walls, tesselated pavements, and Roman coins.

Verulam flourished greatly under the Romans, from whom the inhabitants enjoyed equal rights and privileges with their own citizens. This so united them to their powerful conquerors, that Boadicea, the famous British queen of the Iceni, after having been insulted by the Roman officers, regarded the inhabitants of the city as her enemies; and, attacking it with a considerable army, her troops rased it to the foundation, making a most dreadful slaughter of the Romans and their allies: it is said that 70,000 fell a sacrifice to the revenge of this martial queen. But Suetonius Paulinus, the Roman general, returning from the conquest of the Isle of Man, with the *fourteenth* legion and 10,000 auxiliaries, immediately attacked the Britons, gained a complete victory, and put 80,000 to the sword, A.D. 60. After this dreadful carnage the city was rebuilt, and the Britons lived quietly under the Romans until the year A.D. 305, when the Christians were persecuted under the emperor Dioclesian.

Constantine and most of his successors professing the Gospel, Christianity is believed to have flourished at Verulam, and more especially under the Saxon conquerors of Britain, after their conversion to the faith of Christ. Many extravagant fables have been transmitted to us concerning the body of Alban, a reputed martyr in this city under the Dioclesian persecution. Among these, it is reported that Germanus, bishop of Auxerre in France, having brought over to Britain a large collection of relics of saints, is said to have opened the grave and found the corpse of Alban, A.D. 449, after he had been buried nearly a century and a half!

Offa, king of the Mercians, became a devoted supporter of popery, and a suitable instrument for the use of the priests, after his murder of Ethelred, king of the East Angles, with many of his nobles. This crime was, perhaps, unparalleled in the annals of wickedness; for Offa perpetrated the horrid deed while celebrating, at his own court, the nuptials of Ethelbert with his own daughter Adelfrida.

Stung with remorse for this atrocious deed, he vainly attempted to make expiation of his crime by conciliating the priests, who prescribed a pilgrimage to Rome, and large donations to the clergy, who stipulated on these conditions to pray day and night for the soul of his murdered son-in-law.

Offa, in this state of mind, was led by the priests to pursue any course which they recommended, and they induced him to give to the church the tithe of all his dominions, besides a great estate in land to the cathedral of Hereford, where king Ethelred was buried. At Rome, Offa was well received by the pope, on account of his rich presents, and he being delighted with the pope's spiritual favours and his approbation of the project to found a monastery in honour of St. Alban, the king granted the tax of Peter-pence, which was a *penny* to be collected annually from every family within his dominions, where the rent of land amounted to *thirty* pence. This tax was to be collected from all estates except those belonging to the monastery of St. Alban.

Superstition and priestcraft, which governed the popish clergy in that and succeeding ages, had ample scope for their operations in the whole business of founding the monastery of St. Alban's. Fuller, in his valuable "Church History of Britain," gives the following account of this contrivance to delude the people: his quaintness of style will render it the more interesting, perhaps, to modern readers.

"King Offa having an archbishoprick at Lichfield, his next design was to enshrine the corpse of St. Alban: *five hundred and seven* years had passed since his death and plain burial. For as John Baptist, the last martyr before Christ, and St. Steven, the first after him, were fairly interred by their friends and followers, without any more ado, so the corpse of St. Alban was quietly committed to the earth, and there some centuries of years peacefully reposed. But now Offa, they say, was admonished in a vision, to bestow a more public sepulture upon him. A star, we know, directed to the place of Christ's birth, whereas a bright beam (say the monks) discovered the place of St. Alban's burial. A beam, suspected by some, shot by him who can turn himself into an angel of light, because gaining so much by their superstition. Then was Alban's body in pompous manner taken up, enshrined, and adored by the beholders. No wonder then if the Danes now invaded the dominions of the English, seeing the English invaded the prerogative of God, diverting the worship due to him alone, to the rotten relics of dead men. And henceforth the old Roman city of Verulam, lost its name under the new Saxon town of St. Alban's.

"King Offa went to Rome, and there confirmed and enlarged to pope Adrian the gift of *Peter-pence*, what Ina, king of the West Saxons, had formerly bestowed. For this favour the pope granted him, that no Englishman for penance imposed should be banished out of his own country.

"Offa having done all this work at Rome, namely, procured the canonization of Saint Alban, the absolution of his own sins and many murders, and visited and endowed the English college there, returned home, fell to found the monastery of St. Alban, bestowing great lands and liberties upon it; as freeing it from the paying of Peter-pence, episcopal jurisdiction, and the like. Next year Offa ended his life, buried at Bedford, on that token that the river Ouse swelling on a sudden swept his corpse clean away."

Offa caused several houses to be erected near to the Abbey for the reception of strangers and travellers, as well as for the use of the servants and officers belonging to this sacred establishment; so that in process of time it increased into an immense community. In the year 1154, Nicholas, bishop of Abba, who was born near this monastery, and a benedictine monk of St. Alban's, having been chosen pope, assumed the name of Adrian the Fourth, granted many privileges to this abbey, causing the abbot to be the first in England both in order and dignity.

Abbots were raised to the dignity of barons in the English parliament: Henry III. summoned no less than *sixty-four* abbots and *thirty-six* priors, with the master of the temple, to parliament: but Edward III. limited their number to *twenty-six:* the first *twelve* ranked as follows, with the amount of their annual revenues at the dissolution, as given by Speed:

	£.	s.	d.
1. St. Alban's	2,510	6	1
2. Glastonbury...........	3,508	13	4
3. St. Austin's, Canterbury..	1,412	4	7
4. Westminster	3,977	6	4
5. Edmundsbury	2,336	16	0
6. Petersborough..........	1,972	7	0
7. Colchester	Unknown		
8. Evesham	1,268	9	9
9. Winchelcombe..........	756	11	9
10. Crowland....	1,217	5	11
11. Battle	987	0	11
12. Reading	2,116	3	9

From these statements of the revenues of the baronial abbeys in the reign of Henry VIII., it appears that they were immensely rich, as the same estates are now worth, probably, at least *twenty times* the amount thus specified; and while we feel astonishment at the wealth granted by these pretended teachers of religion, we do not wonder at the whole being seized by so imperious and extravagant a prince as Henry VIII.

St. Alban's abbey church still claims particular attention for its size, beauty, and antiquity: it is constructed of Roman brick, to which age has given the appearance of stone. A stone screen erected before the communion table in 1461, is much admired for the richness and lightness of its sculpture. The tombs of the founder, king Offa, and Humphrey, "the Good," duke of Gloucester, brother to Henry V., are shewn here; and about a century ago, the leaden coffin, containing the body of the latter, was opened, and the corpse found almost entire, preserved in a kind of spirituous liquor.

St. Alban's abbey church did possess a very noble and ancient font of solid brass, given to it by Sir Richard Lea, master of the pioneers, who took it, among other plunder, out of Scotland, in the year 1543, where it had served as a font for baptising the children of the royal family, but was placed here as a common baptistry. It was, however, carried away and converted into money, during the civil wars in the reign of Charles I.

ON SUFFERINGS AND SORROWS.

IV.—The Young Christian.

My present observations will be applicable chiefly to those *young* persons who have resolved to take up the profession of the Gospel, and endeavour to make in the present life a suitable preparation for the future. There are indeed many, who by constant delay in attending to the invitations of their Saviour, are *old* in *years* when they are but *babes* in *Christianity;* but though they may find some of my remarks adapted to the state of their feelings, I do not intend to endeavour to make them so. Indeed I labour under the persuasion that the majority of the readers of this Magazine are youthful, and shall, therefore, be the more anxious to address them in a tone and manner which they will not be able to mistake.

Suffering! then does the *young* Christian suffer? Is not the *youth* who desires to please God free from pain? Is not the girl who endeavours to be virtuous exempt from anxiety? No. They are not—they have a great deal to undergo *before* they are brought to submit to Jesus Christ; and they have a great deal to undergo *afterwards.* I do not presume to suppose that I shall be able to describe the case of every young Christian, but I will endeavour to concentrate all my knowledge and observation for the benefit of a class of sufferers, whom I respect and love above all others in this world.

I will suppose (whatever may have been the means) that you are brought to feel that you are a sinner, and that Jesus Christ is able and willing to forgive all your sins. I apprehend this to be the first step in the Christian's course, and that in the case of most young persons, it is taken at a period when they really know nothing more of the *system* of religion than this—they may have heard about the *duties* of the Christian and felt their importance, but though they have heard discourses about the plan of salvation by Jesus Christ, hitherto they have comprehended no more than that there is a salvation suited to their wants and open to their acceptance. They resolve to accept it, and having declared this resolution in the presence of God, they *try* to believe that they are fully forgiven for ever. *But they cannot believe it.* Allow me personally to ask each of my kind young friends, do *you* believe that you are *completely forgiven,* and that there is not *one moment's doubt* of your security in Christ? And does this belief remove from your mind *all anxiety* on the subject? I apprehend few will be disposed to reply to this question with more than a *hope* that all is indeed well with them. Now I have nothing to do with any systems of religion, but the plain language of the Bible; and since Jesus Christ declares that all who believe *have* everlasting life as an *immediate* result of their faith, I can look upon the doubt of the youthful Christian, as nothing less than a useless and unprofitable suspicion of a *fact* which is as plainly revealed in the Scripture, as the sun is displayed in the natural firmament. If any one shall say that such representations as these are dangerous, and likely to excite pride and presumption, I have only to reply, that those who entertain such an opinion pretend to know human nature better than the Saviour did. I am not going to blame any of our young friends for their doubts and fears, but I can assure them they are *quite unnecessary,* and that all the sorrow and anxiety to which they give rise, are the *discipline* by which God is *teaching* and urging them to make those investigations into the real efficacy of the death of his Son, which will infallibly end in convincing them that Jesus Christ *put away* sin with all its responsibilities by the sacrifice of himself.

Again, the period at which a person comes to the determination of giving himself up entirely to the service of God, is one of the most important in his life, and it is sure to bring his mind into a state of temporary *excitement.* During the continuance of this feverish state of the mind, there is comparatively little difficulty in keeping down the passions of nature, and preserving a frame of (what is supposed to be) heavenly-mindedness. Soon, however, this feeling subsides, and the individual finds all his old inclinations to sin return with their wonted force. He concludes immediately that he is a backslider—that there is no hope for him—that God has withdrawn his aid; this makes him wretched—he may think that his wretchedness is a punishment for his *sins*—it is no such thing—it springs entirely from *ignorance,* and in too many cases, it accompanies the Christian to the grave; its object is to persuade him to learn that man is a creature of habit, and that all his exertions to correct evil habits *must* be slow and *must* be based upon the principle of acquiring *contrary habits* by the lingering process of *repeated acts* of duty. Now if our young friends will take this view of the case, although they will find ample ground for hourly penitence, for habitual humility, they will find no cause whatever for melancholy or despair, but will rather be disposed to observe and be grateful for the *solid* and *durable* progress which they will perceive that they are making.

Again, the religion of Jesus Christ is as old as the creation, is bound up with every part of sacred history, and is a system which can only be *thoroughly* understood after long and patient investigation. Now it will invariably happen that every young Christian belongs to some *denomination* of the great body of the church, and will be apt to suppose that the doctrines which are taught by his minister are alone true, and will, therefore, fear and shun fellow Christians of other denominations. I cannot reprobate this system with sufficient force and pointedness. Is Christ divided? The reply of every honest inquirer to such a question must be, Yes, into ten thousand conflicting parties. Now let me assure the youthful disciple of the Saviour, that his first step to happiness in religious profession, is to *honour all men*—to believe that there is much to admire in *every* system, as well as much to condemn. I have little doubt that the arguments which result from opposite views of doctrines, are a source of bitter anxiety to most young people. This anxiety proceeds directly from *God*, and as he never inflicts one unnecessary pang, it is quite clear that some *error* needs *correction*. I believe this error to be a most deeply rooted one, and to consist in the manifestation of those bad feelings which almost always attend religious discussions, and I have no hesitation in urging *young* Christians to abstain *entirely* from all such debates; to search the Scriptures faithfully with the determination of believing *any thing* which they contain, and to direct their efforts to improve the *conduct* rather than the *opinions* of their acquaintance. If they will *not* listen to my advice, they will lay their aching heads upon a restless pillow, many, many a time until they are *taught* to imitate the example of that blessed Saviour who knew all the erroneous opinions of his enemies, but exposed none of them *except* those which were of a *bad moral tendency*.

I might go on to notice an almost endless variety of sorrows and pains which agitate the mind of the believers in Jesus. *All* of them proceed from some *error* or *sin*, and are designed to *correct* it. Even the depression of spirits which follows from the persuasion that persecution *must* be the lot of the Christian, is designed to awaken that reflection which will soon convince us that by far the greater part of our persecutions are *our own seeking*, and so far from exciting the *approval* of our Maker, render it needful for him to *chastise* us. In short, every suffering, every pang, every anxious thought, is designed to teach a *specific* lesson of virtue, which may be discovered and perfectly understood by the attentive.

1. Every young Christian has his trials. Among those which most need encouragement and consolation, are the individuals who stand alone in a family as believers in the Son of God. Neither father nor mother ever say a word to encourage the painful struggle of their child in his endeavours to be obedient; brothers and sisters are unable to enter into his feelings or pursuits, and he feels quite desolate and forsaken, surrounded by scenes which he loathes and abhors as vicious and ungodly. I believe that many of the true disciples of the Saviour are thus circumstanced, and I have no doubt that the object of this kind of trial is to force the individual to seek more earnestly the *protection and friendship of Jesus Christ*. Now let me urge this duty upon all our young friends. Believe me your virtue, your usefulness, and your happiness, depend *entirely* upon the degree of union subsisting between you and your Saviour. It is impossible for you to believe too completely that *he is interested in every thing that interests you*, and is perfectly willing to take the charge and direction of *every hope*, and *every duty* of your life. So far from repining then at your apparent friendlessness, rejoice that such opportunity is afforded you of promoting your highest welfare. I delight to represent to all who desire to love Jesus Christ, that they will find him the kindest of friends; the wisest and most exalted of benefactors; the true and unfailing support of all who lean on him; and if I were called on to state shortly the object of the sufferings which Christians endure, I should say it is to make them *thoroughly* like Jesus Christ.

2. Allow me to caution you against one besetting error of the present day. You are young, and you are apt to be led away by the romantic; and as you contemplate the abandoned state of the world, you feel a kind of chivalrous desire to declare yourself one of the daring *minority* who have chosen their God and Saviour to be their king. This is not religion—"Take up your cross" is the direction of the Saviour, and it means a great deal to which we ought all to attend. It means among other things, that the followers of Jesus Christ are to make *no flaming profession*, that they are not pompously to *maintain* before the world that they are Christians, but rather to leave the world to find that out from their *conduct*. I know this is a very disagreeable doctrine, and one which will not meet the views of many. I know there is a very great attachment to the idea that Christians are to "come out;" but I am quite certain that these crude notions are the reason why the followers of Jesus Christ exhibit so few of the glorious features of His character who went about doing good. Avoid this as you would avoid the bitterest enemy to your happiness, which will infallibly keep your standard of morals very *low*, very *selfish*, very *conceited*.

Finally, I wish to persuade young Christians to be happy. I wish to induce them to *give up* the *sources* of their uneasiness, and therefore I have been plain in my address to them. But I have not been unmindful all the while of the difficulty of what I have recommended, when I consider the *education* and *circumstances* of so many of the children of God. Nor is Jesus Christ unmindful of this. Then, youthful disciple of the best of masters, believe that he has placed you in a world of suffering that he may fit you for glory, and *every pain* you endure, adds something to your *fitness* to become his servants for ever. Therefore do not let despair fix on you for a moment. No sight can be more delightful to the Saviour than that of a young person devoting all his energies in his service, and if he is satisfied with your conduct no fear need ever dwell on your mind. In this world you *may* be *happy* if you will follow out the suggestions I have made, but perhaps you will not comprehend them, or you may forget them, or even reject them with disapprobation. Still, for all this, your *final* and eternal happiness is secure, for no man has devoted himself to Jesus Christ *in any degree*, who shall not receive an *adequate* and eternal recompense *at the resurrection of the just*.

B. Z.

CHRISTIAN LADY'S FRIEND.

MRS. KENNICOTT'S CHARACTER DRAWN BY MRS. HANNAH MORE.

Dr. Kennicott, an eminent professor of Hebrew at Oxford, died August 18, 1783, when Mrs. Hannah More was on a visit in the family. That lady drew a sketch of the character of that learned divine, in which she thus speaks of his wife :—" Dr. Kennicott had a just sense of his literary labours; but he was *vain* only of his wife: she was the object not only of his *affection*, but of his *pride ;* and he loved her as much from *taste* as from *tenderness.* She was to him hands, and feet, and eyes, and ears, and intellect. If any ingenious thing was said in company, he never perfectly relished it till she related it to him:

> ' His Anna, the relator, he preferred
> Before an angel.'

" There are certain ladies, who merely from being faithful or frugal, are reckoned *excellent wives ;* and who, indeed, make a man every thing but *happy.* They acquit themselves, perhaps, of the *great* points of duty, but in so ungracious a way, as clearly proves that they do not find their *pleasure* in it. Lest their account of merit should run too high, they allow themselves to be unpleasant in proportion as they are useful, not considering that it is almost the worst sort of domestic immorality to be *disagreeable.* This was not the case with this lady; she probably *lengthened* her husband's life by her attentions, and certainly *gladdened* it by her prudence, her understanding, and her gentleness. And it is her peculiar praise, that she took pains to acquire a *certain knowledge* (the Hebrew language), from which she could derive neither pleasure nor fame, merely to be useful to *him.*"

THE PRAYERS OF A POOR WOMAN ANSWERED IN THE CONVERSION OF HER HUSBAND.

A poor woman, in a country village, having become pious, was persecuted by her husband, with whom she had previously lived happily. Hating her religion, he cruelly turned her out of doors oftentimes, and at night: but with meekness she endured his ill-treatment, pitying his blindness of mind and alienation of heart from God. She betook herself to her Almighty Helper, setting apart an hour every day to pray for the conversion of her husband. Twelve months she persevered, but no change of heart appeared as the answer to her supplications; she continued for six months more, under great anxiety. On the last day of that period, he came home deeply dejected, and instead of sitting down to dinner retired to his chamber, he went out and returned sad in the evening; when his wife asked him what was the matter, " Matter enough," said he " I am a lost sinner. About *twelve* o'clock this morning I was at work, and a passage of Scripture was impressed upon my mind, which I cannot get rid of, and I am lost." She now encouraged him to pray, but he replied, " O wife, it is of no use, there is no forgiveness for me." He then said, " Will you forgive me ?" She replied, " O yes ;" " Will you pray for me now ?" he added. " With all my heart," returned the joyful wife. They fell on their knees, wept, and prayed : their house thus became a house of prayer, agreeably to the ardent desires of this pious woman, and she was happy in in witnessing her husband a real Christian !

INFLUENCE OF THE EXAMPLE OF A PIOUS MAID SERVANT.

Consistent piety, even in servants, has frequently been the means of spiritual and eternal blessings to the families whom they have served. From among many others, the following will afford a striking and edifying illustration: it is taken from Buck's Anecdotes.

" In a family in the north of Ireland, a pious young woman was engaged as a servant. The poor girl was much ridiculed for her religion by the young ladies, but did not render evil for evil; on the contrary, she would allow them to laugh at her, and then mildly reason with them. She made it her study to be attentive and useful to them; took opportunities to speak to them about religion; and would often read the sacred Scriptures to them when they went to bed. They commonly fell asleep, and that in a little time, under the sound; but she was not discouraged. Having exemplified Christianity in her life, Providence sent a fever to remove her to a better state. The young ladies were not permitted to see her during her illness; but they heard of her behaviour, which did not lessen the impression which her previous conduct had made upon them. Soon after, the two elder began to make a profession of real religion: the little leaven spread; and now all the *nine* young ladies appear truly pious. Nor is religion in this highly favoured family confined to them; other means were employed by God in producing this great change; but one of the two, who first became serious, informed me, that she chiefly ascribed it to the life and death of the servant-maid !"

MRS. WESLEY'S CARE OF HER SONS, JOHN AND CHARLES.

John and Charles Wesley, the founders of Wesleyan Methodism, were for many years under their mother's tuition. She devoted such a proportion of time as she could afford to discourse with each child by itself on one night of the week, upon the duties and hopes of Christianity: and it may well be believed that these circumstances of their childhood had no inconsiderable influence upon their proceedings, when they became the founders and directors of a new community of Christians. John's providential deliverance from fire had profoundly impressed his mother, as it did himself, throughout the whole of his after life. Among the private meditations which were found among her papers, was one written out long after that event, in which she expresses in prayer, her intention to be *more particularly* careful of the soul of this child, which God had so mercifully provided for, that she might instil into him the principles of true religion and virtue :—" Lord," she said, " give me grace to do it sincerely and prudently, and bless my attempts with good success." The peculiar care which was thus taken of his religious education, the habitual and fervent piety of both his parents, and his own surprising preservation, at an age when he was perfectly capable of remembering all the circumstances, combined to foster in the child that disposition which afterwards developed itself with such force, and produced such important effects.

A GOOD MAN EMBALMING THE MEMORY OF HIS WIFE.

Some time ago, a holy and devoted missionary, having been advocating the cause of the heathen, and showing how much benefit might be conferred on

India by supporting native teachers, a good man, who had lost the inestimable blessing of an affectionate, pious partner, accosted him, responding to his appeal. The mourner said he was quite willing to give 10*l.* per annum, to embalm the memory of his deceased wife; but desired of the missionary to be informed how it could be employed. "Oh!" replied the missionary, feeling for the miseries of the degraded Hindoo females, "Support a schoolmistress!" "Thank you," said the devoted Christian, "*I only wanted the idea!*"

Egyptian spices to embalm the body, and marble monuments to perpetuate the name, however venerated a mode, are far less worthy to be commended as an example to Christians, in doing honour to the virtues of those they once loved on earth.

REV. OLIVER HEYWOOD'S TESTIMONY TO THE PIETY OF HIS MOTHER.

Oliver Heywood's eminent piety was, in a great degree, the fruit of the pious precepts and holy example of his mother. His obligations to maternal instructions he thus records:—"I do with thankfulness to God remember, that many a time, my dear mother did zealously and familiarly press upon me the truths of the greatest concern, as the preciousness of the soul, the misery of man by nature, the necessity of conversion, the brevity of life, and the importance of eternity—I may say, I owe much to her, as the instrument under God, of that saving good I at first received; and I hope I shall never forget the instructions of a mother."

THE CHRISTIAN WARFARE.

"For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds."—2 Cor. x. 4.

The life of every Christian is a continual warfare. There is no conquest without a combat, and Christian ministers may not unaptly be termed "men of war." They fight against principalities and powers, "and the devil arrays himself in all his strength to pull down the office of the ministry, which is erected for the pulling down the strong holds of him and his kingdom. The weapons which these Christian warriors use are not carnal, but spiritual," namely, "the sword of the Spirit, the word of God;" "the plain and persuasive preaching of the Gospel."

These weapons are called mighty, but "mighty through God;" that is, as quickened by the power and presence of God's Spirit. Then, indeed, is our ministry mighty, when made mighty through God. The spirits of darkness cannot be conquered but by spiritual weapons. It is as possible to make an impression with your finger upon a wall of brass, as for the best sermon ever delivered to make an effectual impression upon a sinner's will, without the cooperation and concurring assistance of the Holy Spirit. The weapons of our warfare are spiritual and mighty through God. It is the Spirit that gives them their success and efficacy. There is a real spiritual power and energetical presence of Christ in his own institutions and appointments. When the sword of his Spirit is taken into the hand of the Spirit, it works wonders.

The execution which these spiritual weapons effect is great and good; yea, they "are mighty to the pulling down of strong-holds;" in eradicating every thing by which Satan keeps and holds the sinner's heart. Thus the ministry of the Gospel spoils Satan of his armour, in which he trusted, by shewing the sinner that all this can be no defence to the soul against the wrath of God.

The victory obtained in this spiritual warfare is great indeed. The Gospel doth not only lead away these enemies spoiled, but "brings them into captivity" and obedience to itself. O happy and blessed conquest. Sinners do not only lay down their arms, and fight no more against Christ, but they repair to his camp, and fight for him, with those reasonings of theirs which before were employed against him. O blessed victory, where the conquered and the conquerer both triumph together.

RICHES AND SUPERSTITIONS OF CEYLON.

The king of Portugal once asked a certain officer, who came from India, what was remarkable in the island of Ceylon; he answered, that "the sea which encircled it, was sowed with pearls, the woods were overspread with cinnamon, the forests with ebony, and the mountains with rubies, and that the caves were filled with chrystal, in a word, that God had formed this island for the earthly paradise." This account is undoubtedly not free from exaggeration, it is however necessary to say, that Ceylon is the finest island in the world; the Indians call it Lanka, and all the idolaters of Asia hold it, for the residence of their gods; the celebrated Rama, one of their principal deities, is said to have resided there—the inhabitants of Pegu, affirm, that Anauman, the remarkable ape to whom they make offerings, chased Vishnu, who was metamorphosed into Rama, to this island; and others assert, that the god Samomeodom imprinted the mark of one of his footsteps in this island. The Chinese, themselves, who are otherwise tenacious of owing any thing to strangers, acknowledge that one of their principal deities came from Ceylon. This island is about 200 miles in extent, is watered by a great many beautiful rivers and a good crop is always reaped therein. The Christian religion flourished there, particularly in Jaffna, when the Dutch conquered it—and there are still missionaries in the interior of the island.

The king of Kandy is very circumscribed in his traffic, and by reason of his not being possessed of the sea-ports, the great mass of his riches is often of no use to him. His cinnamon (which is reckoned the finest of all Asia) and his elephants he is unable to sell.

DYING THOUGHTS OF WILLIAM THE CONQUEROR.

William the Conqueror, was extremely alarmed on his death-bed, and entreated the clergy to intercede for mercy, exclaiming, "Being laden with many and grievous sins, (O Christ!) I tremble; and being ready to be taken (by-and-by) unto the terrible examination of God, I am ignorant what I should do; for I have been brought up in feats of arms, even from my childhood; I am greatly polluted with effusion of much blood; I can by no means number the evils which I have done for this sixty-four years, wherein I have lived in this troublesome life, for the which I am now constrained, without stay, to render an account to the just Judge."—*Crowther's Christian Manual compiled from Erasmus.*

REVIEW.

The Life and Voyages of Captain James Cook, drawn up from his Journals, and other authentic Documents; and comprising much original information. By the Rev. George Young, A.M., corresponding Member of the Wernerian Natural History Society, &c. &c., illustrated with several engravings, 12mo. cloth, pp. xii.—470. London: Whittaker and Co.

Captain James Cook, whose scientific acquirements, indefatigable perseverance, humane disposition, and extraordinary success, in various surveys, and three voyages round the world, elevated him to the highest pinnacle of glory as a British seaman, was but of humble origin. He was born at Ormesbey in Yorkshire, October 27, 1728, and killed by the natives of Owhyhee in the Pacific ocean, Feb. 14, 1779.

Mr. Young has done a good service to his country in the publication of this Memoir, and we hope his labours will be rewarded. In his preface, Mr. Y. says, "the Life of Captain Cook, by Dr. Kippis, was published in 1788, four years after his last voyage to the Pacific; and although several biographical sketches have since been produced, no other respectable life of Cook has issued from the press. During the forty-eight years that have intervened, materials for an improved history of the great navigator have been accumulating. Much light has been thrown on his discoveries, by the labours of succeeding voyagers, and the progress of events; important effects have resulted from his voyages; and not a few particulars of his history, unknown to Dr. Kippis, have transpired. A new life of Cook, embodying the substance of this additional information with what is already published, has therefore been long required."

Cook's discoveries in the South Seas being published to the world from his journals, excited the liveliest compassion for the natives in the minds of many Christians. The countess of Huntingdon especially, conceived the noble design of sending the Gospel to them by able missionaries, and her benevolent project was carried into effect a few years after her decease, and in less than twenty after the death of captain Cook, by the establishment and the agents of the London Missionary Society.

Mr. Young's remarks on the introduction of the Gospel into the South Sea islands, are admirably illustrative of the beneficent influence of Christianity. We shall, therefore, extract them, to show

The Power of the Gospel on Savage Tribes.

"The noblest result of Cook's voyages remains to be noticed,—the introduction of Christianity among the tribes whom he discovered, imparting the richest of all blessings, and securing the increase and permanence of civilization. In 1797, the agents of the London Missionary Society were settled at Otaheite; and after fifteen years of persevering labour, and patient suffering, the efforts of the pious and devoted missionaries were crowned with glorious success. Idolatry, with its bloody rites, was abolished; the infamous *arreoy* society was dissolved, and its abominations and infant-murders were put down; the restrictions of the *taboo* were removed, and females advanced to their proper station in social life; the horrors of war gave place to the sweets of peace; and true religion, with its attendant virtues, began to prevail. The Scriptures have been translated and printed in the language of the natives, thousands of whom have been taught to read, while numbers have learned the arts and industry of Europeans. The Society isles have shared with the Georgian, in the blessings of Christianity and civilization; and these blessings have spread from group to group, and from island to island, till a large portion of the Polynesian tribes have been reclaimed from idolatry and wickedness. Many of the early converts have carried the Gospel to distant isles, and some modern navigators have been astonished at meeting with happy spots on the bosom of the Pacific, where the inhabitants had been christianized and civilized, without having seen a European.

"This great moral revolution, unprecedented in the history of nations, not only brought to a benighted and wretched people the hope of eternal life, but has proved the means of saving them from almost total annihilation. Owing to the prevalence of infanticide, and other causes, the population of Otaheite, and other isles, was rapidly decreasing. According to Turnbull, two thirds of the infants born in Otaheite were destroyed; and female children being most frequently the victims, the women on the island constituted only about a tenth part of the inhabitants! But, thanks to a gracious Providence, the progress of this fearful havoc has been arrested by the Gospel; and under its benign influence, the people are increasing in number and in happiness. Christianity would have advanced more speedily, had it not been retarded by the conduct of dissolute seamen, who in the isles of the Pacific, as Capt. Beechey justly observes, 'do infinite mischief to the lower order of the natives, by encouraging them in intemperance, debauchery, idleness, and all kinds of vice; nearly sufficient of themselves to counteract all the labours of the missionaries in the diffusion of morality and religion.' Yet, notwithstanding these and other obstacles, the triumphs of Christianity are spreading widely among these now happy isles; and the most delightful pictures of the glorious change produced by the Gospel may be seen in Ellis's Polynesian Researches, Tyerman and Bennet's Journal, and other authentic records.

"When Christianity was sent to the Georgian and Society islands, attempts were made to introduce it also at the Marquesas and the Friendly isles: these attempts proved abortive, and three missionaries were murdered at Tongataboo, during the civil wars occasioned by the Feenous. But, of late years, the Gospel has been successfully planted in the Friendly isles, by the Wesleyan missionaries, who have promising stations at Tongataboo, the Hapaee isles, and the Vavaoo group: and are extending their labours to the Feejees. The mission to the Marquesas has been renewed by the London Society, with pleasing prospects of success; while the Samoas, or Navigators isles, and part of the Feejees, are also brought within the sphere of their operations.

"The introduction of Christianity into New Zealand, has already been noticed; the success of the Church and Wesleyan missionaries there, encourages the hope, that it will soon cease to be a land of cannibals and savages.

"The Sandwich islands, presenting another interesting field of philanthropic labour, have been occupied with great effect by the American missionaries, since 1820. It is remarkable, that in the year before, on the accession of Rihoriho, idolatry was utterly abolished; so that, on their arrival, the people were ready to receive them with open arms. The circumstances attending this singular event, are detailed by their fellow-labourer, Mr. Ellis, in his Tour through Hawaii. The powerful and intelligent Tamehameha had unintentionally prepared his subjects for this change, by adopting European arts and improvements, through the advice and assistance of two respectable British seamen, accidently left here in 1790, Mr. John Young and Mr. Isaac

Davis, on whom he conferred estates, with the rank of chiefs. Mr. Young promoted the introduction of Christianity, and was alive in 1827, at the visit of Captain Beechey. Learning, religion, and civilization, have progressed more rapidly here, than at any other group. Many thousands have learned to read and write: and multitudes have become genuine Christians.

" At all the principal missionary stations in the Pacific, schools are established, as well as public worship; and the printing-press is employed in aid of the pulpit. Thus the light of divine truth is diffused, conveying life, and peace, and joy, to the nations.—Contemplating such blessed results, along with the extension of science and of commerce, we may boldly say, that the voyages of our great navigator are connected with the best interests of the human race. In future ages, the natives of these distant isles will revere the memory of that enterprising hero, who first made them known to the Christian world."

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto II.

Continued from page 312.

These words of heav'nly truth and sov'reign grace
Fell not in vain from lips inspir'd to teach
The way of life, in Jesus' worthy name.
Many who heard the word, believ'd the truth,
Which they receiv'd in love. *Five thousand* now
Were number'd as forming the mother church,
And taught to live in holiness and peace,
Bless'd of God themselves—blessings to the world.
Angels in heav'n rejoice at scenes like these,
And chant their joyful songs in worthy praise,
To Him that sitteth on th' eternal throne,
And to the Lamb, who once was slain for men;
The fruit of which appear'd in sinners brought,
Contrite in heart to yield their souls to God.
But worldly priests, infidel Sadducees,
Hating the name of Jesus and his grace,
Vex'd to perceive the people taught by these
" Apostles," t' expect the resurrection
And eternal life;—laid hands upon them,
Haling them to prison, as their reward
For works of mercy, charity, and truth!
The morrow dawn'd, when rulers, elders, scribes,
Anna, Cai'phas, John, and Alexander,
All the high priest's near kindred were gather'd,
Summon'd before they slept, to be prepar'd
To sit in judgment on th' obnoxious men,
And use their pow'r t' uproot the rising sect.
In venerable sanhedrim they met:
Th' apostles call'd, demand was made severe,
" By what pow'r or name have ye wrought this cure?"
Delay to frame the answer none requir'd:
No secrecy conceal'd the name or pow'r.
Then Peter, fill'd with th' Holy Ghost,—wisdom
And love inspir'd his ready tongue to tell:—
" Ye rulers of the people, and elders
" Of Israel—to all of you be it known,
" Nor less to all the people of Israel,
" That by the name of Jesus Christ,—Jesus
" Of Nazareth, whom ye crucified, whom
" God hath rais'd from the dead,—truly, by Him,
" Doth this man stand before you here,—healed.
" This name is the precious stone, set at nought
" By you, the nation's trusted builders in
" The ways of sacred truth:—yet now become
" Head of the corner, in God's new temple.
" Neither is there salvation to be found
" In any other: for under heaven,
" No other name is giv'n among mankind,
" By which we can be sav'd from sin and death."
Dumb was the council struck at this reply.
Unvarnish'd truth was seen in ev'ry word;
And contradiction was impossible.
Pious boldness, which marks the good, appear'd
In John and Peter, though illiterate,
As learned, studious doctors did esteem:
Simple, unskill'd in human politics,
But taught of God, deeply to know his will,
And write in purest style to teach mankind.
The rulers, men of penetration, saw
That they had been familiar with Jesus;
Had known his ways, his spirit had imbib'd:
To contradict the miracle, by all
Well known throughout Jerusalem—was vain.
For consultation grave in private, they
Therefore put them forth. In conference thus,
They reason'd;—not to discover truth and follow it,
But their own ends to gain, by any means:—
" What can we do to these men? Notable
" Is the miracle; manifest to all.
" Deny the fact we cannot; but it must
" Not spread further among the people, lest
" Our reputation fall, and all our profits."
This sentiment pervaded all their minds.
None knew the fear of God, nor lov'd his truth,
Though priests and elders, rulers of Israel!
Their vain but wicked policy was fix'd.
The men of God recall'd, are charg'd, threaten'd,
Never again to preach in Jesus' name;
Nor teach the way to everlasting bliss,
By his all prevalent intercession.
How strange! How foolish! Criminal! To hide
The glorious orb of light from human eyes,
And all his beams of life and health destroy;
Far better for our world—than we should lose
The knowledge of his name who died for us,
And lives to bless his people with salvation.
Too much indebted to this bless'd doctrine
Of eternal life by Jesus, to yield
To their proposal, wicked, ruinous:
Too much inflam'd with love to Him, their Lord,
Whose honour they perceiv'd to save helpless
Myriads of lost souls, by their weak labours,
As heralds of his sovereign grace and truth,
To suffer their dictation, impious.
Peter and John, with holy boldness, thus,—
" Whether it be right in sight of God, you
" To regard instead of Him who made us,
" Yourselves may judge: the things which we have seen,
" And heard, we cannot but declare, though life
" Should be the sacrifice in such a course."
Abash'd by daring virtue; but harden'd
In heart against her loud and strong appeals,
With further threats, they free the holy men;
No cause existing why a punishment
Should be inflicted on them: God being
Glorified by the people for his works
Of pity to the wretched sons of grief.

Θ.

To be continued.

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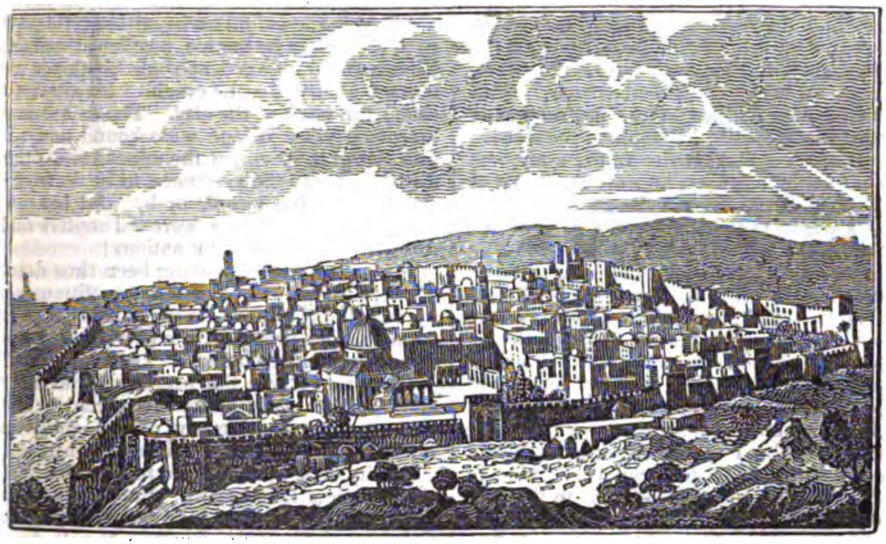
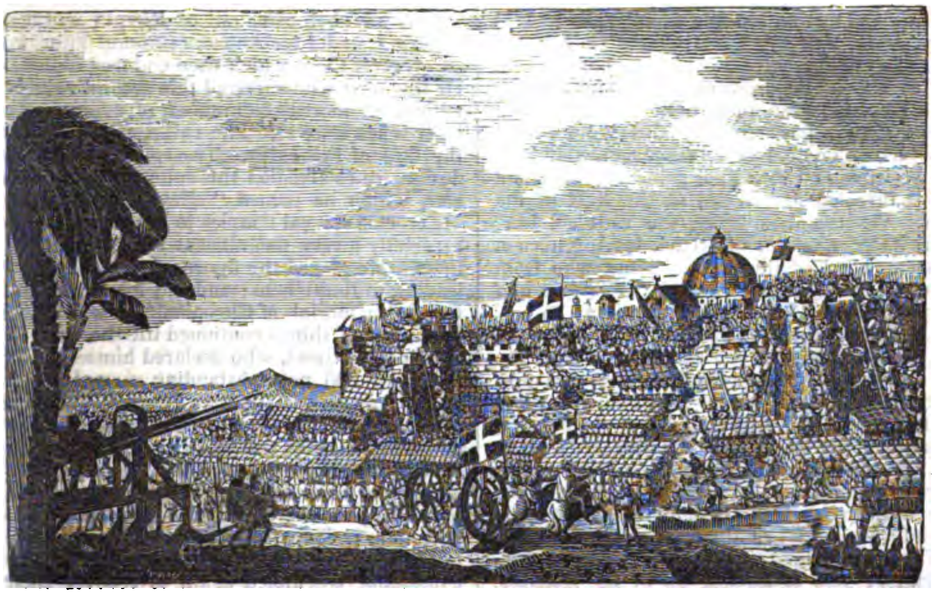


View of the City of Jerusalem.

HISTORICAL NOTICES OF JERUSALEM.

"Jerusalem," the "Holy City," the "City of God," might naturally be expected to be brought under the notice of the readers of the "Christian's Penny Magazine;" as that venerable place has been the scene of the most *instructive* and *eventful* transactions of any place upon the earth. Accordingly, on two occasions, some descriptive notices concerning it have been given, especially its present condi-



The Siege of Jerusalem.

tion; in No. 22, November 3, 1832, with an engraving of "THE CHURCH OF THE HOLY SEPULCHRE;" and, in No. 54, June 15, 1833, with two engravings of the "INSIDE OF THE CHURCH"—and the "INTERIOR OF THE SEPULCHRE OF OUR SAVIOUR." By request we now give some Historical Notices of Jerusalem, as illustrative of our Saviour's prediction, "JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED" (Luke xxi. 24).

Our Lord had declared, concerning the guilty Jews, as recorded by Luke in the former part of the verse, "They shall fall by the edge of the sword, and shall be led away captive into all nations." This awful prediction was fulfilled in the destruction of Jerusalem by the Romans. Josephus, the Jewish historian, who was a commander in the army, and witnessed that fearful calamity, informs us, "that at Jerusalem, a star shaped like a sword, hung over the city for a whole year: the eastern gate of the temple, which was all of solid brass, requiring twenty men to shut it, was seen to open of its own accord, though fastened with strong bolts: before the setting of the sun, there were seen all over the country, chariots and armies fighting in the clouds. On the night of Pentecost, the priests in the temple heard a noise and a voice, as of a multitude, crying, 'Let us go hence.' For more than seven years, a country fellow, without being tired, or growing hoarse, ran about the city, crying with a doleful voice, 'A voice from the four winds.'—'Woe to Jerusalem.'—'Woe to the city.'—'Woe to the people.'—'Woe to the temple.' Nor could the magistrates, by stripes and tortures restrain him. At last as he added, 'Woe to myself,' he was killed by a stone from a sling."

Our readers are requested to peruse with attention the predictions of our Saviour relating to the destruction of Jerusalem, as they have been preserved by the inspired evangelists, in the *twenty-fourth* chapter of Matthew, and the *twenty-first* chapter of Luke. God having decreed the overthrow of the guilty rejectors and crucifiers of the Messiah, the ruin corresponded with their crimes: the detail of that catastrophe can be given here in brief.

Rebellion and faction brought the Roman legions upon the Jews, A.D. 67, when Cestus Gallus, the governor of Syria, besieged Jerusalem: but without any visible reason he drew off his troops; which gave the Christians an opportunity to retire and escape, as Christ has recommended them, Matt. xxiv. 16—18. The next year, Vespasian, a Roman general, besieged and took their principal cities, and afterwards invested Jerusalem, at the feast of the Passover. Vespasian, however, was recalled, having been elected emperor of Rome, leaving his son Titus in command of the army. Titus, who from his humane disposition, was called "*The love and delight of mankind*," laboured, by all means, to persuade the Jews to surrender; he desired to spare the lives of the besieged, but especially to preserve the city and temple. The Jews madly scorned his proposals, insulting his messengers: their obstinacy and cruelty to each other, aggravated the commander, who continued the siege, took the city after lying before it six months, and ordered his soldiers to dig up its very foundations. This was so fully done, that the whole city, with the temple, except three towers and a small part of the wall, was turned into heaps of rubbish, which, in search of gold and precious furniture, was again dug up by the Romans, agreeably to the prediction of Christ, Luke xxi. 6—20.

Sufferings of the most grievous kind, and to a most dreadful extent, were endured by the guilty Jews in this calamitous dispensation of Providence. Jerusalem, it has been supposed, contained little less than *three millions* of people, who had assembled at this last passover, when they were suddenly shut up by the Roman army. Their numbers soon produced a grievous famine, which was attended with a dreadful pestilence, by which, and their mutual bloody quarrels, their calamities were greatly augmented. Josephus has reckoned, that besides 257,660 who perished in the neighbouring cities, 1,100,000 perished at Jerusalem by famine, pestilence, and the sword. Titus was so enraged at their obstinacy and their mutual cruelty, that he crucified multitudes of them round the walls of the city. Those that were above *seventeen* years of age were bound and sent, some into Egypt to labour in the mines, and others were distributed into the provinces, to be destroyed in the theatres, by the sword, or by wild beasts. About 97,000 under *seventeen*, were led captive and sold as slaves in the surrounding nations!

Jerusalem, though having been thus destroyed by Titus, was still an object of superstitious veneration by the Jews, even in its very ashes; but its subsequent history presents little else besides a series of struggles and desolations. The same fatal persuasuasion, that it was the peculiar residence of deity, and *therefore could not be taken*, continued to influence the minds of many of the surviving Jews. Many of the Jewish Christians returned to the desolated city, and were suffered to erect dwelling places on its ancient foundations. But in the time of the emperor Adrian, A.D. 134 to 179, the Jews of Judea and the neighbouring countries rebelled, when the emperor besieged them again in Jerusalem, which they had fortified. The city was again entirely burnt and consumed; and the Jews were at length subdued with a terrible slaughter. *Fifty* of their strongest castles, and *nine hundred and eighty-five* of their best towns were sacked and demolished; *five hundred and eighty thousand* men fell by the sword in battle, besides an infinite multitude who perished by famine, and sickness, and fire, so that Judea was almost desolated. The Jewish writers themselves reckon that double the number of Jews were slain in this war than came out of Egypt; and that their sufferings under Nebuchadnezzar and Titus, were not so great as those which they endured under Adrian. Of the Jews who survived this second ruin of their nation, an incredible number of every age and of both sexes were sold like cattle, and dispersed over the face of the earth. The emperor completed his design, re-established the colony, and built a new city, which he named "*Ælia Adria Capitolina*." He erected several temples to heathen divinities, and especially a very magnificent one to Jupiter Capitolinus. He placed the figure of a hog over the gate leading to Bethlehem; and did his utmost to obliterate the memorials of Christianity as well as Judaism. This state of things continued till the time of Constantine the Great, who declared himself a Christian about A.D. 306, notwithstanding several commotions under Antoninus, Septinus Severus, and Caracalla. Helena, mother of Constantine, built many Christian churches in Judea and in Jerusalem, about A.D. 326.

Constantine encouraged the restoration of Jerusalem, and beautified it with so many stately edifices, that Eusebius, the Christian bishop of Cesarea, said that this, perhaps, was the new Jerusalem foretold by the prophets. The Jews, who still hated the Christians, assembled again to recover their city, and to rebuild their temple; but the emperor with his legions repressed their attempt; and having caused the ears of many to be cut off, and their bodies marked for rebels, he dispersed them over all the provinces of his empire as fugitives and slaves.

Julian, however, the nephew to Constantine, called the Apostate, on account of his abandoning the profession of Christianity, in enmity to his early faith patronized the Jews, and resolved on re-establishing the Jews in Jerusalem, and building them a new temple for their worship and ceremonies. He assigned immense sums of money for the work, and gave it in charge to Alypius of Antioch, who had been his lieutenant in Britain. Alypius set about the work, but the workmen were unable to proceed, as fire-balls burst from the excavation, compelling them to desist. Julian's object, therefore, was defeated, as he designed, with impious malice, to falsify the predictions of our Lord!

Jovian, the successor of Julian, revived the edict of Adrian, and guards were posted to prevent the Jews from visiting the ruins of their ancient city; by means of which the soldiers were accustomed to gain considerable sums of money, for permission to wealthy Jews to visit and weep over the ruins of the temple, especially on the anniversary of the taking of Jerusalem by the Romans.

Chosroes, king of the Persians, took Jerusalem, A.D. 613, when he slew 90,000 of the inhabitants, and demolished, as far as he was able, whatever was venerated by the Christians. Heraclius, A.D. 627, defeated Chosroes, and Jerusalem was retaken by the Greeks. Omar, the caliph, A.D. 636, took Jerusalem from the Christians, after a siege of four months; and it continued under the caliphs of Bagdad, till A.D. 868, when it was taken by Ahmed, a Turkish sovereign of Egypt; and during the space of 220 years it was subject to several Mohammedan masters, both Turkish and Saracenic.

SIEGE AND CONQUEST OF JERUSALEM BY THE CRUSADERS.

Christians were permitted by the Mohammedans to visit Jerusalem, but only on condition of paying a small tribute, and many were accustomed to perform a pilgrimage to the place of the Redeemer's sepulchre. Superstition prompted multitudes to this act of devotion, as it was encouraged by the priests, who generally obtained the whole or part of the landed property of the pilgrims, who died on their toilsome journey. Besides, it was imagined that the 1000 years mentioned in the *twentieth* chapter of the Revelation were fulfilled, and that Christ would soon make his appearance in Palestine to judge the world; consequently, a pilgrimage was highly meritorious to the Holy Sepulchre.

Multitudes of pilgrims in the early part of the eleventh century flocked to Jerusalem, where the Turks practised severe impositions upon the Christians, deriding their superstitious devotions, and even the character of the Saviour: Europe was therefore filled with complaints of the infidels by many of the pilgrims. Pope Gregory VII. formed a design, therefore, of uniting all the princes of Christendom against the Mohammedans; but his ambition rendered him suspected.

PETER, commonly called the "Hermit," was, however, the famous individual by whom especially the spirit of the crusaders was excited and inflamed. On his return from Jerusalem, he formed the bold design of leading into Asia, from the furthest extremities of the west, armies sufficient to subdue the Mohammedans, and recover the Holy Land. He proposed his plan to pope Urban II., who summoned a council at Placentia, of 4000 ecclesiastics and 30,000 seculars, who assembled in a vast plain. Here the multitude was harrangued by Peter and the pope, and Peter was deputed to visit the chief cities and sovereigns of Christendom, preparing the several princes and rulers for another council at Clermont in Auvergne. On that occasion it was decided to be proper to enter upon the project, which was declared to be the will of God.

Europe was at that time sunk in gross ignorance and superstition, but all ranks flew to arms in the "Holy War;" in which nobles, artisans, priests, and peasants enrolled their names. Peter the hermit, aided by Walter the *moneyless*, a soldier of fortune, led forward towards Constantinople, an undisciplined multitude, consisting of 300,000 of the dregs of society, men and women of the worst classes, depending on supernatural supplies, but committing the most flagitious crimes in Hungary and Thrace, where they were mostly massacred by the enraged inhabitants. The more disciplined armies followed after; and passing the Straits of Constantinople, were mustered on the plains of Asia Minor, to the number of 700,000 men. The princes engaged in this first crusade, were Hugo, count of Vermandois, brother to Philip I., king of France; Robert, duke of Normandy; Robert, earl of Flanders; Raimond, earl of Toulouse, and St. Giles; the celebrated Godfrey of Boulogne, duke of Lorrain, with his brothers Baldwin and Eustace; Stephen, earl of Chartres and Blois; Hugo, count of St. Paul; with many other lords. The first successful enterprise that was formed against the infidels was the siege of Nice, the capital of Bithynia, which was taken in the year 1097; thence the victorious army proceeded into Syria, and in 1098 they took Antioch, which was granted to Boemond, duke of Apulia. Edessa fell next into hands of Baldwin, brother to Godfrey of Boulogne.

Various losses had been sustained in their progress, but the invincible army sat down before Jerusalem, in June 1099, and on the fifteenth of July, after a siege of five weeks, they took it by storm, when they put to the sword all who were not Christians! Such was the influence of ignorance, superstition, and cruelty, with which this conquest was gained and improved, that the conquerors massacred above 70,000 of the Musselmen; and all the Jews in the place they assembled and burnt them to death, seizing the spoils of the whole to an inestimable amount. It would be impossible to detail all the enormities which were committed in this misnamed Holy War.

Godfrey of Boulogne, the general, was chosen king of Jerusalem; and the city continued in the hands of nine kings of this Christian race, until the year 1189, when it was re-conquered by the Musselmen, under Saladin, the sultan of Egypt. In 1517, the Ottoman Turks took it from the Egyptians, and in their power it has continued to this day, except that it is now under the dominion of the almost independent pasha of Egypt.

Jerusalem, as it has hitherto continued "trodden down of the Gentiles," will evidently so remain, until the purposes of heaven have been accomplished, as the Saviour said, "until the times of the Gentiles be fulfilled;" or, as the apostle Paul expresses it, "until the fulness of the Gentiles be come in; and so all Israel be saved; and embracing Jesus Christ become again the people of God" (Rom. xi. 25, 26.

ON THE EVIL PRACTICE OF SWEARING.

THE Rev. Mr. Wesley, rector of Epworth, went into a coffee-house in London for some refreshment. There were several gentlemen in a box at the other side of the room, one of whom, an officer of the guards, swore dreadfully. The rector saw that he could not speak to him without much difficulty, he therefore desired the waiter to give him a glass of water. When it was brought, he said aloud, "*Carry it to yon gentleman in the red coat and desire him to wash his mouth after his oaths.*" The officer rose up in a fury, but the gentlemen in the box laid hold of him, one of them crying out, "Nay, colonel, you gave the first offence—you see the gentleman is a clergyman; *you* know that it is an affront to swear in his presence. The officer was thus restrained, and Mr. Wesley departed.

Some years after, being again in London and walking in St. James's park, a gentleman joined him, who, after some conversation, inquired if he recollected having seen him before. Mr. Wesley replied in the negative. The gentleman then called to his remembrance the scene at the coffee-house, and added, "Since that time, sir, I thank God I have feared an oath, and as I have a perfect recollection of you I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and to you."

A word spoken in season how good is it.

S. S.

ON SUFFERINGS AND SORROWS.

V.—The Christian.

It is a great thing in the attainment of happiness to have embraced the Gospel of Jesus Christ, and to be acting under a firm and settled persuasion of the reality of the doctrines which it proclaims; but the observations which I have made upon the condition of those who are *rightly* called Christians, lead me to think that the greater number of them never experience the fulfilment of the promise, "He shall have *perfect peace* whose mind is stayed on Thee." Now the only reason of this defect in their *enjoyments* must originate in some defect of *conduct*, arising either from ignorance, or negligence, or from both of these causes.

I believe that there are many Christians who have no accurate conceptions whatever of Christianity as a *system* of religion, and who know little more of the person and work of the Redeemer, than that he died as an atonement for human guilt; and that the great requisite for everlasting felicity, is such a belief in this doctrine, as shall make the conduct of the believer holy and austere. I do not mean to say that such a view of the Redemption that is in Christ Jesus, will not be sufficient to save the person who receives it from the condemnation of the ungodly. I believe it will. But I believe and am sure, that it is quite insufficient to make him *happy* in *this life*, or to secure him an *abundant entrance* into the everlasting kingdom of Jesus Christ. It is highly probable that some of those who from mis-education and other circumstances have embraced this *stationary* system of religion, may read these remarks, and be reminded of the unsettled state in which their minds really are. The long continued endurance of this state of uneasiness may have rendered it familiar to them, and the similarity which it bears to that of most of their Christian friends, may have led them to conclude that it would be useless for them to attempt to become more at peace than they are. They are therefore content to go through the ordinary routine of duty and religious exercise, *without expecting* that they shall derive any other advantage from so doing, than *exemption* from the pains of *hell* and *admission* to the realms of *happiness*, which happiness they can only anticipate with gloomy joy, inasmuch as it appears to them of a character little suited to their present feelings and pursuits. It would be an endless task if I were to attempt to define all the variety of emotions which depress the minds and damp the energies of those who really desire to discharge their duties with fidelity. I do not hesitate to say they are not happy, and that God determines they never shall be happy while they persevere in such a listless and dishonourable profession of his glorious and everlasting Gospel. Allow me, therefore, strongly to urge upon all our Christian friends that they *must study* their religion—that they must *meditate* upon these things, and give themselves *wholly* to them, if they expect their progress either in happiness or virtue to appear to all men. They have fallen into a most grievous error, if they suppose that there is any-thing in the religion of the Saviour which is either *unreasonable* or *inexplicable*; or if they suppose that a knowledge of its doctrines is to be attained by the *mere observance of external ordinances.* Let them remember that the eternal God deemed the knowledge of Christianity of so great importance, as to *create the world* for the ONLY PURPOSE of introducing it into his universe. Let them remember that in all the revolutions of empires, the establishment of dynasties, and the overthrow of nations, He has had *no other design* than to facilitate the introduction of the Gospel, and prepare the minds of his creatures *by a long course of discipline* for the reception of it. If, then, the God of all this world deems Christianity worthy of such supreme attention—if every breath and every motion in the whole of his creation has some reference to the religion of his Son—if it be true that that religion is the great and *complete* remedy for all the ruin of the fall—and that ultimately, every being in heaven, in earth, and under the earth, is to acknowledge the supremacy of the Saviour, and own Him as the Lord of all, surely he must be exceedingly unwilling to allow those who profess to embrace this glorious Gospel, to live on in a state of listless indifference to the grandeur of the cause with which they are united. And so he is—and he will multiply sorrows and afflictions, grief and woe, upon all those *real and faithful* Christians who will *not meditate* upon their religion, until they begin at length by dint of suffering, either to understand it or to become incurably obstinate. No Christian of experience or intelligence would think of saying, that the embracing of the Gospel puts an end to suffering and sorrow. In two many cases it does nothing of the sort, and only irritates and increases, without allaying the susceptibility of the awakened mind. Yet there is no necessity at all for this—there is no argument in the Bible or any where else, that does not confirm the promises of God, which represent the Christian as quite happy in all the scenes and trials of life.

One of the most prominent of the lamentable results that spring from this ignorance of the religion of Jesus Christ, is the uneasiness which many Christians exhibit in the time of trial and affliction. They seem to be overwhelmed as if some strange thing had happened to them, and certainly exhibit nothing of the spirit which led an apostle to say, "We *glory* in tribulations." I know, indeed, that after the lapse of time, and when they can trace the inestimable results that have been secured by their afflictions, they will own that they have every reason for gratitude, and regret the impatience with which they strove against the operation of the Great Physician. But it takes a long while, and a great deal of misery to learn this lesson, and in many cases it is very imperfectly learnt after all. Now, if there is among our readers one who does not *understand* why he is made to endure so much sorrow, let me assure him that if he would *study* his own *character*, its *faults*, and *imperfections*, he would find *the whole* of this apparent mystery made *plain* before his face. There is not a sorrow which he endures, the precise extent and acuteness of which is not *known* with infinite accuracy to his Hervenly Father, who will not cause him to shed *one unnecessary* tear. It is the want of confidence in this doctrine, and the struggles which follow from it that *occasion* many of our distresses. If we would *at once* submit to God, and *co-operate* with him in the reformation at which he is striving, we should spare ourselves *by far the greatest part* of those afflictions which make life a vale of tears.

But above all: God is resolved to make men feel and know that the design of the Gospel is not to make them aim at exaltation of *feeling*, but at purity of *conduct*. Exaltation of feeling is, indeed, a part of religion; but we are not directed to aim at the possession of it, since it is the *necessary consequence* of exaltation in *virtue;* now this the Christian *does not believe*. He may strive to persuade me that he does, but I have long laboured to discover the true source of the inconsistency between the *promises* of the Gospel and the *fulfilment* of them in believers, and I find *this* to be the great cause of all—men will not believe that the entire design of the Gospel is to make them *like Jesus Christ*. They will estimate the state of their piety by their *emotions* and not by their *actions;* and so long as they persevere in this fearful opposition to Jesus Christ, they *must* possess a hollow and unhappy reliance upon him. Now I am not disposed to undervalue the emotions that spring from religion, for I know that they constitute a great part of the happiness of a believer, but then they must be *real* and *solid* or they are mere *delusion*. I much wish I could awaken serious reflection on this important topic; and know that very little blame can be attached to the Chsistian world for the mistake into which it has fallen on this subject, because it is wrapped up in most of the writings which Christians are instructed to prize, but which (though valuable for the work they were designed *by God* to accomplish) breathe a spirit which will not suit the intelligence of the present generation, and cannot be maintained to have any warrant in the meekness and gentleness of Christ. But though it is possible that God may not attach *sin* to those who have *thus* formed erroneous conceptions of his religion, I am quite sure that he will never allow them to be *happy* in the *belief of them*. No—the religion of Jesus Christ is in every sense a *sociable* and *benevolent* religion; it allows of *no pride*, and above all things it detests *spiritual pride;* and if I might be permitted to point out the individuals whose rank will be the least desirable in the heavenly city, I should say that they are those who (whatever may be their *own* opinion and that of the rest of the world respecting them) have said or thought to or of any of their fellow-creatures, "Stand back for I am *holier* than thou." Alas! how has the simplicity of the Saviour's Gospel degenerated from the day in which *He* (infinite Perfection!) said, "Why callest thou *me* good?" How different is the spirit with which his people work from that which led *Him* (infinite Power!) to say, "I can of mine own self *do nothing;*" how inferior the judgments, the opinions, and the answers of those, whose Lord and Master (infinite Wisdom!) said, "I judge no man, *though* if *I* were to judge, my judgment would be *just*." And until Christians are led to see that the attainment of *these* feelings, and others similar to these IS RELIGION, they will strive in vain to *work their minds up* to the possession of the peace of God which passeth all understanding.

In conclusion, let me earnestly request that none of our friends will observe in these remarks the language of severity. They are not meant to be severe. They are dictated by experience, and attested by observation; but they have led the writer to feel deep interest in the improvement of his fellow Christians, rather than contempt or indignation at the little they have learnt. Then join with me, Christian friends, in this effort to make yourselves *happier* and *better*. Do not tremble, lest advancement in piety and confidence in God, should demand *still greater sacrifices* than you have yet made. Be sure that they can *only* make you *happy*, and join in the glorious declaration of the apostle, "I count *all things* but loss for the *excellency* of the KNOWLEDGE of Christ Jesus my Saviour." B. Z.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 317.

CHAPTER VI.—*Translation of the Bible continued.*

Teacher. I suppose that since our last conversation, you have been thinking on the labours and death of Tindal, the great translator of the Scriptures.

Scholar. O, yes, I have. What wicked men they must have been to murder so good a man for doing so good a work!

Teacher. Their wickedness was certainly very great; and less only than that of the guilty Jews, in their accomplishing the death of our Saviour, "killing the Prince of life," and "crucifying the Lord of glory."

Scholar. I cannot but wonder at the dying prayer of Tindal!

Teacher. Tindal's dying prayer was heard in heaven and answered: for king Henry, soon after, quarrelled with the pope, the bishop of Rome; and this quarrel led to the circulation of the Scriptures in England.

Scholar. I should like to know how the king and the pope quarrelled, and by what means our Bible was so improved and made into such good English.

Teacher. King Henry being persuaded that the most effectual way to turn the people against the pope, was by allowing them to read the Scriptures, and being assured that many were eager to possess the Word of God in English, was induced to consent to its partial circulation, and commanded that the Bible should be printed in English, for the use of the people, A.D. 1538. This being done, some copies of it were chained in convenient places in churches, for the people generally to read; and thousands of copies of it were, in a few years, circulated among many families through the kingdom. This circulation of the Scriptures led to that change in religion in England, which in church history is called the "PROTESTANT REFORMATION."

Scholar. I should like to know all about the PROTESTANT REFORMATION.

Teacher. Knowledge of this kind will do you much good as you grow older; but for more information on this subject, you must read church history. This study will be found valuable to you, next to that of the Word of God.

Scholar, Was the English translation of the Bible perfected by the command of king Henry VIII.?

Teacher. King Henry gave command that the Bible which was circulated should be well translated: but that which was in use for many years, was the translation of Coverdale, with some trifling alterations. Our present English Bible, called the "Authorized Version," was translated, or rather revised and improved, by order of king James I., A.D. 1603, and finished A.D. 1611, by *forty-seven* learned divines, who called it a "New Translation." This is the only translation of the Bible allowed by act of parliament to be printed for common use. The spelling of many of its words, however, was corrected about sixty years ago; and, by the wonderful improvements in paper, printing, and binding, our Bible has been brought to its present state of beauty and perfection.

Scholar. Then I suppose that the Bible has been translated into many other languages besides the English.

Teacher. Divine Providence has raised up from time to time many excellent men, in different nations, to labour in translating the Scriptures, especially since the invention of printing, A.D. 1440. This was a most merciful dispensation of the Providence of God, to aid in the advancement of our Saviour's kingdom; and the establishment of the British and Foreign Bible Society, in 1804, has led to the printing of the Holy Scriptures in about *one hundred and sixty* languages, many of these being translations made by our excellent and devoted missionaries.

Scholar. I wish you would let me try to read a little of the Bible as it was translated by Wycliffe.

Teacher. Here, then, I have his version of the Lord's Prayer.

Scholar. Why, this spelling of Wycliffe's is very strange: I wonder how any people at first could understand these words!

Teacher. Perhaps you forget, that *three hundred and fifty* years ago our language was very imperfect: there were then but very few books in English. Printing had not then been invented, and most of the books that were written were only in Latin.

Scholar. I did not expect to find such bad spelling as this is in the Lord's Prayer! I thought Wycliffe had been a very learned man!

Teacher. Wycliffe was certainly one of the most learned men of his time: but you should consider that what you call "bad spelling," arose from the imperfection of the English language in the time of Wycliffe. Besides, if this were printed in the old English character, called "Black letter," as the first English Bibles were printed, you would think it still more strange. I give you this copy of the Lord's Prayer by Wycliffe, in Roman letter. Read it:—

Scholar. "Our fadir that art in hevenys; halewid be thi name. Thy kyngdom come to, be thi wil done in erthe as in hevene. Give to us this day oure breede ovir othir substance. And forgive to us our dettis as we forgiven to owre dettouris. And lede us not into temptacion; but delyvere us from yvel. Amen." (Matt. vi. 9—13.)

Teacher. Now look at it here in black letter.

Scholar. "Our fadir that art in hevenys; halewid be thi name. Thy kyngdom come to, be thi wil done in erthe as in hevene. Give to us this day oure breede ovir othir ſubstance. And forgive to us our dettis as we forgiven to owre dettouris. And lede us not into temptacion: but delyvere us from yvel. Amen." (Matt. vi. 9—13.)

Teacher. From this small specimen you will perceive that the English language must have been greatly improved and polished since the time of Wycliffe.

Scholar. I should think though, that people used to talk very strangely in England, when they spelt their words so badly.

Teacher. Most certainly people did not speak so elegantly as they do now in England; but they could not then so easily gain knowledge as in our happy times of general education and improvement. For now even the children of the poor are instructed in Sunday-schools to read and to understand the wonderful and saving wisdom contained in the Holy Scriptures.

IMPORTANCE OF YOUNG MEN'S SOCIETIES.

To the Editor.—Knowing you to be a patroniser and well-wisher of Young Men's Societies, I have been induced to address you on the subject, that through the medium of your excellent Magazine, the Christian youth of this metropolis, and of those parts of the country where your periodical may find its way, may become somewhat acquainted with the nature and object of these institutions. In the *first* place, it may be proper to state their origin. About nine years ago, a "Young Man's Society" was first instituted at Glasgow. In the year 1831, the American Young Man's Society was formed in New York, by the originator of the Glasgow society; and subsequently, others were established in America, in Ireland, and in France. The London society commenced in June 1833, and since that time, many of these institutions have been planted in various parts of this metropolis, under the patronage of several eminent ministers in the established church, and in other denominations, as well as lay gentlemen who take an interest in the mental and religious improvement of youth.

These societies are composed of young men who avow their belief in the great principles of Christianity; and they assemble once a week or fortnight, for the purpose of mutual improvement in religious, moral, and scientific knowledge, thereby to qualify themselves the better to discharge their duties in life, and to become useful in the church and in the world. The means employed for this purpose are reading original essays and examining the opinions therein stated, each one delivering his judgment on the subject. Such being the object of these societies, it might appear almost superfluous to offer any remarks in order to set forth their merits, or to shew the benefits they are capable of conferring on those connected with them. However, as with some there are objections, perhaps prejudices against these associations, I shall make a few observations upon what I consider to be valid reasons why Christian young men, anxious to advance in knowledge and religion, should, when circumstances permit, unite with Young Men's Societies, and employ their influence for their extension. Commercial pursuits, in which many are engaged, and the hurry of mercantile business tend to damp intellectual ardour, and disqualify the mind for those exercises which are requisite for the acquisition of learning. To young men thus employed, studies which demand much application and perseverance, are certainly not the most likely to draw their attention; yet they are not on this account justified in neglecting the cultivation of their minds. They should rather seek those means for mental improvement which would release them from the burden of severe study. To accomplish this I know of nothing better calculated than Young Men's Societies. In them the most interesting and important subjects are discussed—the opinions of the intelligent are stated—and the remarks of those who may have written upon the topic under consideration, are usually given for the instruction of all. Besides, a stimulus is found in these societies, by which the sluggish mind is quickened in the way of getting knowledge: for when our arguments in favour of that which we conceive to be truth are intelligently opposed, we begin to think more deeply, and examine the subject more minutely. When men are once set thinking, seriously and closely thinking, something has been gained; and we may truly expect something beneficial. "The soul without reflection, is like a pile without inhabitants, to ruin runs." There is another advantage resulting from these institutions, which particularly deserves our notice, viz. the improvement of their members in the art of public speaking. The God of all mercy is pleased to bless and carry on his glorious work of evangelization by human instrumentality. Science and art, to a considerable extent, are made subservient to the cause of truth and religion. The vessel that carries the messenger of "glad tidings" across the foaming deep—the produce of a foreign soil that ministers to our wants, and the knowledge of various tongues, are all so many necessary means, subservient to the temporal welfare of individuals, or of large classes of the human family. And has not the power of fluent and eloquent speaking, been rendered useful to him who is called to declare to men the things which belong to their eternal peace? And for the want of this readiness of utterance, how often are Sabbath-school teachers backward, if not absolutely unable publicly to address the children which they instruct. Besides, these societies do not only gender a habit of correct and fluent speaking, they tend to sharpen the understanding, mature the judgment, strengthen the intellects, and increase our stock of knowledge, furnishing us with arguments for the defence and illustration of important and sublime truths. Moreover, they tend to awaken the social feelings, to create a desire for each others improvement, and to exercise the Christian graces of forbearance and kindness to those who may possibly differ from each other in opinions.

These advantages, then, accruing from Young Men's Societies, are they not worthy of the regard of our Christian youth, and especially of Sunday-school teachers? Shall the corrupting theatre attract its thousands? Shall the card-table and the midnight dance find their devotees—the haunts of dissipation their reckless frequenters—the gin palaces their intoxicated fools—and the gambling houses their fiendish advocates? Shall pleasure, earthly, sensual, and demoralizing, have for her votaries so large a portion of the youthful population of our land, and societies, adapted according to this purpose of raising the moral and intellectual character, stand comparatively deserted? This surely must not be. I therefore would urge Christian young men thus to associate, to form societies for the improvement of the mind, for the discovery of truth, and for the dissemination of the light of sound knowledge.

Clouds of ignorance still lour upon our favoured isle—iniquity, like a torrent, still rolls its impetuous course in every direction—and pestilential infidelity is still exerting its baneful influence in corrupting the youthful mind and blasting public morals. This, then, is not the day for the friends of religion and knowledge to slacken in their efforts to suppress sin, which is rampant on every side, nor especially to suffer a decline in those institutions whose design is to equip the Christian youth for active service in the army of the Lord of hosts. I will only add my desire and prayer, that the great Disposer of all good, may cause his auspicious smiles to shine upon such societies, that knowledge may run to and fro in the earth, and "religion go forth, clear as the sun, fair as the morn, and terrible as an army with banners." W. B.

Strand, Sept. 13, 1836.

EPISTOLARY CORRESPONDENCE.

"Letters which pass between men, commonly relate, in a greater or less degree, to actual business. Even young men, on whom the cares of life are not yet devolved in their full weight, will frequently be led to enlarge to their absent friends on topics not only of an interesting nature, but also of a serious cast; on the studies which they are respectively pursuing; on the advantages and disadvantages of the profession to which the one or the other is destined; on the circumstances which appear likely to forward or to impede the success of each in the world. The seriousness of the subject, therefore, has a tendency, though a tendency which, I admit, is not always successful, to guard the writer from an affected and artificial style. Young women, whose minds are comparatively unoccupied by such concerns, are sometimes found to want in their correspondence, a counterpoise, if not to the desire of shining, yet to the quickness of imagination, and, occasionally, to the quickness of feeling, natural to their sex. Hence they are exposed to peculiar danger, a danger aggravated sometimes by familiarity with novels and theatrical productions; sometimes by the nature of the fashionable topics which will proceed, from engrossing conversation, to employ the pen of learning to clothe their thoughts in studied phrases, and even of losing simplicity both of thought and expression, in florid, refined, and sentimental parade. Frequently too, the desire of shining intermingles itself, and involves them in additional temptations. They are ambitious to be distinguished for writing, as the phrase is, good letters. Not that a lady ought not to write a good letter. But a lady, who makes it her study to write a good letter, commonly produces a composition to which a very different epithet ought to be applied. Those letters only are good, which contain the natural effusions of the heart, expressed in unaffected language. Tinsel and glitter, and laboured phrases, dismiss the friend and introduce the authoress. From the use of strained and hyperbolical language, it is but a step to advance to that which is insincere. But though that step be not taken, all that is pleasing in letter-writing is already lost. And a far heavier loss is to be dreaded, the loss of simplicity of manners and character in other points. For when a woman is habitually betrayed into an artificial mode of proceeding by vanity, by the desire of pleasing, by erroneous judgment, or by any other cause; can it be improbable that the same cause should extend its influence to other parts of her conduct, and be productive of similar effects? In justice to the female sex however, it ought to be added, that when amiable women, and especially amiable women of improved understandings, write with simplicity, and employ their pens in a more rational way than retailing the shapes of head dresses and gowns, and thus, however, without intention, encouraging each other in vanity, their letters are in many respects particularly pleasing. Being unencumbered with grave disquisitions, they possess a peculiar ease; disclose in the most engaging manner the best affections of the human heart; and show with singular clearness, the delicate features and shades which distinguish the mind of the writer."—*Gisborne's Female Duties.*

LITERARY EXCELLENCY OF THE BIBLE.

"The human mind," saith one of the best of judges, "can conceive nothing more elevated, more grand, more glowing, more beautiful, and more elegant, than what we meet with in the sacred writings of the Hebrew bards. The almost ineffable sublimity of the subjects they treat upon is fully equalled by the energy of the language and the dignity of the style. Some of these writings too, exceed in antiquity the fabulous ages of Greece, as much as in sublimity they are superior to the most finished productions of that celebrated people." Moses (for instance) stands unrivalled by the best of them both as a poet, orator, and historian: David, as a poet and musician: Solomon, as a moralist, naturalist, and pastoral writer; Jeremiah, Ezekiel, Nahum, Joel, and some other of the minor prophets, as orators or poets, or both: Homer and Virgil must yield the palm to Job for true sublime: Isaiah excels all the world in almost every kind of composition: the four evangelists are eminent as orators and historians: St. Peter and St James, St. Luke and St. John, as authors of no ordinary rank; and St. Paul as the most sublime of writers and eloquent of orators. All these eulogiums upon the sacred penmen are spoken of them merely as *authors*, without the smallest view to their higher order as *inspired writers*, and messengers of the Lord of hosts. If this last consideration be taken into the account and added to the former, what an all important book must the Bible be? what a blessing to mankind? Language cannot express the value of it to individuals for time or eternity.

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto II.

Continued from page 328.

From the great sanhedrin releas'd, they haste
To their own company, joyful in God,
Reporting the threats of priests and elders,
Against the mighty name of their blest Lord;
When all, with one accord lift up their voice
Inspir'd.—"Lord, thou art God alone: Maker
"Of heav'n and earth, the sea and all therein:
"David thy servant said, inspir'd by thee,—
"Why did the heathen rage, and the people,
"Who call thee, Lord, imagine a vain thing?
"The kings of the earth stood up, the rulers
"Were gather'd together against the Lord,
"And against his Christ! for in verity,
"Against thy holy child Jesus, whom thou
"Hast anointed, both Herod and Pilate,
"With the Gentiles, and thy people Israel
"Were assembled, to do whatsoever
"Thy hand and righteous counsel determin'd.
"Now, O Lord, behold their cruel threat'nings;
"And grant to thy servants boldness, to speak
"Thy word, by stretching forth thy hand to heal,
"That mighty signs and wonders may be done,
"By the name of Jesus, thy righteous Son."
God heard their prayers, and pour'd his Spirit down.
Their souls were fill'd with sanctifying zeal;
They with new courage spake the Word of God.
Believers, though become a multitude,
Were only one in heart and soul! Their goods,
They counted not their own for private use:
But freely gave them up to feed the poor.
Th' apostles' mighty works gave witness sure,
Of the resurrection of Jesus Christ,
And grace abundant rested on them all.
Their mission they discharge, leaving their cause
With God, to keep their ways and guide their steps.
Daily accessions to the mother church,
Of those whose hearts renew'd by saving grace,
The Lord had open'd to receive his truth,
Deliver'd by his faithful messengers.
Wisdom and prudence firm were needed now,
By th' apostles: their graces must be tried,
In various ways; not least by faithless friends.
In their communion some crept unawares:
Deceitful, having not the fear of God;
Wisely, God allow'd this, to try his saints.
And shall his people wonder it was thus?
A devil was among the Saviour's twelve!
Ananias, with his wife Sapphira,
Hypocrites,—deluded by Satan,—foe
Of God and man: he fill'd their vicious minds,
To utter solemnly a lie to God,
Before his church, practising deception.
Of their iniquity they reap'd the fruit
In sudden death, before th' assembled saints,
Evidence clear that God, jealous for truth,
"Glorious in holiness," will not permit
In any who call themselves his servants,
Iniquity to reign, ev'n though in secret.
Such awful visitation fill'd the church
With reverence, and holy fear of God,
Guarding his honours with a jealous care;
While all the rest observing distance due,
Magnified the church, as consecrated;
And multitudes were added to the Lord,
Converted to the faith, hearing the truth
From Jesus' missionaries, or, being
Recover'd from death and sickness, Peter
Calling on them, the Saviour's precious name.
Inflam'd with indignation, perceiving
The church of Christ increase, by means of signs,
And wonders,—though miracles of mercy
Perform'd for the wretched,—wrought in the name,—
That hated name—Jesus of Nazareth,—
The sceptic Sadducees, with the high priest,
Rose at once, and seiz'd the twelve apostles,
Lodging them safely in the common jail.
Malignant satisfaction fill'd their hearts,
To see these humble men within their grasp,
And their lov'd ministry impeded now
If not quite terminated and destroy'd.

S.

To be continued.

ISAAC.

Abr'ham his well-loved son resign'd,
When God his faith would try;
And Isaac, with obedient mind,
Did not refuse to die.

But greater love did Christ display,
When, on the cross, he gave
His life submissively away,
A ruin'd world to save.

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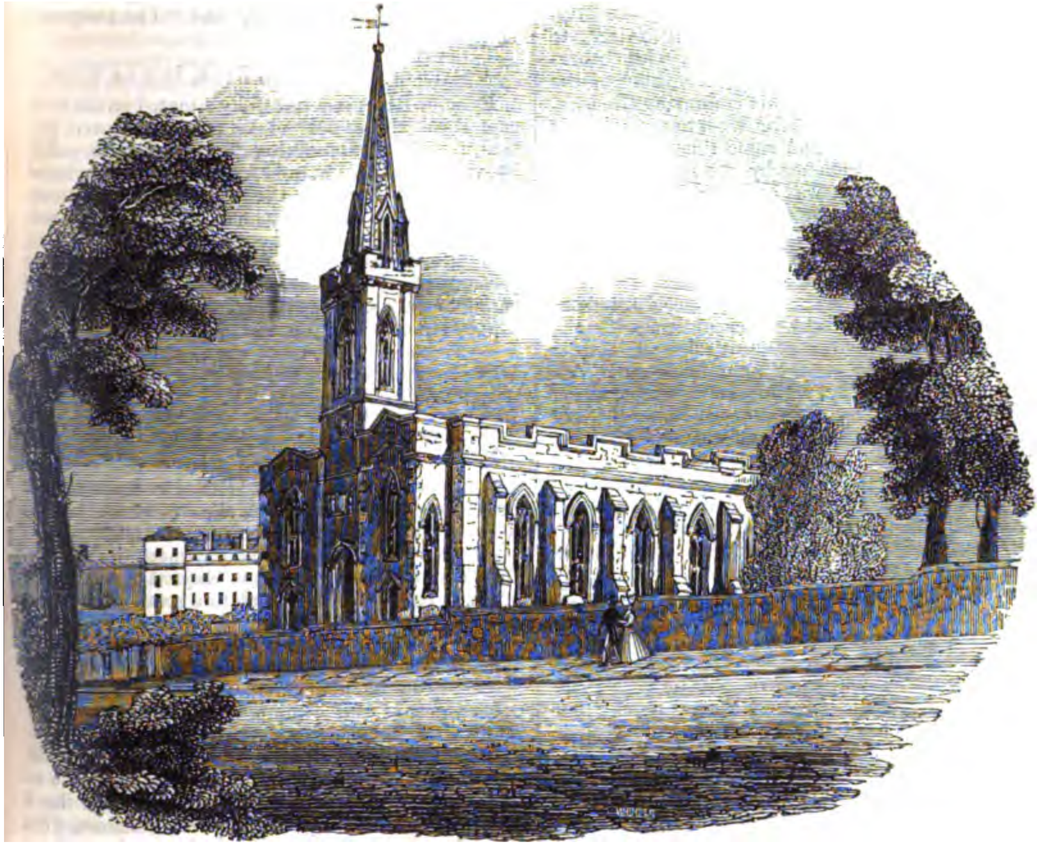

View of the Chapel of St. Thomas, Ryde, Isle of Wight.

HISTORICAL NOTICES OF THE ISLE OF WIGHT.

British annals, both civil and ecclesiastical, contain many interesting notices of the delightful Isle of Wight. It is situated in the English channel, separated from the opposite coast of Hampshire by a strait, varying in breadth from *two* to *seven* miles, formerly called the Solent Sea, or West Channel.

This beautiful island is in the form of an irregular lozenge, approaching to an oval, measuring about twenty-two miles from east to west, and thirteen from north to south, being about sixty miles in circumference. It contains thirty-two parishes; *one* borough town, Newport, and *four* other towns, Newton, Yarmouth, Ride, and Cowes: the whole population of the island is given at 31,616. This island contains an area of 105,000 acres, of which 75,000 are under tillage, and 20,000 pasturage. The Downs, stretching across the island from Brading to the Needles, afford pasture to about 40,000 sheep, sending 5000 lambs annually to market at London.

This island is called Vecta or Vectis in the writings of the Roman historians; who inform us that it was conquered by Vespasian, in the reign of the emperor Claudius. However, the only remains of Roman antiquity which the island has afforded, consist of a few coins; from which it is inferred that they did not form here any permanent establishments.

Various conjectures have been indulged as to the origin of the name of this island, some deriving it from Guith, the name by which it was distinguished by the Britons, to denote separation; as it is supposed to have once been joined to the main land, from which the peninsula, on which Hurst castle now stands, is scarcely two miles distant.

This island was probably a part of the territory occupied by the Belgæ, from whom it was conquered by Vespasian. It was afterwards conquered by Cerdic, king of the West Saxons: he bestowed it on Withgar, who cruelly put all the British inhabitants to the sword, and peopled it with the Jutes, a tribe of foreigners, who followed the Saxons into Britain. This chief is believed to have founded the famous Carisbrook castle, originally called after his name, Withgarisbrook castle. To these people the island remained subject till about the year A.D. 650, when it was conquered by Walfar, king of the Mercians, and given, according to some historians, to Edelwalch, king of the South Saxons; while others affirm that it was granted to Sigebert, king of the East Angles, on condition of his embracing Christianity. Cadwallader, king of the West Saxons, is said to have invaded this island some time after, and to have reduced it to obedience by the massacre of its inhabitants. In 787, it was captured by the Danes, who made a descent here again in the reign of Alfred the Great, when they ravaged the country: and in 1001, the same marauders obtained possession of the island, which they held for several years.

Historians are silent as to what followed till about A.D. 1066, when Tostius, brother of king Harold, landed here with a fleet of piratical vessels from Flanders; and having put the inhabitants under contribution he sailed away. King John retired hither in 1215, to make preparation for renewing the war against his barons after they had compelled him to sign Magna Charta. Several times since that period it has suffered from the French, more particularly in the first year of the reign of Richard II., when they landed, burnt several towns, and laid siege to Carisbrook castle, and they compelled the inhabitants to pay to them 1000 marks of silver. In the year 1403, the French, to the number of 1000, having landed, seized a great number of cattle: but as they were driving them to their ships, they were attacked in their retreat, when their booty was recovered and about 200 of the invaders killed. In the year 1545, the island was again invaded by 2000 French; but they were forced back to their ships, leaving their commander and many of his men dead behind, besides a considerable number that were taken prisoners.

Henry VI. erected the Isle of Wight, with the neigbouring islands of Jersey and Guernsey, situated near the coast of France, into a kingdom: and bestowed it upon Henry de Beauchamp, premier earl of England, and afterwards duke of Warwick, whom he crowned king with his own hands; but the duke dying without issue, these islands lost their regality, and again reverted to the crown of England.

St. Catharine's Tower is one of the most remarkable places on the Isle of Wight: it stands upon the summit of St. Catherine's Hill Down, on the back of the island, about 750 feet higher than high watermark, and about half a mile from the sea, commanding one of the most extensive views, both by sea and land, of any place in Britain. It is part of a consecrated building of considerable antiquity, as appears by the Winchester register, in which is this entry, "Walter de Langsterell, admissus ad Hermitorium supra montem de Chale in insula Victis. Idil. Octobris A.D. 1312." This tower is on the outside octagonal, and within quadrangular; each side, both of the octagon and quadrangle, is just four feet, its height to the roof is two feet. It appears to be a Gothic imitation of the eight winds at Athens, built by Andronicus, and has long been a sea-mark, it having been of the most important service in directing our mariners to avoid the adjacent rocky shores in navigating the channel.

Carisbrook castle is famous for having been the place in which Charles I. was kept nearly a year after he had fled from Hampton-court palace; and while he was treating with the parliament on the terms of reforming the Established Church.

Brading, a parish in the east end of the island, is famous as the scene of the labours of the late Rev. Legh Richmond, and where he found the persons and materials so celebrated in his very interesting tracts, "the Negro Servant," and "The Dairyman's Daughter."

Chapel of St. Thomas, Ryde, Isle of Wight.

Ryde or Ride, is delightfully situated on the north-east coast of the Isle of Wight. It is a very pleasant, busy, and flourishing place, much frequented by visitors in the summer, it being the principal thoroughfare between the island and Portsmouth. Ryde is only a hamlet or chapelry of New Church, from which it is distant about three miles: its church, therefore, a representation of which is given in our present engraving, is regarded only as a "chapel of ease" to the vicarage: it is dedicated to St. Thomas the Apostle.

FIRST ATTEMPT TO DISTRIBUTE THE BIBLE WITHOUT COMMENT IN AMERICA.

The following speech of the Rev. Dr. Rogers, of the Baptist church, a member of the American House of Representatives in 1817, notes the first attempt to distribute the Bible without comment in America. In the short period that has elapsed since, to how great an extent has its circulation reached!

"On the journals of this house may be found a resolution which I offered on the appropriation of a sum of money for the purchase of *Bibles without comment*, to be distributed among the poor and necessitous of this commonwealth. Owing to the many calls for money necessary for our public concerns, I have hitherto deferred calling up the resolution, and probably should have permitted it to remain on our records, under the expectation that it might be noticed by some future legislature, when our treasury should be in more eligible circumstances; but a deistical attack on that resolution, compels me, in self-defence, to make a few remarks; not, sir, that any of these things, in the language of the inspired apostle, "*move me*," but to convince this legislative body, that as a professing Christian and minister of the Gospel, I am not to be appalled by such imbecile attacks! That text of the apostle Peter, through a considerably protracted life, has animated me to perseverance: "*For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*" No, Mr. Speaker, I am not ashamed of the Bible. From the same section of the same state, I had the misfortune, or rather the felicity, of becoming the victim of similar irony for proposing, at the instance of our late worthy chief magistrate, "the acknowledgement of a God," in *the Constitution of the United States.** The pitiful shafts of ten thousand such paragraphists, will never deter me from doing my duty as a legislator, or using my best though weak endeavours in causing the oracles of heaven to obtain an universal circulation. The patronizing Bible societies, when the *Bible* ought to be embraced as the supreme law of the land, is not only my duty but my *glory*, even as an *independent citizen*. The resolution is perfectly in coincidence with those views which I have repeatedly, on this floor, maintained in opposition to all *religious establishments*. What, sir, encouragement given by a legislative body *to supply the poor of our commonwealth with the word of eternal life*, made a subject of satire or ridicule, and that satire or ridicule countenanced by a printer at the seat of our *national government!* 'We have fallen upon evil times, indeed.' The Bible, sir, exclusive of its evangelical principles, is acknowledged by all Christendom, as the very best code of human or civil law. Who can read the sermon on the mount, and not reverence its divine author? Were the blessed volume of inspiration universally perused, and credit given to its celestial pages, we should in our beloved country have less crimes, so odious in the sight of an holy God, to weep over! Were it not trespassing, Mr. Speaker, on *your* indulgence, and the patience of this respectable house, I could refer you to Great Britain and all its dependencies, where, from the very highest in authority, to the lowest in subjection, there appears to be an indiscriminate exertion in promoting the most astonishing dispersion of the Word of GOD! The thousands which have already been expended by their matchless parent Bible Society, in forwarding in all directions, and almost in all languages, millions of this revered volume, is enough to rouse us all to action, and would undoubtedly do it, were we now to make a solemn *pause*, and to look into ETERNITY. I will not avail myself of examples and names the most honourable and illustrious, in supporting the proffered resolution, or I might bring into the view of this house an *Alexander* of Russia, who, out of his imperial treasuries and private coffers, bestows sums almost incredible, for the spiritual illumination of his fellow-mortals. The same spirit is possessed by other crowned heads, who are not ashamed to *crown* their and our JESUS *Lord of all!* The lately deceased princess Charlotte made the Bible her companion, and self-removed from all ostentation, or pride of station, gloried in the distribution of the Bible, and handed a copy as the *best* and *richest* boon she could bestow on one of her domestics, a little before she bade our world adieu! But whither, sir, am I wandering! you will pardon me, if I detain the house a few moments longer, while we come nearer home. These United States are not wanting in characters, *great, wise,* and *good*, who always have found and acknowledged 'Wisdom's ways to be ways of pleasantness, and all her paths peace.'

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* In the state convention.

"The celebrated *Patrick Henry*, the first republican governor of the state of Virginia, 'a man,' as a recent reviewer observes, 'above all others, excepting Washington, admired and esteemed in a state, that has many *distinguished unbelievers*,' was a believer in Christianity. Yes, sir, Patrick Henry 'was in his convictions and public acknowledgment, decidedly a friend to Divine revelation, and the advocate of the Bible.' In his old age, he wrote a most interesting letter to his daughter, on this all important subject. The rising greatness of our country he viewed as tarnished by deism, and that *its* most powerful antidote was the universal circulation of the Holy Scriptures. Acknowledging religion to be of infinitely higher importance than politics, 'the thought which some good people indulged, that he was no Christian, gave him greater pain, he observed, than the appellation of *tory*.' A friend who visited him not long before his death, found him engaged in reading the Bible; 'here,' said he, holding it up, 'is a book worth more than all the other books that were ever printed: yet it is my misfortune never to have found time to read it with proper attention and feeling, till lately. I trust in the mercy of heaven, that it is not yet too late.'

"We cannot here, sir, omit mentioning the name of the venerable *Boudinot*, president of the American Bible Society, who so cheerfully paid ten thousand dollars in a cause so noble, so great, and so good! Verily, Boudinot 'will not lose his reward.' Almost a host of American worthies might be introduced, if necessity required, not merely of divines, but of civilians, politicians, and legislators, who, throughout all our states, have stepped forth and arranged themselves on the side of truth and the Bible.

"The present chief magistrate of this commonwealth must not and ought not to be omitted. In his inaugural address, governor Findlay was not ashamed to declare, from that elevated seat which you, as our speaker, so respectably occupy, that '*The religion of the Redeemer is the only steadfast basis of that morality on which republics are founded.*' A sentiment which ought to be inscribed on marble and engraved in letters of gold! a sentiment worthy of any earthly potentate whatever, of any president, of any governor, or chief magistrate in the world! Dare infidel paragraphists record such a sentiment, because delivered to a legislative body of republicans, as an encroachment upon civil liberty? Here is no sectarian or religious establishment alluded to, and in the words of the Rev. Dr. Ely, 'Those Christians are either very ignorant or very unfaithful to the only *King* whom republicans will or ought to obey, who do not endeavour to promote Christianity by their suffrages, as well as their prayers,' and I will add, as a member of this house, by *their resolutions and public acts!* After thanking this honourable house for their attention and kindness, I move, sir, that the resolution, considering the present temporary depression of our finances, may be referred to the early attention of the next legislature."

The resolution was accordingly referred.

LORD BYRON'S ACKNOWLEDGEMENT OF THE ADVANTAGE OF THE REAL CHRISTIAN.

MRS. SHEPPARD, wife of Mr. John Sheppard of Frome, whose various writings on several branches of doctrinal and experimental theology, indicate superior attainments as a Christian, casually met with Lord Byron at Hastings. Deeply impressed with the consideration of the sceptical or infidel character of that accomplished nobleman, she wrote in her private memoranda as follows on his account:—

"Oh, my God, I take encouragement from the assurance of thy Word, to pray to thee in behalf of one for whom I have lately been much interested. May the person to whom I allude, (and who is now, we fear, as much distinguished for his neglect of thee as for the transcendant talents thou hast bestowed on him) be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure!"

Mr. Shepherd meeting with these expressions of pious solicitude for the spiritual welfare of so distinguished and noble a poet, transcribed and sent them to his lordship in 1821, expressing his own wishes in the same letter.—"I will hope that a prayer, which, I am sure, was deeply sincere, may not be always unavailing. It would add nothing, my lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray that 'wisdom from above,' and 'peace,' and 'joy' may enter such a mind."

His lordship politely replied on receiving the communication, and in his letter makes the following acknowledgment:—

"Indisputably the firm believers in the Gospel have a great advantage over all others—for this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without any subsequent disappointment, since (at the worst for them) 'out of nothing, nothing can arise,' not even sorrow. But a man's creed does not depend upon *himself*. Who can say I *will* believe, this, that, or the other? and, least of all, that which he least can comprehend."

Lord Byron's acknowledgment is just, so far as it goes, as regards the Christian: but his infidelity of heart prompts the miserable subterfuge by which he apologizes for his own unbelief. This is still the mode of reasoning adopted by many: but their criminality lies in the depravity of their hearts. "They did not like to retain God in their knowledge," as the apostle testifies: they *will* not examine the claims of Divine Revelation—they *will* not pray for illumination of mind—*therefore* they remain infidels at heart, "living without God and without hope in the world."

DEATH-BED TESTIMONIES.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXVIII.

Rev. John Tommas.

Pastor of the Baptist Church at the Pithay, Bristol.
Died August 27th, 1800; aged 76.

In the night of July 30th, 1794, he was seized with a paralytic stroke, but he kept the knowledge of it from his wife till about six o'clock in the morning, and then told her with the utmost self-possession and tenderness, that he had lost the use of his arm and leg; adding 'It is all well, and I am quite calm.' His speech was affected by this shock; but the next day, when his physician mentioned his taking a glass of wine, he replied with great sweetness in his countenance, 'Wo to him that drinketh wine in the morning.' He was confined to his house till the 26th of Oct. following; when he again administered the Lord's supper to his flock. Christ appeared to be very precious to him. He spake as on the brink of Jordan, waiting the divine command to go over into Canaan. On the Lord's day following, Nov. 2, his intention being unknown to any one, he went to the meeting, notwithstanding a supply had been provided, and thus introduced the sermon: 'My appearing here at this time I doubt not is contrary to the expectations of many; but I am come up to attempt to speak for God this morning on 1 Cor. ii. 3. *And I was with you in weakness, and in fear, and in much trembling.* The words of the apostle are literally fulfilled in me this day; and my first entrance upon the ministry among you was under a sense of much weakness, and in fear for myself, lest I should not be found faithful, and in fear for my hearers; and have we no reason for trembling, as the time will shortly come when the speaker and the hearer must give a strict account?'

He continued to preach occasionally till July 26, 1795, when he delivered his last sermon, on his favourite subject of prayer, from Luke xviii. 1. '*And he spake a parable unto them to this end, That men ought always to pray and not to faint:*' but he administered the Lord's supper once or twice afterwards. He was present at a prayer meeting on Feb. 27, 1797, when the church met to pray for direction in the choice of a pastor to succeed him, and in a very clear and collected manner concluded that service in prayer. He continued after this in a most desirable frame of mind, till his departure on Aug. 27th, 1800. On the Wednesday following, his corpse was taken to the meeting-house, where Dr. Ryland preached the funeral discourse from 2 Tim. iv. 7, 8. '*I have fought a good fight,*' &c. When the sermon was concluded, his remains were borne to the grave on the shoulders of some of his members. So numerous and so solemn an attendance has seldom been witnessed. The Rev. Mr. Sharp, his successor in the pastoral office, delivered the oration, and having lived in the same house nearly a year and a half prior to his decease, he was able to give the particulars of his state of mind in his last days, which he did concisely as follows. 'Since I have had the pleasure of knowing the deceased saint, he appeared at times to be lost to the things of this life, and to have forgotten every thing but religion; for that he ever discovered a taste. At intervals he was lucid and smart. He sat very placid all day long as a waiting servant of Jesus Christ, and his mind was in perfect harmony with his helpless condition. He was truly affectionate to all around him, and always seemed glad to see his old friends. When any of the family were indisposed and missing all seemed surprised at the deep concern he manifested, and when he saw them again his countenance discovered the pleasure which his faltering tongue could not express. Prayer seemed to be his element, and he enjoyed family worship to the last. Though he had lost the power of speech, his hands and eyes would express the devout feelings of his heart. When one of his family said to him 'Sir, it will soon be said to *you*, enter *thou* into the joy of thy Lord,' it had an overwhelming effect upon him, almost too great for him to bear. His savour of the humbling doctrines of divine grace was apparent to the last; and supported by their sanctifying efficacy on his heart, he lived in peace with God through Jesus Christ, without doubting or distress; and died happy in the Lord. It was a pleasure to reside with such a saint, and an honour to attend his dying bed.'

Rev. Thomas Reader.

Pastor of the Independent church at Taunton, Somerset.
Died June 4th, 1794.

Drawing to the close of his life, this eminent servant of Christ enjoyed that pleasure which naturally arises from an humble confidence in the mercy of God, and the review of a life through grace devoted to his service. He often saw the approach of death with fortitude, and welcomed it as his friend. In a very dangerous illness, he told Mr. Rooker his assistant in the ministry, that he was fully resigned to the whole will of God; 'If God, said he, were to give me my choice either to be sick or well, I would refer it back to him again. If he has any more work for me to do, he will raise me up again, if not, he will take me to himself.' Shortly after he added, 'All is well that God does. Infinite wisdom knows what is best for me. God loves me better than I love myself;' and then with great emphasis he said 'This affliction is designed in mercy, I know it will do me good.' At another time, 'I have advanced two steps nearer heaven;' and shortly after, 'The plan of salvation is exactly suited to my need; it is just what I want, I would not have one thing taken out of it. The gospel is the very thing poor sinners need. I do not trust in myself, God knows that I do not, but I *do* trust in Christ alone—

His worth if all the nations knew
Sure the whole earth would love him too.'

At another time speaking of his weakness, he said, 'My breath is short,' adding with a heavenly smile, 'but it is a comfort that it will be shorter soon.' The carnal world would do as Christians do if they saw with their eyes.' To some young people around him he said, 'I am an old man, have had long experience of things, and must therefore be somewhat of a judge, and this I am sure of, *there is no happiness till you come to Christ*, and then it is impossible that Satan can make you miserable.' He added with singular earnestness, 'If the worst man on earth were to plead the grace of this promise, "*A new heart also will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh, and I will give you a heart of flesh,*" it would not be withheld from him.' Soon afterwards he said, 'I am now going home to my Master: it is entirely through the riches of the grace of Christ; so much so, that if heaven were to be purchased by *one warm affection*, I could not command it.'

Under agonies of body, not a word of murmuring was heard. He spoke much of his unworthiness and the numerous mercies he still continued to enjoy. On these occasions he would often say, 'It is of the Lord's mercies I am not consumed.' 'This is infinitely better than my deserts; it is not hell.' Shortly before he expired, he repeated his entire certainty of the safety of his state; adding, "I know whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day." "A guilty, weak, and helpless worm," that is my character, if Christ had been a man only, I should have been wretched indeed, but the adorable Jesus is infinitely mighty, and if a poor feeble worm is taken care of by such a one, he has no reason to fear.'

His last illness was very short; he preached twice on the Sabbath June 1st. with more than usual animation, and on Monday morning was seized with a very painful and dangerous disorder. His agonies were so great that he could say but little. To one who stood near him expressing sorrow at the anguish he suffered, he replied 'I am not sorry for it, it is fitting me for heaven.' The last words he uttered as he was walking through the valley of the shadow of death were, '*I am poor and needy, yet the Lord thinketh upon me*,' and presently after, on June 4th. 1794, without a groan or a struggle, he left his worn out body and entered into the joy of his Lord.

LIFE, A STATE OF PROBATION.

THAT life is a state of probation, every one is ready to admit. But before we make the observation a principle of action, we ought to inquire, *how* it becomes a state of probation? Take man as he is, and as he appears to be, and we shall find him a frail, uncertain, erring, and offending being. Sinning and repenting is the diurnal of his history under the most favourable circumstances; and if the latter be accepted as efficacious to his salvation he will not lose his reward. But how *reward?* what does he merit? what has he done? Were he to rely on the goodness of his *own works*, his reward would be distant indeed. But are the *good deeds* of men of no value in the sight of God? Of none, if we expect to merit by them; but of much, if they are performed, not for their own sake, but for the sake of Him who merited all for us.

This is an important consideration when we call life a state of probation. See the poor ignorant man upon the bed of death; and see also him of higher attainments and fortune in a similar situation, and it is no uncommon thing to hear each exclaim—"I am not afraid to die; I have never wronged any man, and am at peace with all my neighbours." If this were true, it is but a slender history of the Chritian life. Indeed charity itself must disclaim such as genuine disciples of the Gospel; nay, as in total ignorance of those Divine principles of which, perhaps, they have long imagined themselves partakers. But when we call life a state of probation, we can only mean in the evangelical sense of the expression, with reference to every obligation of the Christian covenant. "Examine yourselves whether ye be in the faith; prove your own selves." For it is only those who live to God in the continual exercise of faith and love, of patience, humility, resignation, and obedience, who obtain the conquest of the world, and enjoy those divine comforts that are promised to every soul that forsakes all to follow Christ; and they only truly discover how grievously the lovers of the world are mistaken, and in how many various ways they are defrauded of happiness, and left destitute and wretched.

"Try me, O God, and seek the ground of my heart, prove me, and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting." B. R. G.

SELF KNOWLEDGE AND THE GOSPEL.

WHEN I meditate on human life, and on the various scenes which it presents, my mind is lost in astonishment; and when I reflect on the particular part which I have been called upon to sustain, I find too much reason to lament opportunities of improvement which I have lost, and important duties which I have neglected to fulfil. When I dive a little deeper into the contemplation, and inquire the causes which have led to such repeated delinquencies, I find, in the character of my natural man, many discordant principles warring with the law of my inclination, and leading me into the bondage of sin. If I remain under the constraint of such fatal bondage, I shall be undone for ever. Yet, on consulting the Word of God, I trust that my case is not without hope. If I accept with a humble and contrite heart the offers of salvation through the alone merits and mercies of my Saviour, if I do not resist the spirit of Divine grace, which, through faith, is shed abundantly on the penitent, I perceive a cure, an effectual and perfect cure, as ready as my offence.

If I pass from the prospect of my own wickedness, to a view of the world around me, buried, like myself, in trespasses and sins, and am induced in the words of the ardent, but truly humbled apostle, to exclaim—"Oh! wretched man that I am! who shall deliver me from this body of death—this accumulated sin which harasses and oppresses my soul?"

the voice of the same apostle is ready to reply—"the grace of God through Jesus Christ our Lord." This is that deliverance which sets me free, and after many a painful conflict encourages me to say, "Thanks be to God who thus giveth us the victory!"

While we are toiling through human life, like him whose skiff can scarcely support him on the wave, what energy does it give to our arm, what vigour to exertion, to find that breeze springing up which will convey us to a secure haven! Such is the help which God affords us by his Spirit; and without such help we should sink and die.

FORMER AND PRESENT TIMES COMPARED.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—Eccl. vii. 10.

Complaints are almost universal, and comparisons of the present and the future unfavourable to our times. Such was the case even in the prosperous and glorious days of Solomon. Some, and indeed among Christians, still indulge in this propensity: but it is truly delightful to hear others of the aged pious servants of God, speak concerning the *improvement* of our times over those in which they first set out in the ways of religion. Very few towns and villages, sixty years ago, were favoured with an evangelical ministry, and those who had begun to fear God, frequently travelled many miles to hear a truly gospel sermon: but now the ordinances of Christ are brought and administered at our very doors. Then thousands of families in our country were destitute of even the Holy Scriptures, now the copies of the Bible are offered to the poor at reduced prices throughout the length and the breadth of Great Britain. Then scarcely one in ten of the poor were taught to read and write; but now almost every child is instructed and blessed with a useful education. Then, very few truly useful books were to be procured, especially those of a sound religious character; but now by the labours of numerous writers of great talents and piety, the most useful works on every subject are within reach of every reader, even those who are poor, by means of local institutions, especially the Religious Tract Society.

Conveniences and even luxuries are now within the reach of every industrious labourer and mechanic; and viewing the present with an intelligent pious mind, every one will be prepared to say that the times in which he lives, notwithstanding innumerable evils, the melancholy fruits of human depravity, are incomparably more illustrative than the past of the gracious providence of God.

Blessed with the liberties and advantages of our favoured country, an individual may indulge in the most delightful reflections: the following have been prepared by an eminent physician; and if they do not breathe the spirit of evangelical piety they are nevertheless truly instructive:—"I am lodged in a house that affords me conveniences and comforts, which even a king could not command some centuries ago. There are ships crossing the seas in every direction, to bring what is useful to me from all parts of the earth. In China, men are gathering the tea-leaf for me; in America, they are planting cotton for me; in the West India Islands, they are preparing my sugar and my coffee; in Italy, they are feeding silk-worms for me; in Saxony, they are shearing sheep, to make me clothing; at home, powerful steam-engines are spinning and weaving for me, and making cutlery for me, and pumping the mines, that minerals useful to me may be procured. My patrimony was small, yet I have post-coaches running day and night, on all the roads, to carry my correspondence; I have roads, and canals, and bridges to bear the coal for my winter fire; nay, I have protecting fleets and armies around my happy country, to secure my enjoyments and repose. Then I have editors and printers, who daily send me an account of what is going on throughout the world, amongst all these people who serve me; and, in a corner of my house, I have books!—the miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales; for they transport me instantly, not only to all places, but to all times. By my books, I can conjure up before me, to vivid existence, all the great and good men of old; and, for my own private satisfaction, I can make them act over again the most renowned of all their exploits. In a word, from the equator to the pole, and from the beginning of time until now, by my books, I can be where I please."

ORIGIN OF EATING GOOSE ON MICHAELMAS DAY.

Queen Elizabeth, on her way to Tilbury Fort on the 29th of September 1589, dined at the ancient seat of Sir N. Umfreville, near that place; and as British Bess had much rather dine on a high-seasoned and substantial dish than a simple fricasee or ragout, the knight thought proper to provide a brace of fine geese, to suit the palate of his royal guest. After the queen had dined heartily, she asked for a half-pint bumper of Burgundy, and drank "Destruction to the Spanish Armada." She had but that moment returned the glass to the knight, who had done the honours of the table, when the news came (as if the queen had been possessed with the spirit of prophesy) that the Spanish fleet had been destroyed by a storm. She immediately took another bumper, in order to digest the goose and good news; and was so much pleased with the event, that every year after, on that day, had the above excellent dish served up. The court made it a custom, and the people the fashion ever since.—*Quarterly Journal of Agriculture.*

REFLECTIONS ON THE CHURCH-YARD MONUMENTS AT LEGHORN.

If there be any place more than another where we feel the insufficiency, not only of earthly possession, but of wordly fame and reputation, most unquestionably it is where we are surrounded by the records of mortality, and reflect that were it possible for them to revisit this globe, many, alas, would deprecate that homage they so ardently aspired at while living. How few of those whose memories are held in the highest possible respect, have in reality been actuated by the sincere desire of benefiting their fellow mortals and fellow sinners, or by any other worthier motive than selfish ambition. We deify genius—but when I ask, shall we learn to honour virtue? When shall we acknowledge that real greatness, and great goodness are one? Alas! we make even the grave itself minister to our earthly affections and carnal delusions, and cry out Peace! Peace! when there is no peace—we pamper our imaginations with vain gaudes,

"On quicksands build, and trust to broken reeds."

What avails "Dives" his costly tomb, or the parasitical applauses of the world? Most surely the despised Lazarus hath the better portion, and many are the lázari of whom the world knows not, because, while living, they neither flattered the world, made themselves friends with it, nor obtained any share of the honours it bestows. Yet more than all its honours, pomp, triumphs, and pleasures, shall be their exceeding great reward. —*Records of a Route through France and Italy, with Sketches of Romanism, by W. Rae Wilson, F.S.A. M.S.R.*

DIVINE WRATH ILLUSTRATED.

"God is angry with the wicked every day."

The wrath of God is not *fury* nor *passion*. Let no one add to his sins by forming any such erroneous view of his awful Creator. No! it is not *fury;* it is not the *rage* of *weak passion;* but it is a *calm, determined, dreadful wrath.* An awful narrative may, perhaps, illustrate this serious subject.

History relates, that an accusation was brought to an Irish judge, which charged his own son with *murder*. The afflicted parent, regarding only the claims of justice, had his son apprehended. The young man was tried, convicted, and his father sat as judge when the son was sentenced to die. The frantic mother, and his other relatives, sought to snatch him from the ignominious death to which he was sentenced, but in vain! While the *father* mourned, the *judge* was inflexible; and the young man suffered death close by the house of his agonized parents. He, after displaying such invincible regard to the claims of the law which forbids a murderer to live, soon followed his wretched son to the grave, dying, probably, of a broken heart.

Like this is the wrath of God: *not fury—not passion;* but a calm determined regard to justice and holiness, which prompts to be inflexible in punishing the impenitent transgressor. If God be as firm in justice and judgment as was the afflicted parent, what, sinner! must become of you if you die without a Saviour?

While you continue unpardoned and impenitent, heaven is shut against you; and, unless you welcome Christ, will be shut for ever. While in such a state Satan is your master! Alienation from God has fitted you for banishment from him; and death, if it find you in an impenitent state, must seal your endless doom. O be wise! Understand these truths, and seriously consider what may be your latter end!

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 303.)

53. Raffling is the child's first step to gambling, and to the ruin of many: the school-boy is not content with winning or losing once, but he will have a trial for the *other* cake, and thus lost his all.

54. Would you rather die than sin? (with a sigh) O welcome death!. Sin, I must confess thou art dear as a right eye or right hand to me, and willingly would flesh and blood delight again to wallow in the mire, but why should I heap up wrath against the day of wrath?

55. "Begin nothing before thou hast well considered the end."

56. "Whatever is worth doing at all, is worth doing well."

57. We are never too old to learn, but often too proud to be taught: these are never competent in their business.

58. "Young folks think old folks to be fools, but old folks know young ones to be such."

59. "Fools make feasts; wise men eat them."

60. "Pride is odious both to God and man."

61. In anger or jest look at your words before you speak them.

62. A lesson soon learned, is soon forgotten. "Some people learn nothing, because they know every thing too soon."

63. There is no evil happens to us without a cause; is there not an action in the camp?

64. What does the disposition of a boy to be a butcher, bespeak?

65. "The merciful man regards the life of his beast; but the tender mercies of the wicked are cruel."

Cambridge. L. C.

REVIEW.

The Golden Sceptre held forth to the Humble. By the Rev. John Preston, D.D., Chaplain in Ordinary to his Majesty, Master of Emmanuel College in Cambridge, and Preacher at Lincoln's Inn. Preached at Cambridge, A.D. 1625, pp. 250, 18mo. cloth. London: Religious Tract Society.

Christianity of our times is declared by many to be extremely superficial, and destitute of that depth and solidity which distinguished the professors of the Gospel a century or two ago. Probably this is true with regard to many, and the forms of religion being fashionable in our times, it is perfectly reasonable to expect that many are to be found destitute of its power. At the same time, in judging of Christianity in our days, we ought to reflect upon its peculiar character of activity; and if it were in former days, among those who were truly more deep and serious, the same principle is now more expansive, benevolent, and beneficent.

"Modern Christianity" in England, however, we think, is with many, far less superficial than some suppose; and among other indications of a deeply rooted piety, is the increasing love for the writings of our old divines. British Christians are under great obligations to the Religious Tract Society for the republication, in a cheap form, of many of the rich treatises of practical and experimental divinity of the last and preceding century; and not the least valuable is the volume before us.

Dr. John Preston was a Puritan divine of great eminence in the reign of James I.; one of that class which includes Dr. Willett, Dr. Sibbs, Byfield, Bolton, Hildersham, Dod, Whately, Ball, and others. The king honoured him as one of his chaplains at the recommendation of the duke of Buckingham, who offered him the bishopric of Gloucester, which he refused. His sermons and lectures were attended by crowds, not only by the students of the different colleges, but by the townsmen of Cambridge.

"The Golden Sceptre held forth to the Humble" is worthy of Dr. Preston, containing a practical improvement of the following text, "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. vii. 14.

Christian Discretion; or, the Principles of Divine Wisdom practically applied. pp. 160, 18mo. cloth. Religious Tract Society.

Christian piety is not always adorned, even in those distinguished by superior endowments, with corresponding prudence and discretion. Hence it is not unusual to meet with individuals, possessing rare talents and unquestionable personal religion, who involve themselves and their connections also in serious difficulties, while bystanders wonder at the practical folly of those who had been regarded as oracles for learning and wisdom.

"The design of this work," says the preface to this volume, "is to promote a higher tone of religious principle, and a purer exhibition of religious character among Christians, in the ordinary walks of active life. Most of their failings arise from the want of discretion. Were the maxims of inspired wisdom faithfully applied in every case, Christian character would be unblemished, and Christian usefulness extended If it be thought that the particulars noticed are too minute, it should be recollected, that it is in minute matters that men generally fail. Great occasions call our principles into exercise; it is in their application to small things that the deficiency of practical godliness appears."

The maxims of Christian Discretion are arranged in this volume under the following heads.—I. The Pursuit of Salvation.—II. The Worship of God.—III. The Profession of Religion.—IV. The Study of the Scriptures.—V. The Estimation of Character.—VI. The Utterance of Opinions.—VII. The Business of the World.—VIII. The Right Use of Leisure.

This is unquestionably a practical treatise of great value, and we think is deserving of a careful reading by all professors, especially by all young Christians.

THE SPIRIT OF CHRISTIAN MISSIONS.

Canto II.

Continued from page 336.

But vain th' attempts of impious feeble men,
To stop the work of God; or bind the soul!
Their pious minds, enrich'd with heavenly grace,
Realized perfect peace, stay'd upon God.
Prison walls of massy stone, with iron
Bolted doors and bars terrific, can have
No pow'r to hold God's faithful ministers,
Beyond the hour appointed. Their mission
Must be fulfill'd. The pond'rous prison doors,
By night, when sleepless on their beds, the priests,
Rulers, and scribes, contriv'd to extirpate
The rising sect, cutting off their leaders,—
Are open'd by the angel of the Lord,
Who leading forth in peace these men of God,
Gave them a charge their work to accomplish
Among the common people of Israel.
  "Go to the temple: stand in its crowded
"Porch, and to the people, speak all the words
"Which Christ your Lord hath taught you pertaining
"To this life." Blessing them, he departed,
Back to the heav'nly court, the throne of God,
They to the sacred porch in haste repair,
While priests, and scribes, and rulers, and Jewish
Senate, meet in stately council. In vain
They send to bring th' obnoxious prisoners:
A jail is not their just deserved place.
Amazement fill'd their wicked minds, to hear,
"Behold, the men whom ye imprison'd, now
"Stand in the temple, teaching the people!"
  How they had been releas'd, inquiry none,
A sacred awe pervaded all their minds.
The officers dispatch'd, perform their task;
And without vi'lence place them in due form,
Before the council in the judgment-hall;
When the high-priest indignant:—"Did we not
"Command you straitly, not again to teach
"In this name! yet, behold, you since have filled
"Jerus'lem with your doctrine, and intend,
"To bring on us the guilt of this man's blood!"
  Its truth allow'd; Peter and the eleven,
With modest boldness:—"God we ought t' obey,
"Rather than man, however high in rank."
  Again they testified the gospel truth,
The doctrine of salvation through Jesus,
By haughty Jewish senators abhorr'd:—
  "The God of Abra'am and all our fathers
"Rais'd up Jesus, whom ye slew, and hang'd him
"On the curs'd tree. Him hath God exalted
"With his own right hand, a Prince and Saviour,
"To give repentance unto Israel,
"And the forgiveness of their num'rous sins.
"Of these things, we his chosen witnesses
"Appear: and more, the Holy Spirit, giv'n
"To those that cordially obey his will."
  By words of truth their wicked hearts were cut;
Not to admit its holy saving pow'r,
But with satanic wrath, to seek the blood
Most precious, of those who would have freely
Given it, to secure their souls' salvation!
  Gamaliel then, a Pharisee, lawyer,
Their chief doctor, famous for his learning,
An enemy yet of God,—check'd their high rage,
By words of moderation thus—"Refrain,
"I pray you, from these men: let them alone.
"Their mighty works, we must admit, are known.
"If their proceeding is of men, perish
"It will without us, by its own folly.
"But if it be of God, with all our pow'r,
"We cannot overthrow it; and we may,
"Perhaps, be found contending ev'n with God."
  Secret misgivings fill'd their harden'd hearts;
Their purposes of blood, though fix'd in mind,
They dar'd not to fulfil: his wise counsel
For the present, therefore, they accepted;
Not for love of truth and right, but int'rest,
The cause of those confessors of Jesus
Was pleaded by an adversary's tongue.
  In deadly hate t'wards Jesus of Naz'reth,
The Jewish senate with grievous threat'nings,
Commanded that his servants should not speak
In their great Master's name! With many stripes,
Outraging both humanity and right,
They let them go. Departing the council's
Presence, they rejoic'd, at being counted
Worthy to bear reproach for Jesus' name:
And daily in the temple, at the hours
For sacrifice and prayer appointed,
Besides in every house of the faithful,
They ceased not to instruct the people,
Preaching Jesus Christ, the gracious Author,
Finisher, and Donor of salvation,
To ev'ry penitent sinner, willing
In heart to receive his heav'nly blessings,
And seeking life eternal in his name,
The Son of God, Redeemer of the world!

θ.

End of Canto II.

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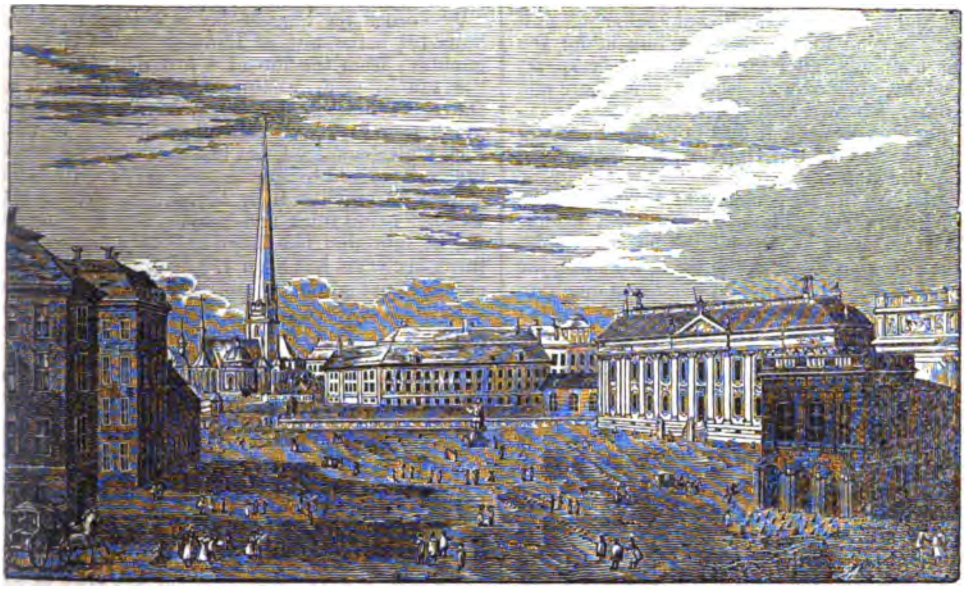

View of Riddarholm Place, Stockholm.

ECCLESIASTIC STATISTICS OF SWEDEN.

Sweden, including Norway, is estimated to contain a superficies of about 343,000 square miles; and is, therefore, the largest kingdom of Europe except Russia: but its total population not exceeding 4,000,000, renders it in point of strength, only the *tenth* in order of the European states. Stockholm is the capital of Sweden.

Religion in Sweden and Norway is by no means flourishing; though it is believed that there has been since the French war, and the settlement of the kingdom in 1814, a considerable increase of Scriptural knowledge among its population. Previously to the Reformation, Popery prevailed so that its priests had attained to the possession of most of the national wealth; and the episcopal revenues, which were regarded as sacred, equalled, or even exceeded those of the sovereign, the bishops possessing fortresses, by which they set at defiance the power of the king.

Gustavus Vasa Ericson, in exile, embraced the doctrines of Luther, and on his accession to the throne, in 1520, he patronised Olaus Petri and his brother Laurentius, who, with Lawrence Andreas, made a translation of the Holy Scriptures. After a public conference between two of the Protestant and Catholic leaders, Gustavus, at an assembly of the states in 1527, completed the establishment of the Reformation according to the Lutheran doctrines, retaining episcopacy under a reduced form, Laurentius Petri was appointed archbishop of Upsal. Besides the archbishop, whose revenue is reckoned at about 400*l.* per annum, this establishment has *thirteen* bishops. The parishes are 2537; the priests 1378 with 134 vicars, and 192 *prepositi*, or inspectors. Some parishes are 150 miles in extent. The diet of Stockholm, in 1779, granted toleration in religious worship to all strangers settling in Sweden, but leaves them incapable of public offices; and forbids the propagation of their opinions, or engaging in the education of children. The Catholics are under some restraints as to the publicity of their religious ceremonies. The union between Norway and Sweden, which took place in 1814, made no alteration in religion. On that occasion, marshal Bernadotte, one of Bonaparte's generals, who had been elected crown-prince and regent of Sweden, after the deposition of the king Gustavus IV., ascended the throne.

A Bible Society was formed at Stockholm in 1809, which was enlarged with several auxiliaries in 1814; and, by co-operation with the British and Foreign Bible Society; the Scriptures have been printed in the Swedish language and that of Lapland. The British system of education has been adopted by the Swedish government at Stockholm; and the nation is rapidly rising in intelligence and, it is hoped, pure Christianity. There is one custom in Sweden deserving of special notice; that is, the giving of Bibles to newly married persons among the poor, at the expense of the Swedish Bible Society!

Stockholm.

Stockholm is situated at the junction of the lake Maelar with an inlet of the Baltic. It is generally described as standing on seven islands; but it may more properly be said to be built upon three, the other four smaller islands, or rather islets, contain only forts or buildings for naval purposes. The central island constituted the original city, and it is still the most busy part of the town; its quays being bordered by a stately row of buildings, the residences of the principal merchants.

Situated thus upon islands of huge rocks of granite, nothing can exceed the picturesque view from the buildings on the higher grounds; public edifices, churches, and spires, vessels lying at anchor, or with white sails spread to the wind, sailing along the capacious channals, all rise in mingled prospect; while the lake, studded with islands, some bare and craggy, others adorned with trees, gardens, and villas, melting blue into the distant horizon, or sinking below the shadow of the cloud-capped mountains, terminates the view.

Stockholm has the convenience of *twelve* bridges. The principal public edifices are the royal palace, the palace or house of assembling of the nobles during the sitting of the diet, the bank, the mint, the exchange, &c. &c. The royal palace is a quadrangular structure, with a square or court in the middle. Its situation is elevated; its dimensions of great magnitude, and the style of architecture such as to rank it with the finest palaces in Europe. The lower part of the walls is of polished granite, the upper part brick, but with a covering of stucco which gives it the appearance of stone. The roof, like that of a number of public buildings in Sweden, is of copper; and the interior is elegantly ornamented. In one of the halls are preserved relics of antiquity, brought from Italy by Gustavus III., comprising a number of statues; among others the famous Endymion, discovered in the villa Adriana. The palace for the assembling of the nobility is an elegant edifice, ornamented on the outside with *marble statues* and columns, and in the inside paintings and sculptures. The churches are substantial, and, in some cases, elegant buildings, generally with lofty spires. At a short distance from the royal palace, on one of the quays, stands a fine statue of Gustavus III. cast in bronze, and raised on a pedestal of polished porphyry.

Stockholm is the mercantile emporium of the central part of Sweden; and its harbour has depth and capacity for a thousand sail of shipping. Like London, it enjoys all the benefits of a sea-port, without being exposed to an attack at sea, as has been experienced in the present age by its rival, Copenhagen. Stockholm contains a population of about 80,000.

General Statistics of Sweden.

Sweden is but very little known to the inhabitants of Great Britain: an account of its statistics and political economy, therefore, cannot but be interesting to our readers; and this we are enabled to give in detail at some length, from the pen of Mr. G. Stephens, land-drainer, Edinburgh, as contained in a recent number of the Quarterly Journal of Agriculture.

" The country stretches from 55° to 71° of north latitude, and contains about 170,192 square miles, whereof 21,912 are lakes, mosses, and morasses; 137,412 rock, natural wood, and barren land; 7,370 meadow and inclosed pasture; and 3,487 arable land. Immense tracts of morass, moss, and natural meadow, have of late years been improved, and nearly the whole is capable of improvement. The climate varies according to the latitude, the vicinity of the sea, and other circumstances; the greatest degree of heat at Stockholm on the 3rd July 1811, was 36° Celsius or 96° Fahrenheit, and of cold the 20th January, 1814, 32°Celsius, or 56°Fahrenheit below the freezing point. Above the sixty-first degree, the quicksilver begins to freeze in severe winters, so that it is not possible to make observations with mercury any farther north. In the southern parts of the country, 500 feet of altitude above the sea is found to have the same effect on the climate and vegetation as 175 miles of north latitude, a thousand feet as 300 miles, and two thousand feet as 630 miles; this alteration, however, will be less the farther north we proceed.

At Torneä the longest day is 21½ hours, at Stockholm 18½ hours, and at Lund in Scania 17 hours 28 minutes; from the top of a hill near Over Torneä, the sun in clear weather at Midsummer is seen above the horizon for several days without setting. Many travellers visit that place merely to witness such a glorious sight, but it sometimes happens that they are obliged to retrace their steps without being able to accomplish their object, on account of the weather being thick and hazy. The medium quantity of rain that has fallen annually during the last thirty-six years has been 17½ decimal inches, which circumstance alone is sufficient to shew that the climate is much more dry than in Britain, and consequently a great deal warmer. In the province of Scania, grapes, mulberries, sweet chesnuts, walnuts, and melons, ripen in the open air; apples, pears, plums, and cherries, as far north as the 63°; gooseberries, and many other kinds of berries, several degrees farther.

" The population of Sweden in 1751 was 1,785,727, and in 1830 was 2,904,588. There are eighty-four towns. Stockholm, the capital, has a population of 80,000; Gottenburgh 26,700; and the remainder a total number of 172,945.

" There are two Universities, the one at Upsal the other at Lund. In 1830, the number of students was 2085, which is considerably more compared with the number of inhabitants than in any other country. The Swedish people, at the making of the diet in 1828, was represented by 492 nobles, 57 clergy, 47 of the trades' members, and 122 peasants.

" Each nobleman has a vote in his own right, the other members are chosen by their constituents, each class being bound to pay their representatives' expenses during the meeting. The diet meets every fifth year.

" The standing army consists of 2580 artillery, 4705 cavalry, and 25,409 infantry; total, 32,694. Each soldier has a house, barn, cow-house, and six acres of land. Besides the above army, every male person between twenty and twenty-five years of age, is regularly exercised about three weeks every year during the above period, and is liable to be called into active service in case of war; this class amounts 106,603, making the whole disposable force of Sweden alone 139,294, and 23,205 sailors and sea-marines. Norway 12,000.

" The fleet consists of ten ships of the line, thirteen frigates, and 524 other armed vessels.

" No man is admitted into the standing army or navy unless he can produce a good character from the clergyman of the parish to which he belongs; by which regulation there are fewer depredations committed by the Swedish soldiers both at home and in foreign countries than in any other army.

" In a financial and civil point of view, Sweden is divided into twenty-four governments (Läns), each län into districts (härads) and parishes, and each parish into farms (hemmans), which are again subdivided into three-fourths, halves, quarters, and sixteenth parts, and even less. A hemman, however, has no fixed quantity of land; it may contain a hundred acres or as many thousands; for example, a three-eighth part of a hemman in the province of

Wermland, called Aspeberget, contains 33,770 acres. There are 66,441½ hemmans, and 187,526 small possessions, which do not belong to any hemman. Each hemman and small possession is subjected to a land-tax of two dollars for every portion of land, mill, or saw-work, worth a thousand dollars—the value is fixed yearly by a committee appointed in each parish by the governor. Besides the land-tax, landed property is subjected to several others, such as keeping in repair a certain portion of the public roads, sending horses to the different post-houses at certain times for the conveniency of travellers, providing of soldiers, tithe, &c.; the whole taxes on a hemman worth 6000 dollars is about 180 dollars yearly. A person receiving a salary of 600 dollars a year pays a tax of 1 per cent.; from 600 to 1200, 2 per cent.; and above 1200, 3 per cent. Every male person from seventeen years to sixty pays about sixteen pence, and every female half that sum yearly.

"In 1805, the quantity of all kinds of grain sown in Sweden was 1,141,000 tunnor (each tunna is nearly 4½ bushels), which gave, after the seed corn was deducted, 4,564,000; the same year 90,000 tunnor of potatoes were planted, which gave 360,000: and in 1828, 1,469,000 tunnor of grain were sown, which gave 6,499,000; the same year 460,000 tunnor of potatoes were planted, which gave 3,248,000.

"During the same period the population increased 18 per cent., and the production of grain 42 per cent.

"Through the great improvements in agriculture during the last thirty years, the Swedes have become exporters of grain to a considerable extent. In 1828, they exported to the value of 961,800 dollars; and, as seven-ninths of the population are engaged in the cultivation of the soil, there can be little doubt many times that value will be exported within a few years.

"Every proprietor and occupier of land has a right to distil spirits; the size of still and the amount of duty depending on the value of the property. In 1829 there were 167,744 stills going, which were calculated to make within the year 30,000,000 gallons, worth as many rixdollars, and pay a duty of 434,396 dollars, a little more than a farthing a gallon.

"In a moral point of view one would be apt to believe that the cheapness of spirits would have a powerful effect in corrupting the morals of the people, which no doubt sometimes is the case; but, taking the people generally, it is not the case; for during the whole of my residence in that country, I have seen only two intoxicated women, and one of them came from the neighbourhood of Edinburgh. In 1832, I was at Carlstadt market, when at least 10,000 people were collected from all quarters within 100 miles, besides many from Norway; but in that multitude I did not see a single person that was the worse of liquor. Every person found drunk is fined three dollars, or sent to the house of correction for a certain number of days to work.

"The ground capital of Sweden is 378,644,919 dollars, and the whole of the taxes on land amount to 20 millions, of which only about 10 millions go out in cash; the other part forming the rent of the crown-lands in possession of the military, and other officers of the state, and the clergy.

"The whole production of the soil will amount to 45 millions of dollars. The iron-works produce 10 millions of dollars; other manufactures, 8; commerce, fisheries, and forests, 20; which give a total of 83 millions of dollars.

"The mercantile concerns of Sweden are by no means in a flourishing state, which the following extracts of the export and import trade completely shew:—There was exported in 1824 to the value of 11,397,058 dollars, and imported the same year to the value of 9,802,047;

in 1825,	exported 12,228,328,	imported 13,587,138
1826,	10,275,961,	14,863,115
1827,	12,186,909,	14,294,542
1828,	12,892,598,	15,085,273
1829,	11,310,947,	15,013,935

"The great difference between the export and import of 1826 and 1827, was owing to the failure of the crop in 1826, when 315,470 tunnor of grain were obliged to be imported in 1827; but in 1828, there was grain exported to the value of 961,800 dollars; but there are no reasons given why the import of 1829 exceeded the exports by 3,702,988 dollars. Bonded goods are not included in the above calculations. Foreign vessels were employed in the export trade to the amount of 3,188,518 dollars, and in the import trade, of 5,222,254.

Although the above calculations show a considerable column against the trade of the country, yet the home manufactures are considerably improved; for, according to the report of the College of Commission, to his majesty, in 1829, great improvement has taken place in the manufacture of every kind of goods. In 1828, the value of manufactured goods was 7,915,089 dollars, and the following year they amounted to 8,499,658. The home manufacture of nearly all description of goods, is very extensively carried on; but more particularly of linen, in the province of West Norland, where alone there was manufactured, in 1828, 109,628 yards, for which a premium of 3,497 dollars was given by the government. Nearly every family not only makes its own linen, but the most of the peasants build their houses, make their cloth, shoes, and the wood-work of their agricultural implements; bake their own bread, brew their beer, make the malt, kill their own meat, and, in fact, almost every thing belonging to housekeeping is prepared at home, which makes that department very difficult to be undertaken by foreigners. The long winter also obliges them to preserve large quantities of fruit and vegetables, which in general are very good. As I have before mentioned, the summers are generally very warm and dry, which causes all kind of fruit to ripen in the open air much better than they do in this country.

"To encourage the improvement of the woollen manufactures, the Swedish government is making every exertion for the introduction of the Saxony breed of fine-woolled sheep into the country; and for this purpose, a person well acquainted with the habits and management of that breed, is engaged to make a general survey to ascertain the estates which are best adapted for making the experiment on, and also the number of proprietors who are willing to keep such sheep, and to report his opinions to the College of Commerce.

"The more effectually to secure the success of this new branch of rural economy in Sweden, a wool market was established in 1832 at Norköping, the principal manufacturing town, under the patronage of the College of Commerce, with a fund at the disposal of the college, to enable it to advance money on any quantity of wool which may not be sold on the market-day, in order that the producers may be able to keep it till a favourable opportunity offers for its disposal. The market is held in the end of July, and is attended by the principal land proprietors who have sheep. One lot of wool, in 1832, brought 6*s*. per Swedish pound, of about fourteen English ounces, but the average price was from 3*s*. 6*d*. to 4*s*; The quantity offered at the market last year was

100,000 pounds, which brought about the same prices; but the quantity is now increasing so rapidly, that the market will soon be overstocked for home consumption.

"From the above statements it will be seen that the Swedish government have done much within the last thirty years for the improvement of husbandry in all its branches, and that its endeavours have been amply rewarded by success; but there is still scope for increased exertion, as, wherever the traveller turns his eyes, there are to be seen large tracts of unimproved land, which, if cultivated, would not only render the climate more salubrious, but would produce a sufficient quantity of grain and live stock to maintain thrice the number of the present inhabitants in Sweden."

THE RELIGIOUS OBLIGATIONS OF PARENTS.

In considering this subject it would not be irrelevant to refer to the proof which the social organization furnishes of the wisdom, as well as the benevolence of God. It is easily seen that whilst such an arrangement seems indispensable to the happiness of man, it appears to be no less essential in effecting the great moral designs of the Creator. It accomplishes the former purpose by its coincidence with the affections of human nature; whilst to promote the latter and supreme object, it furnishes the best mode and and the best security for the transmission and maintenance of the Divine authority.

But in inviting the attention of *Christian* parents to the contemplation of what is deemed their positive *duty*, we shall postpone the argument drawn from the constitution of society, until we have looked at the expression of the Divine will as made known by revelation, and exemplified in the history of the race.

At the calling of Abraham is dated the commencement of the formal recognition of a portion of mankind as the church of God. In looking at its constitution, we see at once, that the children of the faithful are prominently included in the covenant made with their fathers, and that its blessings are expressly entailed upon them. "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee" (Gen. xvii. 7). The condition of the blessing uniformly was, "thou shalt keep my covenant; thou and thy seed after thee, in their generations" (Gen. xvii. 9); always implying that their duty to God, and their interest in the engagement with Abraham, was to be the subject of instruction of one generation to the succeeding. So, it was on the ground of this confidence in the faithfulness of the original party to the covenant, that the Lord condescended to impart to Abraham his secret counsels respecting the destruction of the cities of the plain: "For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. xviii. 19). The expectation then, that the Divine precepts would be transmitted and perpetuated by the faithful instruction of the children, was part of the arrangement on which the Almighty based his purpose of blessing his people; a purpose extending far onward to the end of the human family, and embracing all those, who being "Christ's," are "Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

To make this obligation still more impressive and memorable, the Lord established a solemn rite, which was made obligatory, under the most fearful penalties, on every parent. This law required him to present his male offspring in an early period of existence to receive the token of its connexion with the promise. (Gen. xvii. 10—14.) Thus was established an ordinance with the express object of keeping in mind the conditions on which all the advantages of the Divine favour are suspended, and appealing to the duty of the father to insure their performance. How wise the device! how doubly dear its perpetuation in the Christian form!

The proposal to the father of the faithful was repeated in the same terms, to his lineal descendants, at Gerar and Bethel (Gen. xxvi. 3—5); and the title by which Jehovah announced himself to the nation, after this distinct engagement with the representatives of three successive descents, is strongly characteristic of the nature of the constitution, "THE LORD GOD OF YOUR FATHERS, THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. This is my name for ever, and this is my memorial unto all generations" (Exod. iii. 15).

At the next great epoch in the history of Israel, on the eve of their release from Egypt, and when they were about to resume their national and ecclestical existence, the family character of their religion was again signally marked. The passover was directed to be observed in each *household*, and a special command given that the ceremony should be explained to the children. (Exod. xii. 1—28.) The peculiar devotion and redemption of the first-born was also required from every parent, to commmorate the same event, and thus another occasion was furnished for teaching the children their obligations to the God of Israel. (Exod. xiii. 11—15).

When the tribes had arrived at the end of their forty years' pilgrimage, and Moses was to be left to die on the borders of their inheritance, he reviewed before them the history of their trials. In the prospect of their separation, the venerable leader enjoined on the people obedience to the law of God, and the preservation of his worship. "Take heed," said he, "to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." And as the surest means of averting the result, he adds, "but teach them to thy sons, and thy son's sons" (Deut. iv. 9). He then rehearsed to the tribes the precepts of the decalogue, and with the solicitude of one who had so memorable an experience of their liability to forget God, solemnly repeated his instructions that these commandments should be faithfully transmitted from generation to generation; "and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 7). And this was not merely for a memorial of an historical event, but when their children should inquire into the meaning of "the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded," they were to be taught, in connexion with the history of the deliverance of their fathers from Egypt, that "the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day; and it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us" (Deut. vi. 20—25). And thus Moses commanded that all Israel should be assembled at the feast of tabernacles, to hear the law "that they may learn, and fear the Lord your God, and observe to do all the words of this law, and that their children which have not known any thing may hear and learn to fear the Lord your God" (Deut. xxxi. 10—13, and see ver. 19—21). One of the national poets celebrates this statute, in opening an exhortation which may be regarded as a specimen of the pious instruction of the age, "Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments, and might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God" (Psalm lxxviii. 1—8).

Thus it appears evident that the Hebrew parents were held under a moral and positive obligation to teach their children fully, constantly and practically the laws of God, and the history of their people as illustrative of the consequences of fidelity or disobedience, and that this mode of transmission was adopted as the most natural method of preserving the religion of Sinai. That this instruction was expected to be something more than a matter of mere rote, is clear from the spirit of the latter quotations. That it was thus understood, is exemplified in several particular instances. David not only assured his son of prosperity if he should take heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel (1 Chron. xxii. 13), but added this solemn admonition, "and thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. xxviii. 9). Nor did the anxious monarch leave the vain warning without supplicating the "Lord God of Abraham, Isaac, and of Israel," to give his beloved successor "a perfect heart" to keep the commandments of the Most High. (1 Chron. xxix. 18, 19.) Solomon has made an immortal record of the faithfulness of his father, and given an epitome of his lessons of wisdom (Prov. iv.): and it was with a vivid impression of the effect of parental fidelity that he wrote "train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. xxii. 6). The history of Samuel, and of Eli, also stands forth in contemporaneous history, as if to show by contrast the results of parental fidelity and parental neglect. (1 Sam. i. 26—28, and iii. 12—14.)

There has been but one system of religion revealed to man. The mode of its external organization has been different, but the Mosaic and Christian theology are one. Moral obligation is unaltered, and the principles of human nature remain the same. The old dispensation was immature Christianity: the Gospel is its consummation. The rule of transmitting this religion when first revealed to men, therefore required no republication. The provision for its propagation was not limited to the patriarchs, or to Israel. It looked forward to all who are blessed in Abraham, and the same natural principles which secured its operation whilst the Jew was the depositary of the law of God, insured its perpetuity when the Gentiles were admitted to the inheritance. It could not, therefore, be repealed without altering the characteristics of man, and changing the plan of the divine government. Besides, such an admission would annul the precepts of inspiration in the Old Testament, which enforce the parental duty as one of immutable obligation. As Prov. xxii. 6; xxix. 17, &c. We do not mean to argue that the accomplishment of the divine purposes was dependant on the traditionary effect of this instruction, but that it was the evident design of God so to incorporate this duty with the domestic obligations, as to make it the ordinary channel of the blessings of the covenant.

Accordingly, we find that the church of Christ, like its type, receives its members as infants, and acknowledges them as her children. The same duties of instruction and example are implied, as the obligation not only of the church but of the parents. All that is tender in natural affection gives force to the duty as a result of faith in the Gospel. Does the parent believe that if his child is spared to the age of moral responsibility, repentance and faith alone can bring him within the promise of mercy, and will not nature bind him to the duty of training his child in such a manner as to afford the strongest ground of hope that his soul will yield that faith and repentance? Does the parent feel bound to glorify God by bringing the impenitent within the means of grace, and will he overlook his own offspring? Does he feel his solemn responsibility to improve every means and opportunity of imparting a Christian influence, and shall not his own household be the first to feel its power? Above all, if he is actuated by love to Christ, enjoys the peace which it imparts, and is prompted by the holy zeal which it inspires, he will need no penal statute to drive him to the duty of striving to bring his own children to the enjoyment of the same gracious hope.

The primitive Christians rejoiced to know that the promise was "to them and to their children" (Acts ii. 39): and that as they were "Abraham's seed, and heirs according to the promise" (Gal. iii. 29): their offspring, like his, were interested in the covenant and entitled to its seal. They asked for no positive command *requiring* them to offer their children for baptism. They could not have reconciled the exclusion of their offspring from the Christian church with the provision which admitted them into the Jewish. They did not believe in such an inconsistency. As a matter of course it would follow that the same kind of instruction required by the Mosaic law should be continued, with the assistance of the light revealed in the Gospel. "Bring them up," said the apostle, "in the nurture and admonition of the Lord" (Ephes. vi. 4): a precept full of significancy, meaning literally, nourish them in the discipline and instruction of the Christian religion. The exemplification of it is furnished by the same apostle, when speaking with confidence of the "unfeigned faith," of his disciple, he refers to the piety of his two maternal ancestors, and afterwards to his early instruction in religion, implying that it was to parental care, that "from a child" he had "known the Holy Scriptures," not only as an intellectual acquisition, but as able to make him "wise unto salvation through faith which is in Christ Jesus." (Comp. 2 Tim. i. 5, and iii. 15.) Timothy had been educated according to the injunctions of Moses; the Scriptures which he had learned were those of the Old Testament, and it was that knowledge, perfected by faith in the Redeemer and a reception of the Gospel, which became to him the wisdom of salvation.

But the precept had already been emphatically delivered by the Lord himself in a living parable, when " they brought young children to him that he should put his hands on them and pray." He who did nothing that was unmeaning " took them up in his arms, put his hands upon them and blessed them" (Matt. xix. 13; Mark x. 13—16). There was a significance in this unusual act, which rendered explanation unnecessary. It is connected with the command that will go with the record for ever, as making its own application, " suffer the little children to come unto me and forbid them not; for of such is the kingdom of God" (Mark x. 14). The deed was more eloquent than the words; and no incident can be compared with it for expressiveness, with the single exception of that kindred scene when the dying Lord from his cross said to his mother, " Woman behold thy son," and to the disciple whom he loved, " behold thy mother!"

Having thus reviewed the scriptural authority in proof of the duty of parents to educate their children religiously, we shall in another number, glance at the evidence of nature and reason to the same point.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE " COMPANION TO THE BIBLE."

Continued from page 334.

CHAPTER VII.—*Religion of the Bible. The Paradisaical Dispensation.*

Teacher. You remember, I hope, what I told you in our last conversations, about the history of the translation of the Bible.

Scholar. I hope I shall never forget it: but languages and times seem to have changed so much in a few hundred years, that I am quite surprised; and I wonder that there have been such changes in religion. For the religion of the Jews was different from ours: theirs, you know, was not Christianity.

Teacher. Religion in reality, in the *true spirit* of it, has always been the same, from the beginning of the world, without any change: but the *forms* of religion have certainly undergone some changes, and this by the express command of God, according to the changing condition of men; as it is fully dedeclared in the Bible.

Scholar. I shall be glad for you to explain to me what you mean by the *true spirit* of religion.

Teacher. Religion consists not in the outward forms, and its true spirit is *love to God, and the spiritual worship of him,* according to his revealed will. Read Mark xii. 29, 30.

Scholar. " And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment."

Teacher. Read also John iv. 23, 24.

Scholar. " But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."

Teacher. Now from these passages it clearly appears that religion consists in heartfelt love to God; and, from a true knowledge of his blessed character, in worshipping him in spirit and in truth.

Scholar. But does not the Bible teach us that religion has been changed?

Teacher. Certainly not; except in its outward observances, and in the ceremonies of worshipping God: and the Bible gives us information concerning *five* forms of true religion, in which his servants, in different ages, have been instructed to worship God.

Scholar. Five forms of true religion! I thought there had been only the religion of the Jews and that of the Christians!

Teacher. There, are, however, *three* other forms of religion taught in the Bible, adapted to the different dispensations of God to men.

Scholar. I wish you would teach me what those other forms of religion are; for I think that I have not read about them in the Bible.

Teacher. The first form of religion mentioned in the Bible, is that of Adam and Eve in Paradise: on that account, therefore, it is sometimes called, the " *Paradisaical dispensation of religion.*"

Scholar. That I had forgotten: not considering that Adam and Eve had any form of religion at all; though I have read about our first parents in the book of Genesis.

Teacher. Many, besides you, have forgotten much that they have read in the Bible; because they did not read it with a praying heart, and with a desire to understand it so as to become wise unto salvation.

Scholar. But there is not much said about the religion of Adam and Eve, while they were in Paradise.

Teacher. There is not much said about Adam and Eve at all in the book of Genesis: still there is sufficient to instruct us in the nature of their religion. God created our first parents " in his own image;" that is, with intelligent minds, clearly understanding their Creator's will, and every thing which it was their duty to know; and with holiness of heart to love and worship him as their bountiful God and Father. " The tree of life" was to be a kind of holy pledge, of which they were to eat, as a sign of their Maker's favour, like as Christian's partake of the Lord's Supper: but " the tree of knowledge of good and evil," was never to be touched by them, much less its fruit eaten—and their continued obedience was to be the evidence of their faith in the promise of God, and of love to his holy name. That Adam and Eve worshipped God, we cannot doubt, and that God held delightful conversation with them is very certain: for Adam knew " the voice of the LORD God walking in the midst of the garden of Eden." But after they had sinned, instead of hastening, with heartfelt joy to meet and worship him, with guilty dread they fled from him, and " hid themselves from the presence of the LORD God amongst the trees of the garden" (Gen. iii. 8).

Scholar. When I read concerning Adam and Eve in the book of Genesis, I did not think much about their sin: I was only sorry for their distresses instead of considering their religion.

Teacher. Readers of the Bible, it is feared, are, in many instances, quite as thoughtless as you have been; but this negligence must be very sinful, especially as it is putting dishonour upon the Word of God.

Scholar. Now I understand it better, I hope to think more about Adam's religion in Paradise, and how he and his wife Eve used to worship God before their wicked disobedience in Eden.

Teacher. Your profit will be my reward: I also hope you will learn to consider the cause why Adam was driven out of Eden, and the dreadful consequences of his disobedience, through which all mankind, who are his children, have now a sinful nature, and through which "it is appointed unto all men once to die, but after this the judgment" (Heb. ix. 27).

Scholar. I do not like to think about death; though I know that we must all die, because Adam and Eve sinned against God.

Teacher. I am sorry you have been so thoughtless respecting the consequences of Adam's transgression; because that state of mind leads many to irreligious practices, to misery, and to condemnation: however, as you now acknowledge your faults, I have hope that you will "search the Scriptures," as our Saviour as commanded (John v. 39), and so become "wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15).

MR. WESLEY'S COMMENDATION OF THE SCRIPTURES.

CONCERNING the Scriptures in general, it may be observed, the Word of the living God, which directed the first patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other prophets. Afterwards, when the Son of God preached, and the Holy Ghost spake by the apostles, the apostles and evangelists wrote. This is what we now style the Holy Scriptures; this is that "Word of God which remaineth for ever;" of which, "though heaven and earth pass away, one jot or one tittle shall not pass away." The Scripture therefore of the Old and New Testament is a most solid and precious system of Divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste prefer to all the writings of men, however wise, or learned, or holy.

MERCY, GRACE, LOVE.

MERCY, Grace, and Love, so often mentioned in the holy Scriptures, are different modifications of goodness. Mercy is goodness to the miserable. Grace is goodness to the unworthy; Love is goodness delighting in the happiness of its objects.

When God has completely delivered his people from all the penal effects of their apostacy, they will no longer be the objects of his goodness under the idea of mercy, because mercy has regard to misery. When they are perfectly free from all the unworthiness attending depravity and guilt, they will no longer need grace, but saints will always be the objects of Divine love. Parents love their children merely as they are their children, but if they be fallen into misery their love works in a way of pity.

HINTS, MAXIMS, &c. MATERIALS FOR MEDITATION.

(Continued from p. 343.)

66. The greatest gift of God to be possessed by man is *the Bible*, the sum and substance of which is, "That Jesus Christ came into the world to save sinners," *such as I am!!*

67. Example is weightier than precept.

68. As sin is the author and consequence of the greatest miseries, so self-denial is productive of inexpressible pleasures.

69. As a cheerful and affable disposition commands trade, so a churling and uncouth behaviour drives custom away.

70. As sin and misery are inseparable, so are self-denial and true happiness.

Cambridge. L. C.

REVIEW.

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By ANDREW REED, D.D. and JAMES MATHESON, D.D. 2 vols. 12mo. Second Edition. London: Jackson and Walford.

AMERICA, and American religion, notwithstanding the existence of that enormous blot upon the character of that great country, cannot fail to be deeply interesting to British Christians. We cannot, therefore, refrain from giving a brief notice of the above work, on account of its peculiar excellency as a faithful exhibition of the country and its inhabitants, and especially its various literary and religious institutions. This second edition, with several improvements, sells at the low price of only *half a guinea;* and certainly it is worthy of a place in the library of every Briton and every Christian.

The following are the closing remarks of Dr. Reed, on the subject of education in the United States:—

"I think you cannot fail, my dear friend, to survey this brief report on the subject of education, whether collegiate or common, with wonder and admiration. And yet we have been told, in the face of all this evidence, with petulance and pride, that the Americans have no literature, and are not a literary people. Not literary! and yet they have done more for letters than any people ever did in similar circumstances. Not literary! and yet they have made more extensive grants in favour of universal education than any other country. Not literary! and yet not only the common school, but the academy and the college, are travelling over the breadth of the land; and are sometimes found located in the desert, in anticipation of a race that shall be born. Not literary! and yet, in the more settled states, a fourth part of the people are at school; and in the state of New York alone, apart from all private seminaries, there are 9600 schools, sustained at a yearly expense of 1,126,482 dollars! Not literary! and yet there are, in this new country, *fifteen universities; forty-six colleges; twenty-one medical schools;* and *twenty-one theological!* Not literary! and yet they circulate 750,000,000 of newspapers a year; this is twenty-five to our one; and all our best books commonly run through more and larger editions there than they do at home.

They have no literature, indeed! The fact is, they have all the literature that is possible to their age and circumstances; and as these advance, they will assuredly advance in the more abstruse and abstract sciences, till it shall be a bold thing for any to call themselves their peers. Their fidelity for the past is their security for the future. Meantime, are not Newton and Locke, Bacon and Shakspeare, as much theirs as they are ours? Would it be wisdom, on their part, to repudiate them, even if they had not an equal claim to them? Would it be wisdom in us to reproach them with tastes which do them honour, and to endeavour to separate them from community in our common republic of letters, which more than any thing may make two great nations, that are one in affinity, one in fact? For my own part, I know of nothing more truly sublime than to see this people in the very infancy of their national existence, put forth such Herculean energy for the diffusion of universal knowledge and universal virtue."

Modern Infidelity considered, with respect to its Influence on Society. By the late Rev. Robert Hall, A.M., with a Memoir of his Life and Sketches of his Character. A new Edition. pp. xx.—46, 18mo. New York: George Thorburn.

"Robert Hall's Sermon on Modern Infidelity," after passing through many editions during *thirty-six* years since it was *first* delivered need not be reviewed. Its "praise is in all the churches;" and its superiority in eloquence, argument, and piety, has been pronounced by those most competent to judge of its merits. But the present *edition* deserves notice on account of the benevolence in which it originated.

A copy of this edition has been forwarded to the editor with the following note—"With the best respects of the publisher, who has printed 1000 of this excellent sermon for distribution in the various packages of seeds, put up to go to all parts of the American continent. Yew York, Aug. 9. 1836."

Mr. G. C. Thorburn appears to be a son of the celebrated seedsman, "Grant Thorburn of New York," and he appears to inherit his father's benevolence of heart; may Divine Providence crown his benevolent efforts with success, in preserving the minds of many American husbandmen from the delusions of infidelity, and lead them to the Gospel of Christ, to become wise unto salvation.

Our object will be answered, if this notice be the means of leading any one to read this admirable discourse to profit, especially if it shall lead any British seedsmen to imitate the benevolence of Thorburn the seedsman of New York.

JOHN xv. 5, 7.

"I am the vine, ye are the branches. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

O Holy Saviour! Friend unseen!
Since on thine arm thou bidst me lean,
Help me throughout life's varying scene,
By faith to cling to thee.

Blest with this fellowship divine,
Take what thou wilt I'll ne'er repine
E'en as the branches to the line,
My soul would cling to thee.

Far from her home, fatigued, opprest,
Here she has found her place of rest;
An exile still, but not unblest,
While she may cling to thee.

Oft when I seem to tread alone
Some barren waste with thorns o'ergrown,
Thy voice of love, in gentlest tone,
Whispers—"Still cling to me."

Without a murmur I dismiss
My former dreams of earthly bliss,
My joy, my consolation this,
Each hour to cling to thee.

What though the world deceitful prove,
And earthly joys and friends remove,
With patient uncomplaining love,
I still would cling to thee.

Though faith and hope may oft be tried,
I ask not, heed not, aught beside;
How safe, how calm, how satisfied,
The soul that clings to thee.

I fear not Satan nor the grave,
I feel thee near and strong to save;
Nor dread to pass e'en Jordan's wave,
Because I cling to thee.

Blest is my lot whate'er befall,
What can disturb me, who appal?
While as my strength, my rock, my all,
Saviour, I cling to thee.

GOD IN CHRIST, "A REFUGE FROM THE STORM."—Isaiah xxv. 4.

When all around look'd drear and dark,
Each midnight star had shed its ray;
When wildly tost my found'ring bark,
And hope of life had past away:
Then didst thou stretch thy arm to save;
Thou spak'st—the angry storm was still;
And silence crept o'er ev'ry wave,
That else had conquer'd human skill.

When earthly friendships, grown estrang'd,
The trustless bosom fail'd to keep;
'Till all on earth seem'd lost or chang'd
To leave my stricken heart to weep;
Thou still didst watch me with a smile
More bright than that of seraph's eye;
My weary footsteps to beguile,
And point me onwards to the sky.

Still may thy Spirit sweetly beam
To cheer my bosom where I stray,
Whilst heav'n, with its unbroken gleam,
Shine sweetly on my lonely way;
Thus should the clouds of darkness lower
To threaten with impending gloom,
Thou wilt appear in that dark hour,
And save me from the threaten'd doom.

The mind may know a fatal blight,
The ray of sunshine cease to live,
Yet girded in thy guiltless might
What triumphs may the soul achieve!
The seas may rage, the winds may rend,
But still thou art, and still will be—
Tho' all forsake, a changeless friend,
And place of refuge, Lord, for me!

London, Oct. 4, 1836. J. S.

IMPROMPTU BY A LADY,

ON SEEING ON A PEDESTAL, AN OWL IN NEEDLE-WORK.

The bird of Athens, *not* sweet Sion's dove!
The bird of learning, *not* the bird of love!
Emblem *how just!* of the proud sceptic's mind;
Who dwells in *gloomy doubt*, but in the *light* is blind!

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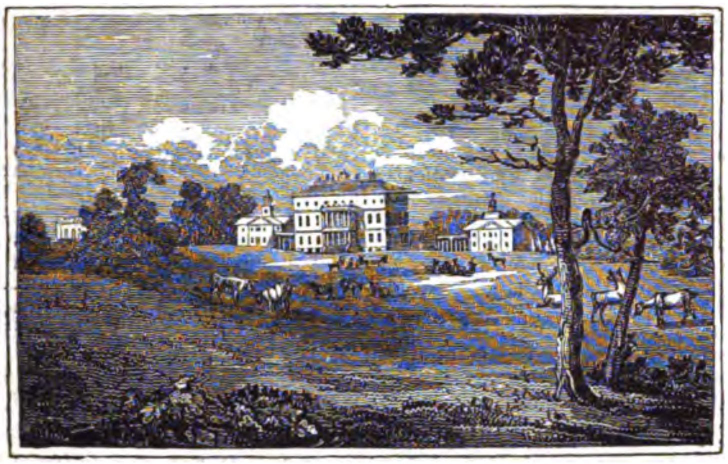


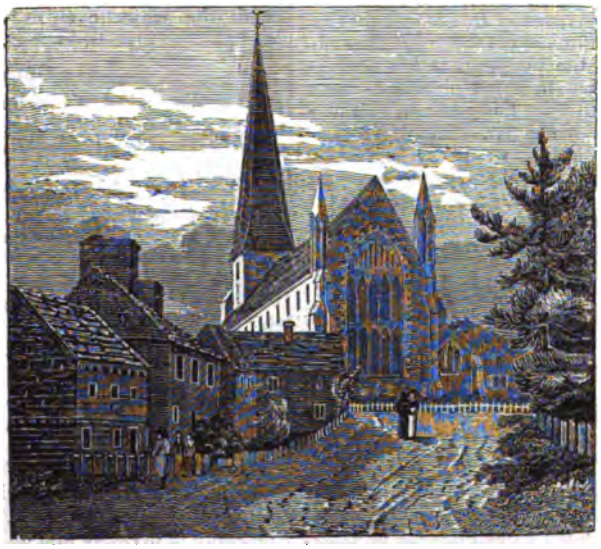
Stanstead House, Sussex.

HISTORICAL NOTICES AND ORIGIN OF CHRISTIANITY IN SUSSEX.

Sussex is a maritime county, forming the southern extremity of Great Britain towards the east where it is bounded by Kent, and on the north by part of the same county and Surrey, on the west by Hampshire, and the south by the English channel.

Sussex is a derivation from its ancient Saxon name, *Suthsex*, which signifies the country of the South Saxons. Previously to the Roman invasion it formed a part of the territories of the Regni or Rhenni, a tribe of ancient Britons, who were reduced about the middle of the first century of the Christian era, by Vespasian, afterwards emperor of Rome.

Sussex, under the Roman government, belonged to the province of Britannia Prima, and contained the towns or stations of Regnum or Regentium (Chichester), Portus Auderda (Pevensey), Ad Decimum, on the river Arun; Ad Lemanum, on the Rother; and Portus Adurin, probably Aldrington,



Horsham Church, Sussex.

neath the mouth of the Adur. Northward from the coast proceeded the ancient road called Ermin-street; and at Eastbourne, Bognor, and other places in Sussex, have at different times been discovered tesselated pavements, pottery, coins, and other Roman antiquities.

Sussex lying so open to adventurers from the continent, the Britons acquired, after the departure of the Romans in the middle of the *fifth* century, but a precarious independence, and of transient duration. For Ella, with a hostile band of Saxon Pagans, arrived at this coast in the year 477, and formed a settlement on this part of the island in spite of the resistance of its native inhabitants. Ella obtained a complete victory over the Britons in 485, near Pevensey, and in 490 took Anderida, the capital of Andreades Weald, an extensive district in the northern part of the county, assuming then the title of king of Sussex, or of the country of the South Saxons. He appears to have been regarded with high respect on account of his power, and his superiority over the other chiefs in the island is manifest, from his being called in the Saxon Chronicle, " Bretwalda," or " Emperor of Britain."

Cissa, the son and successor of Ella, in 514, rebuilt on the site of Regnum, the city of Cissan-ceaster, whence the modern name Chichester, making it the capital of his kingdom. Under the succeeding kings, Sussex became a very inconsiderable state, and after repeated contests with the West Saxons, it was conquered in 728 by king Ina, and made a province of Wessex, or the kingdom of the West Saxons.

Christianity is said to have been introduced among the South Saxons by the following means:—Wilfrid, the haughty bishop of York, having been disgraced and banished in 686, found an asylum with Adelwalch king of Sussex, who had been himself instructed in the form of Christianity as established in several parts of England by the missionaries from Rome, and had attempted to found a monastery and convert his subjects. Wilfrid was therefore a welcome visitor; and his instructions were regarded from a remarkable incident. Not long after his arrival, the country was miserably distressed for want of provisions, and Wilfrid taught the people the art of fishing in the sea, their previous skill extending no further than the catching of eels. This improvement greatly relieved them, and being thus benefitted, they readily listened to his spiritual instructions. Wilfrid improved his influence thus obtained, and persuaded the people that his prayers prevailed for rain, which now fell plentifully after three years draught, and they looked upon him as a person highly favoured of heaven. Adelwalch gave him the peninsula of Selsey, where he founded a monastery, aided by some monks who accompanied him from the north, and established Selsey as a bishopric, which was at length removed and which originated the bishopric of Chichester.

ECCLESIASTICAL STATISTICS IN SUSSEX.

Sussex is seventy-six miles long from east to west, and about twenty-six broad: it contains 1466 square miles, 936,320 statute acres, 342 parishes, and in 1831, a population of 272,340. Its increase of inhabitants may be judged of by the facts that in 1700 it was only 91,400; in 1750, it was 107,400; in 1801, it was 159,311; in 1811, it was 190,083; in 1821, it was 233,019.

Statistics of the Established Church. The diocese of Chichester embraces 270 benefices, and 236,950 souls. The bishop has a net annual income of 4229*l*. The cathedral corporation consists of a dean and *four* canons, who divide the net annual income of 3721*l*. In this diocese there are 270 benefices which produce a net annual income of 75,522*l* or 282*l*. each: 122 curates receive 9440*l*. yearly, or an average stipend of 77*l*. each. The Society for Building Churches has made thirty-seven grants, amounting to 5292*l*., which increased the church-room 9681 sittings. In the *county* of Sussex there are 322 churches and chapels.

Nonconformist Churches in Sussex. The total number of congregations is 98. Roman Catholics, 7; Presbyterians, 7; Independents, 40; Baptists, 13; Calvinistic Methodists, 6; Wesleyan Methodists, 6; Quakers, 5.

Contributions to Missionary and Bible Societies, in 1834-5:

	£.	*s.*	*d.*			
Episcopalians.						
Propagation Society	275	13	0			
Church Missionary do.	900	3	1			
				1175	16	1
Nonconformists.						
London Missionary Soc.	474	12	7			
Wesleyan Ditto	293	4	8			
Baptist Ditto	48	14	5			
				816	11	8
British and Foreign Bible Society				893	5	1
				2885	12	10

Education in Sussex. Children in Infant Schools, 1805; Daily, 31,072; Sunday, 21,434.

STANSTEAD HOUSE, SUSSEX.

Sussex contains a considerable number of royal and noble mansions; among which we must notice the Royal Pavilion, Brighton; Arundel Castle, belonging to the duke of Norfolk; Petworth Park, to the earl of Egremont; Goodwood to the duke of Richmond; Penshurst Park, once the seat of the Sidneys; Eridge Castle, Parham Park, Stanmer Park, Slindon House, and Sheffield Park.

STANSTEAD HOUSE, represented in our engraving, is the fine seat of the earl of Scarborough, situated about eight miles north-west of Chichester. This noble mansion is encompassed with thick woods, through which are cut the most agreeable vistas that are any where to be seen in England. That through the west opening, before the front of the house, is remarkably grand and beautiful: as the company, when seated in the dining-room, see the populous town and the commodious harbour of Portsmouth, with the majestic ships of the royal navy lying at Spithead and St. Helens.

HORSHAM CHURCH, SUSSEX.

Horsham is a town in Sussex of great antiquity; as it is said to have derived the name from its famous resident Horsa, the brother of the Saxon chief, Hengist.

Horsham parish church is dedicated to St. Mary; it is an ancient structure, and contains some fine old family monuments: its spire is lofty and covered with lead and slate. The living is a vicarage, whose patron is the archbishop of Canterbury.

The population of Horsham in 1831, was 5105 inhabitants.

WHETHER is most culpable, the drunkard who goes to hell with his eyes shut, or the more sober man who goes with his eyes open; who, while he rails on the drundard as a beast among men, yet can sit at home or walk abroad in his dishabille, and see hundreds in their Sunday clothes repairing to the house of God, while himself is murdering away a whole Sabbath morning in dressing and doing nothing, but in making preparation for murdering the afternoon also. (A reflection on a Sabbath morning.)

Cambridge. A CHURCHMAN.

THE BIBLE THE CHRISTIAN'S STANDARD.

Concluded from page 379.

WHAT are some of the ADVANTAGES that would result from adopting and adhering to this rule ?

It would *impose a powerful check upon religious controversy*. It admits of no question that the controversies which have existed in the church have been some of the most formidable obstacles to the progress of the Gospel; and amidst the disputes which have arisen in respect to what religion is, multitudes have found it an easy matter to act upon the principle that it is nothing. Nay, there is scarcely any point which infidels have made more prominent in their attacks on the Gospel, than the fact that its advocates could not agree in respect to its doctrines; and that what some professing Christians have regarded as of great importance, others have rejected as false. Now there is no question that this evil is to be referred, more than to any other cause, to a disposition to be wise above what is written; to substitute human philosophy for the simple testimony of God, or at least to add the one to the other. Let all who profess to be Christians consent to bring their opinions to this simple test, and instead of inquiring what is, or what is not, consistent with some favourite system of human philosophy, let them simply ask, "What saith the Lord ?" and rely on it, most of the controversies which exist in the church, would be banished at once; and some who seem now to be at a distance from each other, would be seen walking together in the love and fellowship of the Gospel.

An adherence to the Gospel standard *would contribute much to Christian consistency and decision.* A Christian may be said to be inconsistent, when one part of his conduct does not agree with another, or when any part of it is at variance with the Word of God. There are some men who profess a strong regard to the truths of the Bible in conversation, who manifest but an equivocal regard for them in their lives. There are some who appear devout without being charitable; and some who seem to be full of Christian sympathy and kindness, who nevertheless exhibit less relish for devotional services than could be desired. There are those too, who, without evincing much positive regard for religion, by their worldliness, by their levity, by their opposition to good objects of various kinds, make the cause of the Redeemer bleed continually. Let a professor of religion be in some respects exemplary; let him in certain departments of religious action even be a model, and at the same time let his deportment in other respects be loose and unedifying, and it is probable that the bad influence he exerts, will preponderate over the good—the world who look on and scrutinize his conduct will find it much easier to account for what may seem good in it in consistency with his being a bad man, than for what may seem evil, and what really is evil, in consistency with his being a good man. Many a true Christian, no doubt, who has been influenced in the main by a sincere desire to glorify Christ, and who has really brought forth much fruit to his honour, has greatly abridged his good influence by being conformed in some respect to the world, or by being delinquent in some course of duty, of which perhaps he may have formed a partial or erroneous estimate.

Let the Christian take the Bible as his only standard, and this evil he will of course effectually avoid. Here are rules to guide him in every part of his conduct; and in adhering to them, he can exhibit no other can a consistent character. By doing the various duties which devolve upon him, at the proper time, and in the proper place, he cannot fail to let his light shine before men.

But the adherence to this standard is not less important to Christian *decision* than to Christian consistency. Wherefore is it that Christians when placed in circumstances of temptation so often yield, and thus shamefully violate convenant obligations, and bring a reproach on the cause of Christ? Wherefore is it that they so often seem embarrassed as to what they ought to do, and, after reflecting, and hesitating, and counting the cost on one side and not on the other, finally do wrong ? The great reason is that they are looking away from the perfect and unerring standard of God's word, to the low standards of human opinion. There is ordinarily no difficulty in the case but what they themselves make; and they make it by turning their eye away from the perfect rule of duty. That individual who makes it a rule to ask but this single question in respect to any case in which he may be called to act—"What does God require me to do ?"—will rarely be at a loss in regard to the course he shall adopt. And, acting upon this principle, he will acquire a firmness of purpose which nothing can shake—he will have genuine decision of character—decision based on Christian principle. And while this will give an energy and efficiency to all that he does, it will impart to his general character an influence, the extent of which it is not easy to calculate. Witness examples of this in Moses, and Daniel, and Paul, and a host of martyrs, who valued their convictions of truth and duty so much, that, rather than abandon them, they have marched fearlessly and triumphantly to the stake.

An adherence to this great standard would be *the best security against a false hope of an interest in Christ.* There is always danger that persons will think themselves Christians when they are not so; owing to the difficulty of distinguishing between true and false experience—a difficulty which arises from the deceitfulness of the heart, and the power and wiles of the adversary. And while this danger is incident to any period, it is especially incident to a period of great excitement—such as that upon which the church at this day has fallen. It is no doubt one of the great errors of the day that men are encouraged to think themselves converted too soon; and instead of *proving themselves*, they too often rely on the favourable opinion of their minister, or some other persons; and, there is reason to fear, often settle down on a false foundation. It is impossible, from the nature of the case, that any sufficient evidence of Christian character should be gained in a moment, or a day, or a week. There may indeed, in so short a period, be much transport; there may be bright visions of God and of heaven; and so too they may prove to be not the visions of Christian faith, but the delusions of a heated imagination. The scriptural evidence of regeneration is to be sought in holiness of heart and life. This always exists at first as a very feeble principle; but it gradually expands and developes itself, so that its existence may ultimately be known, if the Christian is faithful, with absolute assurance. Let the principle be generally adopted, that the slightest change of feeling, when the sinner is under conviction, or indeed any change of feeling he can experience, is to be taken as sufficient evidence of conversion, and you will see the number multiplying on every side who are going down in the light, or rather the darkness, of a false hope, to the chambers of death; and let this be the evidence on which the doors of the visible church are open to receive communicants, and you may rest assured that there will soon be an amount of spurious religion in the church, which will be just cause for her putting on the garments of sackcloth.

The only way of guarding against this evil, is to refer all religious experience, or all that purports to be such, to the unerring standard. Each one must do this for himself, if he will not run the hazard of being found at last with the hypocrite's hope. And so too ministers and Christians must do the same thing in respect to others, especially in seasons of revival, when, from the strong excitement that often exists, there is extreme danger of self-deception. When an individual begins to express a hope that he has obtained God's gracious forgiveness, while he receives all the encouragement the case will warrant, let him be distinctly admonished of the deceitfulness of the heart, of the importance of self-examination, and especially of his trying himself not by the opinions of men, but by the perfect standard of God's word. And we cannot repress the conviction that, if all were to be withdrawn from the church, who have come in in consequence of judging themselves by a wrong standard, we should find a large accession to the ranks of those who are confessedly strangers to the power of religion.

An adherence to the standard furnished by God's word, would *save true Christians from forming erroneous estimates of their own spiritual condition.* Every Christian knows, and must know by sad experience, that good men are liable to grievous backsliding; and sometimes they wander long before they are reclaimed. Now it often happens that the Christian backslides while he is scarcely sensible of it. And the reason is, that he is not comparing his feelings and conduct with the divine rule; but is looking to the opinions and example of his fellow men. In this way he imperceptibly declines, and is scarcely sensible of any change in his spiritual condition, till he finds himself at a great distance from God, and begins to doubt whether his previous experience has not been delusion.

But in this state he is again liable to be misled by looking at a wrong standard. It has been specially common in latter years for Christians who may have been cold or backslidden in seasons of unusual excitement, to give up their hopes, and proclaim to the world their conviction that they had hitherto been strangers to the renewing grace of God. No doubt there are cases in which a false hope is detected in such circumstances, and then surely it is right to abandon it; but it may be doubted, even then, whether more harm than good will not result from the fact being published to the world: better, we verily believe, that the world should learn the change from a subsequent change of conduct than from any professions, which have almost always the appearance of ostentation. But the remark which we were about to make is, that Christians, from looking away from the true standard, may sometimes too readily cast away their hope, and write bitter things against themselves. If you look into the Bible, you will find that David, and Job, and other holy men, were subject to seasons of desertion, and temptation, and spiritual despondency; and one reason why these things are recorded respecting them is, that they may help the faith and encourage the hope of other Christians in similar circumstances. It seems to be part of the economy of sanctification that Christians should sometimes have their seasons of darkness and trial; and though during such seasons there may be special reason why they should inspect closely the evidence of their discipleship, they are not warranted, they are not permitted, for a light reason, to refuse the comfort that may really belong to them—that of hoping that they have been born of the Spirit.

A proper regard to the Bible as a standard of faith and conduct would *minister greatly to all the interests of the church.* On the one hand, it would keep out error; on the other, it would secure the prevalence of truth in all its greatness and power. It would make men earnest in defence of the faith once delivered to the saints; and would induce a spirit of gentleness and kindness towards those whom they regard in error. It would increase a deep, an earnest, and a glowing piety, while it would banish inconsistency, irreverence, and delusion. It would put out the wild-fire of fanaticism, while it would cause the fire of true devotion, of holy zeal, of genuine love to God and man, to burn with increasing fervour. It would render the church every where, one bright field of Gospel order. It would, more than any thing else, nourish the spirit of genuine revivals. It would set Christians to labouring and praying, sinners to mourning and repenting, and the angels to rejoicing and triumphing. Let the Bible then be all in all. Take it, Christian, as the rule of your faith, of your conduct, and of your experience; and you will have nothing to fear as it respects your influence or your destiny. But take any thing else, or adopt this but partially, and if you are not a mere cumberer of the ground, you certainly will not be a flourishing plant of righteousness; if you do not actually lose your soul, it will be saved only as by fire.

MY SCRAP BOOK.

LEAF XCVII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

MR. HARDCASTLE'S LETTERS FROM PRISON.

Continued from page 381.

LETTER VIII.

Dearly Beloved

OUR condition seems to be as various as April weather, sometimes showers and sometimes sunshine, and both necessary towards a spring; and of such influence must we esteem and account the diversity of the Lord's dispensations to us: all of them working together for our further thriving, flourishing, and prospering in the house and ways of God. * * * * * * I hope through the blessing of God, when the storm is a little over, you will see a great deal of fruit that is worth gathering up. The word of God is not bound. Persecuting times have been converting times: and the wall was built in troublous times. As the gospel takes notice in whose reign and government our Lord Jesus was born and suffered, so in due time you will find that many will date their spiritual birth, their love to the things of God, their confirmation in the truths of God, from such a year; the first year that such a Bishop came to town; such a man being governor of the city that year, &c. See Luke iii. 1, 2. This hath been a year of the Right Hand of the Most High, and it ought to be ever remembered, and never forgotten. I have heard that you have had the plague in this city, which sent many to their graves; and some fires that consumed dwelling houses; and I hope you have not forgotten them, nor what was the Lord's design in them. But of all plagues, none like the locusts that come out of the bottomless pit, and the persecution that is kindled by the fire of hell. * * * * * * I remain

From my
Prison at my
own house.
8 M. 2d. 1675.

A prisoner for Christ's sake,
and I hope for your and
the gospel's advantage.
T. H.

Letter IX.

* * * * * * * My hearty prayer for you is, that you may stand fast in the faith, and grow in grace daily more and more, notwithstanding the enemy without, and more dangerous enmity and obstructions within. Our time is short, our seasons in peril, our spirits feeble, and temptations many, our trials great, our burthens heavy; but for our encouragement, our God is strong, our High Priest merciful, our Comforter abiding, our troubles perishing, our enemies dying, our work the Lord's, and our labour not in vain in the Lord. 1 Cor. xv. 58. Comfort one another with these words. I am dear friends

From my
Prison in my
house. 8 M.
8. 1675.

Your most affectionate Brother
and companion in tribulation,
and in the kingdom and patience of Jesus Christ.
T. H.

Letter X.

8 M. 15. 1675.

From this letter Mr. James gives no extracts, but merely says, "*This and all the following letters are upon Faith;*" which notification deepens my regret that his transcripts from most of them should have been so extremely scanty and unconnected.

Letter XI.

Dearly Beloved. 8 M. 23d. 1675.

I am treating with you about the great point of true and saving faith. I perceive that Satan is angry at it, and would interrupt both me in the writing, and you in the reading. I presently found out the cause of both in Ephes. vi. 16. * * * * * * A counterfeit or common faith costs but little. Education, converse, example, custom, and common convictions, contribute to the breeding of it; which therefore will not endure in a time of sharp persecution. Common faith sees it no such hard matter to be a believer. True faith, sees an Almighty power as the author and begetter of it. * * * * * * * A wounded conscience will be a 1000 times a greater torment to me than any persecutor can inflict upon me * * * * * *.

Letter XII.

* * * * * * * A common faith leaves a man in a careless frame and unconcerned posture about the dangers and sufferings that the souls and bodies of others are in and under; unless it be that ambition, honour, and applause, do stir up and make a man a little active this way for a season. * * * * * * *

8 M. 29. 1675.

Letter XIII.

* * * * * * I shall conclude with this. Whilst you are so eminently confessing Christ with your mouths, and bearing testimony to his worship and ways, look to your believing with the heart, that it may not come under decay and diminution. That your faith, and constancy may abound yet more and more, is the desire and hearty prayer of

Your servant and fellow sufferer
in and for the Gospel.
T. H.

Letter XIV.

Beloved Friends

The consideration of your continual sufferings, and great constancy under them, doth at once affect me with joy and trouble; but with more joy than trouble, because the Lord gets honour, the gospel advantage, and the Lord is preparing for you an exceeding great reward. * * * * * * * Oh! says the believing soul, has my Saviour suffered so much for me, and shall I not follow him when he bids me! Oh, blessed reproach for his sake! What an honour has he put upon me that I shall be spoiled and abused, and imprisoned for his cause: how glorious are these marks of the Lord Jesus! * * * * * * * Faith sets before the soul the persecutors as a company of dying men, poor creatures, that in a very few days will leave their bodies in the grave and their souls in everlasting flames, if the case be not altered with them; the vengeance of God hanging over their heads ready to bury them in eternal torments every moment. O poor wretches, miserable souls! Pity them, pity them. Their disturbing you will quickly be over, but the wrath of God will for evermore torment them. * * * * Read over Heb. x. 30 to the end of the chapter. Comfort and encourage one another with these words, and pray for

Your fellow sufferer, and truly
sympathizing brother
9 M. 12. 1675. T. H.

Letter XV.

9 M. 20. 1675.

* * * * * * * * Its a very troublesome, disturbing, distressing, and perplexed life that we live. Is there not a cause why? We live by sense and reason, by sight and foresight, and make little use of faith. * * * * * * * I profess to you my sense of things, and circumstances we are under put me out of my wonted method. I do plainly tell you that a great many of Job's messengers are upon the way, coming fast one after another, and scarce a day will pass over your head wherein you will not hear of some saddening news or other, either at home or abroad, public or private, relational or personal, about saints or sinners, from mens injustice, or God's just displeasure, respecting the souls or bodies of men, disappointments or losses, deaths of one kind or of another: but if we can by faith get above the world, then we shall be able to frown at her smiles, and smile at her frowns, to endure her crosses, and despise her flatteries. * * * * * *

LETTER XVI.

9 M. 26. 1675.

* * * * * * Persecution will vanish. It is said of them that wagged their heads at Christ upon the cross, that they were *passing by*; and those heads in a few days were quietly laid in the grave, where they could wag no more. * * * * * *

Your companion in tribulation
T. H.

Letter XVII.

10 M. 3. 1675.

* * * * * * * Let not that which is your honour, to wit, suffering for righteousness sake through the interposition of flesh and blood, sense and reason become your burthen, and so you come to fall from your steadfastness. Confidence in God hath great recompense of reward. Banish the very thoughts of fear and falling off. * * * * * *

Letter XVIII.

10 M. 16. 1675. [No extracts from].

Letter XIX.

10 M. 25th. 1675.

* * * * * * True faith discovers thus much; that

there is a season and an opportunity of suffering which may be neglected, and if it be passed by, it may be, such another may never be presented in that kind; and yet sufferings of another kind, and much greater, cannot be prevented or avoided; and that therefore its better to suffer in God's way, than in a man's own way; much more eligible to endure trouble in a way of precept, than in a way of providence; from angry, ungodly men, wherein God shall be well pleased, than from a wrathful, displeased God, which may occasion wicked men to censure and insult. * * * * * *

Your constant well wisher, and fellow
sufferer T. H.

S. J. B*****.

FACILITIES OF CONVEYANCE ESSENTIAL TO THE UNIVERSAL EXTENSION OF MESSIAH'S KINGDOM.

A few days ago I had the gratification of a whirl upon the Greenwich and London rail-way, and I could not but feel unutterable astonishment at the ease and rapidity with which the ponderous train was conveyed the distance of *three miles and a quarter* in *nine minutes*, including stoppages, from Deptford to Bermondsey-street. My mind was full of reflection upon the vast resources of nature and art which will be ultimately employed, under Divine Providence, to accomplish the purposes of grace and mercy to our world. " The earth shall be full of the knowledge of the Lord as the water covers the sea:" but this, though " not by might, nor by power, but by the Spirit of the Jehovah," is yet to be accomplished by *means*, and by a wisely and well adapted instrumentality. Among the rest undoubtedly increased facilities of communication with the various sources of human intelligence and improvement will not be the least. This was evidently the impression of a gentleman who rode, or *rather flew* with me that three miles. My friend had just returned from surveying the wonders of Switzerland; and this unexpected interview with him on the rail-road, was rendered the more interesting, by his giving me a donation of 5*l.* 5*s.* to present for him to the British and Foreign Sailors' Society.

A train of pleasing reflections arose in my mind in connexion with the rapidity of modern travelling —the progress of our great institutions with the increased liberality of Christians—and the final glory of the church; and on returning home, I found the following paragraph relating to " steam-conveyance," by the reading of which, I trust, many of your readers will be aided to pursue this subject of meditation in connexion with the final triumphs of the Gospel, in the renovation of the world to the glory of God our Saviour.

Dr. Lardner, at the British Association in Dublin, last year, stated—" He had travelled forty-eight miles an hour on the Kingstown rail-road, and upwards of fifty on the Liverpool; and this speed could be accelerated to sixty miles an hour. At this rate, we might reach Liverpool from London in three hours and a half.

" A bill has been obtained to connect London and Southampton, and another is about to be obtained for a Bristol rail-way.

" It is pleasant to contemplate the effects of facility in communication. Formerly, 450 persons passed daily between Liverpool and Manchester. Now, 1309 persons pass. Between London and Liverpool 1350 persons pass. When the rail-road is completed, the number will be above 4000.

" It is proposed to have a line of road through Ireland, between Dublin and Valentia, to constitute the high way to America. The formation of this road, which will conduct all passengers between Britain and America through the middle of Ireland, will tend, in the opinion of Dr. Lardner, to produce peace and tranquillity over the length and breadth of the island.

" In America, there are forty rail-roads completed, and about 100 in progress. The longest is about fifty miles at present. But the Ohio rail-way now forming, is above 300 miles in length."

Who can possibly form a correct idea of the amazing changes which will take place in the world, and among all classes of society, when the rail-road system, with other corresponding improvements shall have been carried on for another century? The contemplation of them, devoutly pursued, as under the wise and gracious Providence of God, cannot but be most encouraging and delightful.

Observer.

ON PURITY OF HEART.

" Blessed are the pure in heart, for they shall see God."
(Matt. v. 8.)

Those who profess to be followers of the meek and lowly Jesus must, of necessity, possess purity of heart. A *Christian in deed* is not a tree covered with leaves only—not a cloud destitute of water—not a mere picture—not a sepulchre full of rottenness and externally beautified; the good professions and actions that appear outwardly, proceed from his heart: he is born of God, and resembles his father who is holy.

The effects of this sanctity of heart are important and distinguishing. *God* who beholds the flowers that perfume the gales of the desert, and the gems that lie in the bed of the ocean, beholds this holiness in the heart, but *we* see it only in the actions of man; and this will ever be the case, for what is innate will, of course, be externally exhibited. Let there be benevolence in the heart, and it will open the hands to distribute mercy; and, if there exists in our minds the holiness of the Gospel, it will produce a pure conversation. The living tree does not remain long without producing buds, leaves, blossoms, fruit. Among men the unfruitful tree is rejected, and in the church of God every tree that bringeth not forth fruit is cut down and cast into the fire.

Purity of heart is certainly not natural to us. The carnal mind is enmity against God, and the whole world lieth in wickedness; nor is it obtained by natural descent from pious parents. Adam loved God, but Cain did not—David was righteous, but Absalom was a sinner. The most enlightened, eloquent, affectionate minister cannot impart it. Paul desired the salvation of the Hebrews and prayed for it, yet he represents them, after all, as possessed of an impious and destructive zeal. Without purity of heart we cannot see God. It therefore becomes important to examine ourselves, lest, by any means, we should be deceived.

Purity of heart is attended with unspeakable advantage to the possessor. In this life it directs the eye to God. Behold him surrounded by the Divine works—the sweet-scented violet, the blushing rose, the waving corn, the fruit-bearing trees, the majestic ocean, the host of stars—let him behold an insect, or an animal, or a man, or an angel, and all will remind him of God; and with holy love and devotion he will involuntarily exclaim—"These are thy glorious works, Parent of good."

Purity has the privilege of seeing God in heaven. When the redeemed leave our world, they are absent from the body and present with the Lord; they stand there on holy ground, and turn aside from earth and all its vanity to see a strange thing, even God unveiled, revealing his glory, and adored by all the spirits of heaven. They will behold him in all his attributes, in all the wonders of his providence, and in all the glories of his grace. They will see God as their own God and Father. The exhibition of such holy splendour would deeply and for ever interest, if such a connexion with its possessor did not exist, but as the case really is, rise higher on that account. While they gaze, admire, and love, truth will say in heaven, this is your God, this is your parent for ever. To this the angels of light, and the redeemed among men will say, amen and amen.

Let nothing short of this purity of heart satisfy us. Let it be our constant aim to do all with a single eye to the glory of God. With the pure he will shew himself pure; for every word of God is pure. May we each be enabled to exclaim with the Psalmist, "Thy word is very pure, therefore thy servant loveth it." B. R. G.

True Courage.—A certain Scotsman, being solicited to enter the army and fight for his country, said to the officer who was desirous to enlist him, "I would ask you, sir, two questions; which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is, can you tell me if I kill a man that he will go to heaven? or can you say whether if I am killed myself, I shall likewise go there?" To these two questions, so very important and solemn, the officer could not reply. "Well, then," said this brave Scotsman, "I dare not send a fellow-creature unprepared into eternity, neither dare I rush thither myself *unbidden*." Noble resolution! He certainly is the greatest *hero* who bravely encounters the dangers of life and the contumely of the world, rather than offend his Divine Master. He is the mightiest conqueror, who obtains the victory over his own passions.—*American Paper.*

The Imperial Watchmaker.—Charles the Fifth, emperor of Germany, when he abdicated the throne and retired to the monastery of St. Juste, amused himself with the mechanical arts, and especially with that of a watchmaker. He one day exclaimed, "What an egregious fool I must have been to have squandered so much blood and treasure in an absurd attempt to make all men think alike, when I cannot even make a few watches keep time together."—*Penny Magazine.*

REVIEW.

The Christian Keepsake and Missionary Annual for 1837. *Edited by the Rev.* W. Ellis. Illustrated with sixteen plates, white morocco. London: Fisher, Son, and Co.

Commendation exceeding the merits of this elegant and beautiful work would be extremely difficult: for externally it appears to evince the consummation of taste and delicacy, and internally to display the perfection of art, with the spirit of piety and benevolence in both its prose and poetry truly missionary and Christian.

Many of the "Annuals," however expensive, have appeared chiefly valuable for the exquisite taste and skill displayed in the plates; and, in these respects they have done high honour to the artists of Great Britain: but we doubt whether any have in this respect, ever surpassed those of this "Christian Keepsake;" and considering the noble objects kept in view throughout this volume, both in the plates and the literary contributions, scarcely any one has had a just claim to equality with this attractive production.

Dr. Doddridge's Mother teaching him Scripture History—The Feast of Mohurran—Rhodes—Dome at Worms—View in Moscow—are truly exquisite: but the portraits of Dr. Carey—Bishop Ryder—Tzatzae, the Caffre Chief—Rev. W. Jay, and Mr. Clarkson, the "Patriarch of the Anti-slavery Advocates," are either of them worth the price of the volume (15*s*.)

Drs. J. P. Smith, Redford, Doran, and Steinkoptff, have enriched this work with valuable contributions, besides other choice pieces from Montgomery, Conder, Dale, &c. Dr. Smith's notice of Worms and Luther's appearance before the imperial diet in 1521; Rev. J. Dyer's Biographical Sketch of Dr. Carey; Mohammedanism in India by Rev. H. Campbell; Recollections of Bishop Heber by Dr. Doran; and Prayer the most Important Means of Success, by Rev. E. Bickersteth; cannot be read without the liveliest interest and delight by any Christian.

Perhaps it would be difficult to produce a similar volume more corresponding with and worthy of its title: we have the utmost satisfaction, therefore, in recommending it to the families of our friends, and as a New Year's, Christmas, or birth-day present to young persons of education or refinement.

Fisher's Juvenile Scrap-Book for 1837. *By* Agnes Strickland and Bernard Barton. With seventeen plates, small quarto, handsomely bound and gilt. London, Paris, and America: Fisher, Son, and Co.

"Albums" and "Scrap-Books," are now possessed by almost all young persons of cultivated minds. Many of them we have seen not only adorned with the most beautiful efforts of youthful talent, exhibiting a refined taste in drawing and painting, but enriched with worthy effusions of piety, tenderness, and literary genius, the productions of juvenile affection and matured christianity. Such ornaments and records of friendship and love will be contemplated with feelings and reflections of a most profitable character, even in advanced age, by their pious possessors; and while they aid in recalling scenes and circumstances of early and youthful interest, they will lead to the most delightful anticipations of the everlasting enjoyment of an unbroken circle of friends, perfect in holiness and immortality around the throne of God.

"Fisher's Juvenile Scrap-Book" is happily designed to afford the most solid instruction with improving amusement: that while the engravings display some of the happiest efforts of art, the literary pieces are worthy of the well-earned reputation of the respected editors.

Cousin Helen—The True Story—The Roman Fugitives—The Overflowing of the Nile—The Death of the First Born in Egypt—Plymouth Regatta—The Evening Meal—The Mother's Hope—Scene in the Highlands of Scotland—and the Sanctuary, are extremely beautiful, and the several pieces are admirably adapted to improve the minds of youth. Scarcely any thing could be better adapted for a New Year's or birth-day present to the young.

THE SPIRIT OF CHRISTIAN MISSIONS.

CANTO III.

Continued from page 376.

FOREMOST in all this bloody scene was one,
Guilty, delighting in the murd'rous deed,
Zealous above the rest, a young man—Saul—
A Pharisee; famed beyond his fellows,
For his observance strict of pious forms,
Of Jewish worship, ceremonious rites;
Whose credit was unbounded with the priests;
For whom he laboured, as Satan, their lord,
Could wish, the name of Jesus to destroy,
Now triumphed in the hope that cause was lost.
Stephen's disfigured frame, by men devout,
Was buried, amid the lamentations:
But persecution rag'd against the church
Form'd of Jerusalem; scattering them
Throughout the regions wide of all Jude
And Samaria, the apostles except.
Commission'd by the priests, young Saul himself
Made havock of the church: ent'ring each house
Suspected of containing believers
In Jesus, as the promised King Messiah,
"Mad against the saints," dragging to prison
Both men and tender women, brutishly.
Such was the will of God:—his servants, thus
Persecuted and scatter'd ev'ry where,
Went missionaries,—preaching the Gospel.
At Cyprus, Antioch, and Phenice,
The mighty hand of the Lord was with them,
Converting thousands to the truth of Christ,
And gath'ring churches to extol his grace.
Philip, the deacon, his office of love
Extinct at Jerusalem, the Christian church
Dissolv'd, preached "with the Holy Ghost sent
down
From heaven" upon his word in Samaria.
Joy unspeakable was in the city;
While evil spirits fled at his command;
And wondrous works of mercy to the sick,
The lame, and palsied, prov'd his mission true.
Struck with astonishment at things so strange,
And hitherto unknown, Simon himself,
The sorcerer, believ'd, and was baptiz'd,
When he beheld all Philip's mighty works:
The majesty of goodness he perceiv'd,
And felt, ev'n he, the pow'r of sacred truth.
Samaria thus receiv'd the Word of God,
And shared the riches of its saving grace:
Of which the good tidings to Jerusalem
Soon were carried, to glad the apostles' heart.
On mission kind to them, Peter and John
Repair, to form the infant church, and pray
That needful ministerial gifts from Christ
Might be imparted, as he would bestow
Blessings with various grace upon his saints.
God heard their prayers, offered at mercy's seat,
In Jesus' name, and his great promise own'd.
With pow'rs miraculous, the Holy Ghost
Endued the Samaritan believers;
Not for their sole advantage, but chiefly
A mission evangelic to fulfil
Throughout their province: thus many churches
Of faithful men arose, training for bliss
Eternal, with Christ their glorious Lord.
Philip, ordained for further ministry,
Waiting, the angel of the Lord address'd
In words of majesty and meekness, thus,—
"Arise: go to the south, toward Gaza,
"To whom thou findest preach the word of life."

To be continued.

Θ.

THE SHIPWRECK.

WRITTEN DURING THE LATE DREADFUL GALES.

ASSEMBLED on the shore to safely land
Those whom long absence render'd doubly dear,
Anxious has waited many a faithful friend
Who on the ocean gaz'd with trembling fear,
As the dark clouds arose and wind blew high
Ere the expected bark was yet in view;
And tears arose almost in ev'ry eye,
As winds and waters more tempestuous grew.

"No more," cried one, "shall we our friends embrace,
Behold again those whom we love, no more;
Their dread delay, ah! we the cause may trace,
In vain we hope to see their feet on shore."
"My son! my son!" a weeping mother cries,
"My longing eyes shall they thy face behold?
Those foaming waves! those angry billows rise,
Alas! too high—thy lifeless frame they hold!"

A sister gazing scarcely could controul
Her tender feelings, or from tears refrain,
As mountains high she saw the billows roll.
"My brother, oh! shall I ne'er see again?"
But one still more absorb'd in anguish stood
In silence on the shore the weary hour,
Then hastened to the "Parent of all good,"
Her heart (for him she lov'd) in pray'r to pour.

The storm abating to a pleasing calm,
Hope now again illumines ev'ry eye;
They trust that all their friends are safe from harm,
The vessel now they think they can descry:
Alas! for friendship's hope indulged too soon,
They wait and look through many a tedious hour;
They gaze until bright Sol had made the noon,
When, all aghast, two corpses dash ashore!

Each brighten'd eye resum'd its sadness now,
All forward rush'd to recognise the drown'd;
Unfeigned terror sat on every brow,
A son and lover were the bodies found!
A mother viewing one—her lifeless son—
In strong hysterics swooning backward fell;
The other hapless youth, well known,
Whose poignant grief no human words can tell.

Mourners with bitter tears now crowd the shore,
All felt their loss of friends they hoped to greet,
Like dreams; for but a few short hours before,
They nam'd with gladness those they thought to meet;
Alas! how soon their joy is chang'd for gloom!
A bright to-morrow never may be ours!
For not a few, like these, have found a tomb,
Their summons less than four-and-twenty hours!

Rochford, Oct. 21, 1836. H. J. P.

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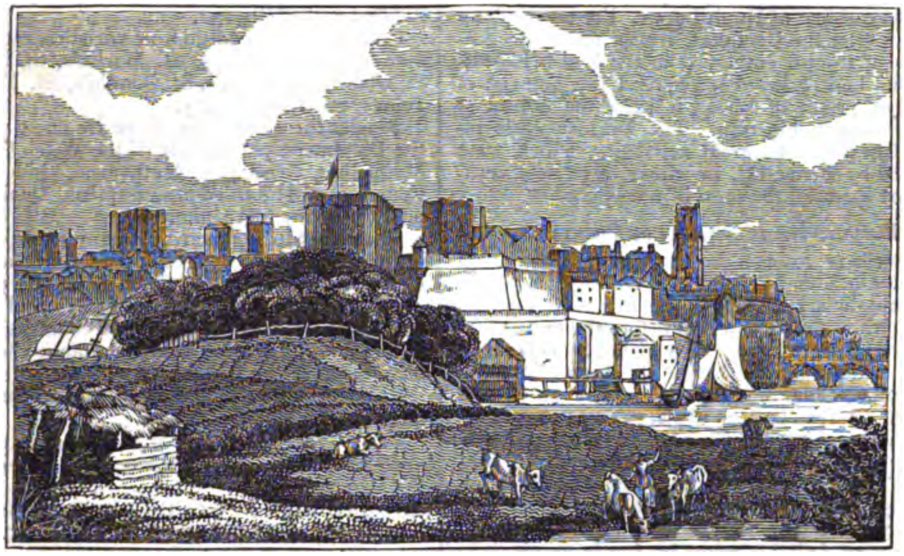

View of Chester.

HISTORICAL NOTICES OF CHESTER.

CHESTER is a city of great antiquity, whose history affords many striking illustrations of the annals of England both civil and ecclesiastical.

Chester being situated on a rocky eminence on the river Dee, was called by Ptolemy, *Deonna*, or *Devanna*, and by Antoninus, *Deva;* but by the Britons *Caer-legion, Caer-leon vaur, Caer-leon ar Dufwr Dwy*, and, by way of eminence, *Caer*. Those names were relinquished, however, under the Romans for that of *Cestria*, from Castrium, a military station, which it appears to have been made previously to the expedition of Agricola into Scotland.

Chester appears manifestly to have been a Roman camp, from the form in which the buildings are disposed, consisting of four principal streets, running from a common centre to the cardinal points of the compass, each being terminated by an archway of a gate, called East-gate, North-gate, Water-gate, and Bridge-gate. These streets have been excavated from a stratum of rock, and, in consequence, are sunken several feet below the natural surface, a circumstance which has produced a singular construction of the houses. On the level of the street are low shops and warehouses, and above them, a gallery on each side, reaching from street to street, open in front and ballustraded. These galleries, called *rows*, appear exceedingly curious to strangers, as they seem to be formed through the first floors of the houses; pillars only being left to support the superstructure, which consists of the higher stories. Dr. Stukely thinks that these *rows*, or piazzas, are the remains of the Roman porticoes. The principal streets are intersected by various others, which cross them at right angles, stairs being formed to descend from the room where these intersections take place. The kitchens and back courts of the houses are on a level with the galleries, which contain all the shops for the light and fashionable business, those in the street below being chiefly for wholesale transactions and heavy articles. The present gates of the city are comparatively modern; the ancient East-gate continued standing until 1768, when it was taken down; and the modern structure erected by earl Grosvenor, who also erected the North-gate.

Antiquarians are most interested in the ancient walls of Chester: they were formerly defended by strong towers, one of which only remains, called the Phœnix-tower. They extend nearly two miles round the city; and being broad enough for several persons to walk abreast, they form the principal promenade of the inhabitants, and some of the views from them are remarkably extensive and delightful, especially those which embrace the river Dee.

Chester being situated on the Welsh marshes, was an important station in the estimation of the Romans. Galba, the emperor, settled here the *twentieth* legion, called Victrix, under the command of Titus Vinius, to be a barrier and check to the Ordovices, who growing too strong for him, Julius Agricola was appointed lieutenant by Titus Vespasian. This city suffered much from the Danes in the *ninth* century; but it was restored by Ethelfleda, the noble daughter of Alfred the Great, and wife of Ethelred, earl of Mercia. King Edgar made Chester a port for the Saxon navy; and increased his ships, as some report, to the number of 4000, others say 4800. Having so powerful a navy, he cut off all hopes of foreign invasion, and, without drawing his sword, obliged the kings of Wales, Ireland, and the Isle of Man to do him homage. Ancient historians tell us, that this prince, keeping his court at Chester, obliged Hennadius, king of Scotland, Malcolm, king of Northumberland, Macore, king of Man and the Isles, with all the princes of Wales, eight in the whole, to row him in a barge, himself at the helm, down the river Dee, to visit the monastery of St. John the Baptist.

Chester, after the Conquest, became the seat of the great earldom of Hugh Lupus. For two or three centuries after the Conquest, it was made the rendezvous of troops, employed in the Welsh expeditions, and here Edward I. required the homage of Llewellyn, prince of Wales, in 1275, the refusal of which ended in his ruin. The Norman earls invested Chester with great privileges, which were confirmed by Henry III. in whose reign its government first assumed the form of a corporation.

Ecclesiastical Notices of Chester.

Chester is represented by many authors as having received Christianity from the colleagues of the popish missionary Austin, at the commencement of the seventh century, and that before the end of that century it became the seat of a bishop. This, however, is erroneous; for before the time of Austin, Christianity, in a much purer form than it was preached by that zealous papist, was possessed by many in the vicinity of Chester, and most probably in that city; for at that period no religious establishment in Britain, was equal in fame for Christian knowledge and piety, to the celebrated monastery at Bangor. Dinotte, the president of that religious establishment, being required by Austin to submit to his impositions, in conformity with the customs of Rome, declined, for which the haughty Italian, who insisted on being acknowledged as archbishop, exclaimed with indignation, " Since you refuse to accept of peace with your brethren, you shall have war with enemies; and since you will not preach the word of life to them whom you ought, you shall suffer by their hands the revenge of death."—[*Fox's Acts and Monuments*, vol. i. p. 152.]

Twelve hundred of the Christian monks of Bangor were massacred a few years afterwards, and their religious house destroyed, fulfilling the dreadful denunciation; the guilt of which some charge upon Austin. Bishop Jewel, having referred to many ancient writers on the subject, concludes by saying, " Hereby it appeareth that this Augustin not only enkindled this cruel war; but was also alive and present in the army."

Chester cathedral is situated on the east side of North-gate-street. It was originally a nunnery, founded by Walpherus, king of the Mercians, for his daughter St. Werburgh, to whom it is dedicated. It subsequently became the abby church of a monastery of Benedictines, founded by the great Norman earl, Hugh Lupus, with the revenues of which, at the dissolution, Henry VIII. endowed the cathedral, for the maintainance of a *dean*, six *prebendaries*, six *minor canons*, and other officers. The cathedral is a spacious irregular building, formed of the red stone of the county, and, with the exception of a few fragments, appears to have been built in the reigns of Henry VI., Henry VII., and Henry VIII. The tower, which is 127 feet high, springs from four handsome pillars, and the western front is deemed very handsome. The choir is neat, and the bishop's throne, which is formed of the ancient shrine of St. Werburgh, is richly ornamented. Behind the choir is St. Mary's chapel, in the north aisle of which is a tomb, which tradition asserts is that of Henry IV. emperor of Germany, who, after having been degraded by pope Hildebrand, or, as he is called, Gregory VII., in 1077, died in exile at Chester.

The two transepts of the cathedral are very dissimilar, and the north one, which is very large, is dedicated to St. Oswald, and forms the parish church of that name. The ancient chapter-house stands in the eastern walk of the cloister; it is a noble hall, of grand dimensions, the admiration of all the antiquaries who behold it, and was erected by Randolph, the first earl of Chester.

Chester is divided into *nine* parishes, each having a church, St. Bridget's, St. Martin's, St. Michael's, St. Olave's, St. Peter's, St. Oswald's, St. Mary's, St. John's, and Holy Trinity.

Besides these churches, there are many chapels of the Dissenters, particularly of the Welsh Calvinistic Methodists, Wesleyan Methodists, Independents, Countess of Huntingdon's, Baptists, Quakers, Roman Catholics, and Unitarians.

Chester is distinguished by many public charities, including a Blue Coat Hospital for boys and girls; a diocesan school for 400 boys, under the patronage of the bishop; schools for 400 boys and as many girls, supported by the earl and countess of Grosvenor; besides Sunday-schools attached to most of the chapels of the Dissenters.

Chester had a population at the census of 1831, including 21,363 inhabitants.

COURSE OF A STUDY FOR A SUNDAY SCHOOL TEACHER, REPLY TO " C. H."

" Mr. Editor.—I should feel greatly obliged if you would recommend to me a proper course of studies to qualify me for the office of a Sunday-school Teacher. Your kindness in answering this request will confer a great favour on me, and probably many others of your readers among that great body of young persons in Great Britain. C. H."

" Teachers of others" are naturally expected to love learning, and it is equally natural to suppose that they continue to increase in it by prosecuting some valuable course of study. Sunday-school Teachers are expected to pursue learning, according to their diversified circumstances. Some persons, however, have thought that such require only the slenderest abilities and the most limited attainments; and so far as regards teaching the ignorant children of the poor merely to read the letters of the Bible, this opinion may be in a degree correct. But simply reading the Scriptures, is not now in general considered as the whole mechanical object contemplated by the instructors in Sunday-schools; especially in those in which the teachers fully carry out the admirable system of Bible Classes.

Many of the teachers of this order are persons of a sound comprehension, and practical acquaintance with Christianity, and in other respects of improved and cultivated minds. That they might be more extensively and more generally improved cannot be doubted; and while replying to our worthy correspondent, " C. H.," we shall give attention to the subject with a view to others, who may desire to pursue a course of mental improvement.

First, " C. H." it is presumed, possesses a deep sense of the importance of an experimental and saving knowledge of Christianity. Personal Piety is the first and principal qualification for a Sunday-school Teacher; and its influence should be seen by others in the habitual disposition, governing and sanctifying the passions, the affections, and the whole temper. Sunday-school Teachers should be remarked for their decision, firmness, and gravity; in opposition to a fickle, volatile, trifling course. An irregular attendance at school, and a capricious, ungoverned temper in teachers, have a most pernicious influence upon the children in schools: but an exemplary conduct is indispensably requisite from their profession of the Gospel. But they should, at the same time, be equally remarkable for meekness, gentleness, condescension, and benevolence, exhibiting all the dispositions commended to believers, as "the fruit of the Spirit" (Gal. v. 22, 23): and let no one imagine that because he may be, in some degree, deficient in these, that this high possession is unattainable. Every one may acquire all that is recommended by the apostle, by a humble, diligent waiting upon God, praying for and depending on the promised grace of the Holy Spirit.

Secondly. SUNDAY-SCHOOL DIRECTORIES should be carefully perused. Of these there are several of great practical value, which ought to be read by every one who desires to discharge the duties of his office, as a Sunday-school Teacher, with credit, honour, and usefulness, particularly the following:—

James's Sunday-school Teacher's Guide, 2*s.*
Lloyd's Teacher's Manual, 2*s.*

Thirdly. THE EVIDENCES OF CHRISTIANITY. Sunday-school Teachers should be well acquainted with the grounds of their most holy faith; and, therefore, they should read on the principal evidences of Christianity. Beyond all question, the Bible alone contains, in its sublime doctrines, its holy precepts, and its gracious revelations, satisfactory evidences of its divinity; and especially to the individual who cordially believes its renovating and saving truths: so that, as the inspired apostle declares, "He that believeth on the Son of God hath the witness in himself" (1 John v. 10). Nevertheless, the various evidences of Christianity, as they are stated and illustrated in many popular treatises, cannot be considered without the most delightful consolation to a pious mind. The following works on this subject may be read with great benefit by young persons or Sunday-school Teachers:—

Divine Origin of Christianity, by Religious Tract Society, 1*s.* 6*d.*
Timpson's Christian Directory, 2*s.*
Dr. Bogue's Divine Authority of the New Testament, 2*s.*
Dr. Paley's Evidences of Christianity, about 5*s.*

Many of the wisest and best of our eminent Christian pastors have considered this branch of study to be the most efficient means of enlarging, sharpening, and improving the mind; and that it deserves the most devoted attention, as it affords much light on many parts of Holy Scripture, and striking illustrations of the history of the church of God.

Fourthly. BIBLICAL KNOWLEDGE is a branch of study indispensable to an efficient Sunday-school Teacher. Every one, therefore, should regard all works that are well adapted to afford explanation, and illustrations of the blessed Word of God. Among the most accessible and valuable to Sunday-school Teachers are the following:—

The Companion to the Bible, 3*s.*
Gurney's Dictionary of the Bible, 5*s.*
Horne's Compendious Introduction to the Scriptures, 9*s.*
Commentary on the Bible, chiefly from Henry and Scott, in 6 vols. 1*l.* 4*s.*

Fifthly. CHURCH HISTORY is a subject of incalculable importance to Sunday-school Teachers, though this appears to have been far less regarded than its merits demands. Many, if not most persons, and not a few Christian ministers, seem to forget that church history is the subject of the Bible—the form in which God has graciously been pleased to reveal his will to mankind. For out of the *sixty-six* books, which compose our Bible, *twenty-two*, or one third of the whole, and those generally the largest, are wholly devoted to this important subject. Besides, most of the other books are full of historical details of the condition and events of the church of God. But events of the most instructive and delightful character have occurred under Divine Providence, during the *eighteen hundred* years which have elapsed since the inspired records were completed, and these events the subjects of the Divine prophecy: every one, therefore, especially desirous of understanding the wonderful occurrences of the past *eighteen centuries*, and more particularly the cheering events of the last *half century*, in connexion with the delightful prospects of the future, should diligently and cheerfully study the subject of church history. Valuable works on this branch of study, and most accessible to, and adapted for, Sunday-school Teachers, are the following:—

Timpson's Church History through All Ages, from the first promise of a Saviour to the year 1830, one thick vol. 12mo., 7*s.*
History of the Church of Scotland to the year 1826., 2 vols. 18mo., 9*s.*
Mosheim's Ecclesiastical History, 6 vols. 8vo., about 1*l.* 10*s.*
Church History, by the Religious Tract Society, to about the year 1550, 6 vols. 12mo. 1*l.* 4*s.* This work is an abridgment of Milner's, with some additions; but it scarcely refers to the Reformation in England.

Sixthly. RELIGIOUS BIOGRAPHY. This is a branch of study which ought by no means to be omitted; as the recorded memoirs of the exemplary good, and eminently useful in the church of God, cannot be read without a powerful influence on the minds of pious young persons. The Religious Tract Society has published a most valuable series of Biography; and every Sunday-school Teacher should read their memoir of Harlan Page, price 1*s.* 6*d.*

Seventhly. PRACTICAL DIVINITY. This is a branch of study which ought not to be neglected; as it is directly adapted not only to illustrate the Scriptures, but to keep alive and cherish a spirit of vigorous piety in the soul. Among works of this class, the following may be read with great interest:—

Dr. Doddridge's Rise and Progress of Religion, 1*s.* 6*d.*
Serle's Reflections, 1*s.* 6*d.*
Pike's Guide for the Young Disciples, 2*s.* 6*d.*
Dr. Owen on the CXXXth Psalm, 3*s.*

Eighthly. A SPIRIT OF PIETY should be studied and cherished above every thing, and in every thing; this will be the best—as it is an indispensable qualification for an efficient Sunday-school Teacher. And while a young person is pursuing any branch of study, this state of mind will essentially contribute to secure success. Prayer should ever accompany the disciple of Christ in every study. In answer to prayer, God will graciously pour down the blessings of his grace, and the illuminating and sanctifying influences of his own good Spirit.

Young persons pursuing their studies while neglecting this spirit of piety, may indeed succeed in attaining a considerable measure of knowledge: but such success is *invariably* attended with some radical error and departure of the mind from God. Most of the grievous errors which, from age to age, have afflicted the church and disfigured Christianity, have originated with *undevout* and *irreligious* minds

Devout dependance upon God is the only state of mental safety in pursuing the paths of learning: every one, therefore, who would succeed in his laudable pursuit of acquiring knowledge, should humbly and constantly look up to God his Saviour, "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3), imploring the illuminating and sanctifying influences of his promised Spirit!

MY SCRAP BOOK.

LEAF XCVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—Seneca.

MR. HARDCASTLE'S LETTERS FROM PRISON.

Concluded from page 390.

Letter XX.

11 M. 8. 167$\frac{5}{6}$.

These for my beloved friends the members and auditors of the congregation yet (notwithstanding evil men's malice) through God's goodness meeting in Broadmead.

* * * * * * * * If religion and worship were a human constitution, and that there was no expectation of any other recompence or penalty but what human favour and power could bestow or inflict, then it would be the most rational thing, the most prudent course, to square our practice therein according to men's dictates and precepts, and not by any non-conformity to their rules run the hazard either of losing what we have got, or of not getting more, by our compliance and conformity. * * * * * * If the principles from which, the ends for which, the spirit by which we act, and the power through which, be all of them divine and supernatural; then I conclude that it is highly rational, and extremely suitable, and agreeable, that we keep the path of duty, according to the direction of gospel-enlightened consciences, depending upon the faithfulness, and power, and wisdom of God, in all simplicity, purity, self-denial, humility, courage, and constancy, and take no notice of, nor have solicitous and anxious consideration, and hesitation

1. About the inventions, impositions, commandments, reproaches, and persecutions of wicked and unreasonable men.
2. The wisdom and policy of flesh and blood.
3. The persuasion of friends and relations.
4. The insinuating arguments of saints and professors—or
5. The supposed inconvenience of holding on in a plain and public way of gospel worship.

If any scruple of conscience arise, presently let us ask ourselves in all sincerity and uprightness

1. Which way will most honour God, and advance his name.
2. By which means will the adversary be most convinced and weakened, or hardened and encouraged.
3. Which will tend most to the edifying, confirming, and strengthening the saints.
4. What will be most for the credit and honour of the gospel to the saints abroad, where the report shall come.
5. Which course would I take if I were presently to give up my account to God.
6. What should I do if the cross and suffering were not in the way.
7. Whether is it gospel to shun a plain way merely for the avoiding of the cross, of what nature soever it be. * * * * *

In doubtful cases its the rule of prudence to choose the safer side, and suspect that part which interest, and flesh and blood side with. If I go this way, I may sin; but if I go the other way, I am sure I do not sin. Better fall forward than backward. * * * * * * *

Letter XXI.

11 M. 14. 167$\frac{5}{6}$. [No Extracts.]

Letter XXII.

11 M. 22. 167$\frac{5}{6}$.

Dearly Beloved and longed for.

I am now coming to a period of conversing with you by writing. I hope the next time, through your prayers and the supply of the Spirit of Jesus, to deliver the mind and message of Jehovah unto you by speaking. For a close therefore to the discourse about faith, I shall a little take into consideration that excellent and full phrase, recorded Rom. xvi. 26. "*The obedience of Faith.*" * * * * * * And now, my dearly beloved, should not we pray fervently that we may not be deceived with a counterfeit instead of a true faith? The Lord write all these characters upon our hearts, or else it were better they had been never writ on paper, for they will be evidences and witnesses against us upon record. We have been above 12 months closely persecuted. We have great cause both of humiliation and thanksgiving. Of the former, that our sins should provoke the Lord to permit it and lengthen it out so much; that we have got no more advantage by our affliction; our dross and corruption no more purged away; that we have not followed the Lord in this suffering path with more cheerfulness and gladness, but have been under so many faintings, and fears, and doubtings, and perplexing thoughts. That we have engaged the enemies of God too much in our own strength, and have not made more use of gospel weapons in this spiritual warfare. * * * * * * * Ground likewise we have of much thanksgiving; that we are yet alive, that we are not given up to the will of our enemies, though we have been in their hands; that the Lord has helped in us in any degree or measure to bear a testimony to his ways and worship; that we have not fallen down before our adversaries; that the gospel hath not lost, but gotten ground by our sufferings. Beloved, this is now a season of suffering; this season may be quickly over; let us be willing to honour the Lord in that way he would have us. Let us not cross the method and course of divine pleasure; let us follow and observe the vein of the cross as far it goes, and not make a peace for ourselves by such means as God would not have us use, and before he thinks it good for us. When tranquillity and liberty shall be best for us, we shall quickly have it; the providence of God will quickly make all fair weather. In the mean time let us bless God for any mitigation, any relaxation, any intervals of calmness; but whilst the wind sits in the quarter where it does, let us not promise ourselves a total immunity from trouble; and therefore let us keep the plain even path wherein we have met with and may still promise ourselves the Lord's presence and assistance. But if we once deviate through the insinuations of carnal reason and prudence, though but in a circumstance, we know not where we may stop, and whether we may not be left to be weakened and bewildered by our own councils, besides losing the efficacy of all our past sufferings. None can be more desirous to avoid trouble than myself; but I dare not sin against conscience to procure ease, and safety, and freedom for the outward man. I shall conclude with a quotation out of "The Call to Archippus," written by a Nonconformist Minister, stirring up his brethren to preach publicly, though persecutions, and fines, and imprisonment lay in the way. "Hath Christ suffered for us (saith he) both as our surety, and as our pattern, and have we such a cloud of martyrs that have so stoutly led the van, and shall we shift of (or shuffle in) our work for fear of persecution? View the encouraging promises which Christ hath made to sufferers for his name. Are not these the very things we have over and over preached and pressed on our people, and shall we make them believe by our flinching, our hitching, palliating, daubing, and compounding, merely to avoid the cross, that these things were not so? Are these things true, or are they not? If not, why have we taught them? If they be, why do not we live up to them? O that we did but act as if ourselves had believed in what we have preached. Will it not be a real confutation of what we have taught concerning the blessed advantage and glory of the cross, if we, when put to it, shall decline the cross, notwithstanding all the blessedness we made people believe we thought to be in it. God forbid that we should tempt men to atheism and infidelity, and make them believe there is no more in preaching, no more in promises, than a flourishing talk." Thus far that worthy minister, and much more to the same effect. Pray earnestly for me that I may come to you again in public in the fulness of the blessing of the gospel, and that, if it be the good pleasure of God, an effectual door of liberty may be opened: however, that we may be fitted and prepared for whatever dispensation the Lord in his way, work, and wisdom, shall be pleased to bring us under. * * * * * * * *

[The latter part of this letter is lost from the original MS.]

S. J. B*****.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 382.

CHAPTER X.—*Religion of the Bible. Levitical Dispensation.*

Teacher. Now I suppose you are prepared to proceed with our conversation about the Levitical dispensation of religion.

Scholar. Yes, indeed; I have been wishing for the Sabbath to come, that we might begin the religion of the Israelites and Jews.

Teacher. You know, I believe, who the people were that are called Levites.

Scholar. The Levites were the priests of the Israelites.

Teacher. All the Levites belonged to the services of the priesthood: yet only part of the Levites, those of the family of Aaron, were properly the priests of Israel. But why were they called Levites?

Scholar. The Levites were so called because they were all of the tribe of Levi, one of the twelve sons of Jacob.

Teacher. Can you tell how the Levites became appointed to the priesthood of Israel?

Scholar. I suppose it was Moses that appointed them; because he was a Levite.

Teacher. Moses certainly was a Levite; and when he was sent by the Lord to deliver Israel from Egypt, God appointed his brother Aaron to assist him in his mission to Pharaoh, and afterwards to be the first high-priest of Israel.

Scholar. But I thought that all the Levites were priests as well as Aaron.

Teacher. The Levites were not properly priests, though they were taken into the special service of God, instead of the eldest sons of all the families of Israel: for all the eldest sons were priests in their own families among the patriarchs.

Scholar. I should be glad for you to inform me all about the appointment of the Levites.

Teacher. The history of their appointment to the service of God is remarkable. You remember that, when God by an angel destroyed all the first-born of the wicked Egyptians, the first-born of the Israelites, who had kept the passover, were spared; therefore, the Lord claimed them for his sacred service, and spake unto Moses, saying, "Sanctify unto me all the first-born among the children of Israel, both of man, and beast; it is mine" (Exod. xiii. 2). The number of male persons was found to be 22,000 above a month old.

Scholar. I never before noticed any thing of the appointment of the Levites.

Teacher. Most likely; this knowledge was not to be expected from such a little boy. I suppose also that you have not remarked the account of the ordination of the Levites to the service of God: read now the manner of that ceremony, as recorded in the *eighth* chapter of Numbers, from the verses which are marked in my Bible.

Scholar. "And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the (two) bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the first-born of all the children of Israel, have I taken them unto me. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary" (Num. viii. 9—13, 16, 19).

Teacher. It will be much for your profit in reading the Bible always to remember this ordination of the Levites to the service of God.

Scholar. Though I never read this before, I think I shall never forget it: but what was the Levitical religion?

Teacher. The Levitical religion was the same in substance as that of the patriarchs, Adam, Noah, Abraham and Job, but with various new institutions and laws, which are described in the books of Moses, written while the Israelites were trained as a nation in the desert of Arabia, before their entrance into the land of Canaan.

Scholar. What were the written laws which Moses gave to the Israelites?

Teacher. Moses gave first the moral law of the ten commandments, which God himself delivered from Mount Sinai (Exod. xx. 1—18) and wrote on two tables of stone: besides various other laws, relating to the government of the nation, the welfare of the people, and the ordinances of the worship of God.

Scholar. Where can I read about all the laws given by Moses?

Teacher. They are contained in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

Scholar. Genesis also, I believe, is one of the books of Moses.

Teacher. Genesis certainly was written by Moses: you will perceive, however, that it is not properly a book of laws. That most ancient book was mercifully designed as a history of the creation of the world; of the origin of the sinfulness, misery, and mortality of mankind; of the beginning of nations, of the diversity of languages, and of the universal and righteous providence of God, especially in relation to the pious patriarchs and the people of Israel. We and all mankind should have been in distressing ignorance of these most important things without their history in the book of Genesis.

Scholar. From your instructions I now perceive clearly what a blessing to us is that first book of Moses.

Teacher. You ought to regard the book of Genesis especially on account of its information concerning the existence, perfections, and providence of God, which constitute the foundation of all religion.

Scholar. What were the principal ceremonies of religion appointed by Moses?

Teacher. Various ceremonies prescribed by Moses, regarded the rights of property, and the general welfare of the nation of Israel: but the chief Levitical ceremonies related to the passover, the daily sacrifices, the annual atonement, and the priesthood.

Scholar. I recollect that the book of Exodus relates the beginning of the passover, when the destroying angel passed over the Israelites, to kill the first-born of the Egyptians.

Teacher. You recollect rightly: the passover was appointed to be observed as a religious festival throughout all generations of the Israelites, in commemoration of their glorious deliverance from cruel oppression in Egypt. When you have leisure, read again the first twelve chapters of Exodus.

To be continued.

ILLUSTRATION OF THE PARABLE OF THE "UNJUST STEWARD." (LUKE XVI. 1—9.)

SUNDAY-SCHOOL Teachers are an important body, including in their number, probably 150,000 persons, a very large proportion of our moral and religious youth in the middle and working classes, much of the hope of Great Britain. Their improvement has especially been contemplated in the Christian's Penny Magazine. It has been our object, therefore, to encourage their inquiries in relation to any subjects which regard their spiritual edification; and in this respect we have the highest satisfaction in the assurance that "our labours have not been in vain in the Lord."

"J. M. a Bermondsey Sabbath-school Teacher," and those especially who cherish his modest and truly Christian spirit, are invited to command our best services in promoting their benevolent and noble objects. His request for a solution and explanation of the parable of the "Unjust Steward," shall be given, in the hope of its enabling him "fully to understand" the design of our Lord, and happily to "fulfil his engagement in his work and labour of love."

Our blessed Lord, in this parable, had a special regard to the covetousness and hypocrisy of the Pharisees; we give, therefore, the admirable translation and paraphrase of the paragraph by Dr. Doddridge.

"Our Lord then spake another parable, by which he intended to convince his hearers of the necessity of making a right use of their worldly enjoyments; *and*, having before rebuked the Pharisees for their envious and uncharitable temper, *he said also to his disciples* that were about him, *There was a certain rich man who had a steward* in whom he had long put great confidence: *and he was* at last *accused to him, as having wasted his goods* which had been intrusted to his care. *And calling him, he said unto him, What is this* strange account *that I hear of thee?* Can it be true that thou hast acted so unjust and base a part? *Give an* immediate and exact *account of thine administration* and management in this office; *for thou canst be no longer steward* with any honour to thyself or satisfaction to me, while thou continuest under such imputations and suspicions as these.

"*And* upon this, as might be well imagined, *the steward* was much alarmed, and *said within himself*, in the reasonings of his own mind, *What shall I do* in this unhappy situation of my affairs? *for my lord is taking away my stewardship*, and with it I shall lose my subsistence. *I am not able to dig*, or to apply myself to any other laborious work of husbandry; nor can I expect, under this load of infamy, to be trusted by another in the business I have been accustomed to; [*and*] *I am* utterly *ashamed to beg* my bread, after having lived so handsomely in the world thus long. And, after a pause, he added, *I* have at length bethought myself, and now *know what I will do;* an expedient offers itself to my mind by which I may secure myself friends, so *that when I am removed from my office, they may receive me into their houses.*

"*And*, in pursuance of this scheme, *having called every one of his lord's debtors to him* whom he could hope to oblige by so fraudulent a proposal, *he* determined to lower the several articles in his book which stood chargeable to the account of each, and *said*, for instance, *to the first, How much owest thou to my lord? And he said, An hundred baths of oil. And he said to him, Take thy bill* in which thou hast acknowledged the receipt of it, *and sit down directly and write* another, in which thou shalt acknowledge the receipt of but *fifty*, and I will alter my book agreeably to that. *Then he said to another, And how much dost thou owe? And he said, An hundred homers of wheat. And he says to him, Take thy bill* back *and write* down an acknowledgement of but *fourscore;* and remember how easy I have made thine account.

"*And* when *the master* heard of it, though he could not but be sensible that it was an act of great injustice, yet he *praised the unjust steward, as having done prudently* however, and found out an artful expedient for his subsistence, by making friends who might shelter him for the present, and perhaps recommend him to some new trust, in hopes of sharing again in the spoils of his dishonesty. And *thus*, said the blessed Jesus, when he had concluded the parable, *the children of this world are wiser in their* way and *generation*, that is, they generally act a more prudent part with respect to their secular interests, *than* even those who may be called *the children of light*, or than good men themselves, who are enlightened by God to see where their true happiness lies, do with respect to theirs, which are so much more important (compare John xii. 36; 1 Thess. v. 5; Eph. v. 8); for they seldom appear so thoughtful and active in the great concerns of religion, as worldly men are in pursuit of the momentary and precarious possessions of this present life.

"*And I* also *say to you*, endeavour to *make yourselves* sure *friends with* these riches, which may not improperly be called *the unrighteous* or deceitful *mammon* (as so little confidence can be reposed in them); *that when you fail*, and die out of this world, *they may receive you into everlasting habitations*, and you may for ever enjoy the reward of your pious charity and love, in an everlasting friendship with all those truly worthy persons who have been relieved by it."

Scene on board a man of war, from Captain Pilkington's Narrative.—Whilst on board this frigate on my voyage from Africa to the West Indies, I had an opportunity of witnessing the discipline of the navy as carried into effect by the commodore, who was a religious man. He himself performed the office of chaplain every Sabbath-day, by reading the prayers on deck, with the whole ship's company. Certain days in the week were assigned by him for the punishment of offences, which, although committed on preceding days, were kept in score against the day of quittance. The marines being armed on the poop, and all hands on deck, an officer reported that every thing was ready. The commodore retired to his closet to pray. On his return, he fixed a pair of pistols under his sword-belt, and proceeded to the *scene* of *action*. The name of the culprit being called, he came forward, and was charged with having done thus and thus, at such a time. The man would sometimes enter into explanation, and verbal evidence was admitted for and against him. The evidence rarely lasted more than three minutes, often less; after which came the authoritative order, "Take off your shirt, sir!" The poor fellow was assisted in this by the boatswain's mate, who lashed him to the gratings, which were tied in an upright position against the gangway, and then with a muscular arm and heavy cat, administered as many lashes as were thought by the commodore sufficient for his brother, who had been "overtaken in a fault." I had, however, yet to learn, that a Christian, in full possession of the light of the Gospel, could not, without being thereby reprehended, expose himself to this gross inconsistency, following for expediency the usages of his profession.

If you had free access to the playhouse or similar places of entertainment every day, you would rarely fail to be there, yet you say you love God, and there are places of worship open every evening in the week, even of your own established church, six days out of seven, still you never attend but on Sundays, *a proof, I think, how much you love God.*

Cambridge. A Churchman.

REVIEW.

Essay on the Habitual Exercise of Love to God, considered as a Preparation for Heaven. By Joseph John Gurney. *Fifth Edition.* pp. 178, stitched, 18mo. London: Seeley and Burnside.

Love to God and love to man, comprehend the sum total of true religion and morality. Both these branches of practical godliness are admirably illustrated and powerfully enforced in this valuable treatise of Mr. Gurney. This excellent and useful writer, as a wise minister of Christ, founds all the hopes of a sinner on the all-sufficient atonement of Christ, and insists that all true holiness arises from the sanctification of the Spirit of God. We had pleasure in recommending the first edition of this work, and we have delight in finding that it has reached the *fifth edition*, especially as it is published in this cheap form, price only *one shilling*, or *nine shillings* the dozen. We could wish that it were possessed and read by every Christian.

Joseph John Gurney on the Essentials of Experimental Christianity.

Essential experimental Christianity, is expressed in the following paragraph in a manner that cannot fail to edify every devout reader: we give it, therefore, at once to enrich our pages, and to recommend Mr. Gurney's work on "Love to God."

"That the *bent* of all men, in their unregenerate state, is in the wrong direction, Scripture, experience, and history, unite in bearing testimony. Man by nature is the child of wrath; he has inherited from his first parents, in the fall, a proneness to sin; and his distinguishing characteristic is the *absence of that love to God*, which is absolutely indispensable to true virtue and happiness, both here and hereafter. Hence it follows, beyond all doubt or question, that we must be 'born again'—that we must undergo a radical and inward change—before we can live to the glory of God in this world, or be fitted for the enjoyment of his presence in the world to come. 'Except a man be born again, he cannot see the kingdom of God.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

"When, therefore, we speak of a *meetness* for the heavenly state, the main object which we must always keep in view, is the 'washing of regeneration and the renewing of the Holy Ghost.' When the apostle thanks God, 'who has made us *meet* to be partakers of the inheritance of the saints in light,' he describes in the parallel words, the true ground of that meetness—'Who hath delivered us from the power of darkness, and hath *translated* us into the kingdom of his dear Son.' The Spirit of God alone can so rectify the natural dispositions of the depraved heart of man, and so create him anew in Christ Jesus, as to render him capable of a participation in the joys of eternal purity.

"If then we would attain to a capacity for those pleasures which are at the right-hand of our God for ever, we must yield up our souls in ready obedience to the visitations of the Holy Spirit; that his enlightening and enlivening influence may assimilate all within us to its own nature. Now this divine influence—this free gift of God through our Lord Jesus Christ—springs from love, and leads to it. By teaching and enabling us to love God with all our heart, and all our soul, it will prepare us for that kingdom of which *love* is the joy for ever.

"In effecting this blessed change in the affections of fallen man, the Holy Spirit makes use of the gospel of our Lord Jesus Christ, as his grand, appointed instrument. That gospel, written in the Holy Scriptures, and preached by the Lord's messengers, is a spiritual weapon of heavenly mould; and, when wielded by a divine hand, it penetrates the heart, and becomes 'the power of God unto salvation.' Convinced of sin, humbled under a feeling of its malignity, and broken down into repentance, the sinner often passes through a long and painful season of inward conflict; but at length he finds rest for his soul in the Lord Jesus Christ. His sins are freely forgiven him for the sake of that Redeemer who bore the penalty of them on the cross;

'the handwriting of ordinances,' which was against him, is washed out in the blood of the everlasting covenant; and now, as a reconciled and adopted child, he is brought into a dispensation of *peace* and *love* towards God our Father. Himself the object of divine compassion, he loves God in return; and, under the impulse of gratitude for all his mercies, and especially for the unspeakable gift of *such* a Saviour, he devotes himself without reserve to the service of his Creator.

"Such is the genuine character of conversion 'from darkness to light, and from the power of Satan unto God,' through faith in our Lord Jesus Christ. And here it may be well for us to remember, to the 'praise of the glory' of divine 'grace,' that such a change sometimes take place at the eleventh hour of the day. Such cases as those of the thief on the cross, and of the earl of Rochester, afford an illustrious evidence, that the sovereign mercy of God contains in itself the grand preparative for immortal glory. They shew that it is the means of inspiring sometimes even at a late and unexpected moment—that deep self-abasement on the one hand, and, on the other, that exalted love and gratitude towards God, by which the soul may be fitted even for the bliss of angels.

"But for the most part the Christian's preparation for heaven is slow and gradual; and he ought never to forget that the fruits of the Spirit—especially its most important fruit, *love to God*,—must not only be produced, but *ripened* for eternity. Through many a temptation, and many a conflict with the powers of darkness, the work of sanctification must go forward unto the perfect day. The believer must never relax in his efforts; by watchfulness and prayer, by the 'armour of righteousness, on the right-hand and on the left,' by the constant exercise of pure affections, he must work out his 'own salvation with fear and trembling.' 'A man must be purified,' said the preacher already cited, 'before he can enjoy eternal purity. He must be accustomed to keep company with Christ here, in order to enjoy, or even to bear, his immediate presence hereafter. He must have learned to draw very near to the throne of grace, he must be trained by the Spirit to a devotional *habit* of soul, before he can endure the unveiled glory of God's *perfect holiness*.' "

Sermons to Explain and to Recommend the Gospel of Jesus Christ to Individuals and Families. Published monthly. By John Alexander, Minister of Prince's-street Chapel, Norwich. London: Jackson and Walford.

Mr. Alexander's sermons, so plain, faithful, and truly evangelical, will long remain as a beautiful monument of his pastoral fidelity and affection. The *ninth* is now before us, on "Communion with God:" it is equal to those already given to the public, and we trust it will be efficiently instrumental with them of promoting that glorious privilege among all who may read these sermons.

TO OUR READERS AND CORRESPONDENTS.

The Christian's Penny Magazine, *with its next Part, will complete its* fifth volume: *but various reasons have rendered it necessary seriously to deliberate whether the Proprietors should venture to commence another. On announcing this in No. 223, they received two suggestions as a means of enabling them to continue—the first*, that each Subscriber should take two Numbers instead of one; *and the other*, that the price should be raised. *The latter suggestion the Proprietors* do not intend to adopt; *the former* remains with the Subscribers themselves.

The Proprietors have, however, concluded to proceed in what they consider the path of duty, and commit the Work to the liberal patronage of their intelligent readers. Much real good, they have satisfactory testimony, has accrued to the cause of true religion, from their little Publication; and they are willing to believe that the friends of genuine Protestantism —of Scriptural Christianity—will render them efficient support—while they trust the Divine blessing will still attend their exertions.

The early Numbers of the present Series having been some time out of print, and much disappointment having been expressed by many persons, desirous of obtaining complete sets—it is intended, as much as possible, to remedy this by the commencement of a New Series *of the Christian's Penny Magazine with the New Year. This will afford an opportunity for persons to commence subscribing to it as an independent Work.*

Some little alteration will be made in the appearance of the Work, to distinguish it from the former Series, and it is proposed to make its various contents furnish sound instruction as well as amusement to the reading Christian. Without overlooking the wants of its young friends; the Conductors of the Christian's Penny Magazine *hope to make it contribute still more to the edification of the more matured in the Christian life, and worthy of the attention of those advanced in general knowledge. Several series of papers, which have hitherto been much approved, will be continued, and others, from able pens, will be given from time to time.*

In the illustrative department, it is intended to introduce a greater variety, giving occasional Engravings of Scripture subjects, and Portraits of the most distinguished characters in the church of Christ.

Considering the continued enlargement of the British Empire—the advancement of general knowledge—the progress of the Gospel of Christ—the conflict between truth and error—and the glorious prospects that are opening before us according to the gracious purposes of Heaven, revealed in the sure word of prophecy in the Scriptures—all of which are contemplated in this humble work—considering also that it stands alone as a religious unsectarian Periodical of the cheap class—the Christian's Penny Magazine *has strong claims on the patronage of all Christians in Britain.*

While the editor cannot engage clearly to solve every difficulty, and fully to answer every enquiry that may be proposed to him, he will continue to have great pleasure in attending to the wishes of the Christian enquirers, so as, under the blessing of God, to remove his perplexities—dissipate his doubts—and aid him in seeking from the Spirit of wisdom, grace to rejoice in the ways of holiness on earth, and finally to inherit everlasting life in heaven through Jesus Christ.

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Published on Saturday, Dec. 10, 1836.

THE

CHRISTIAN'S PENNY MAGAZINE.

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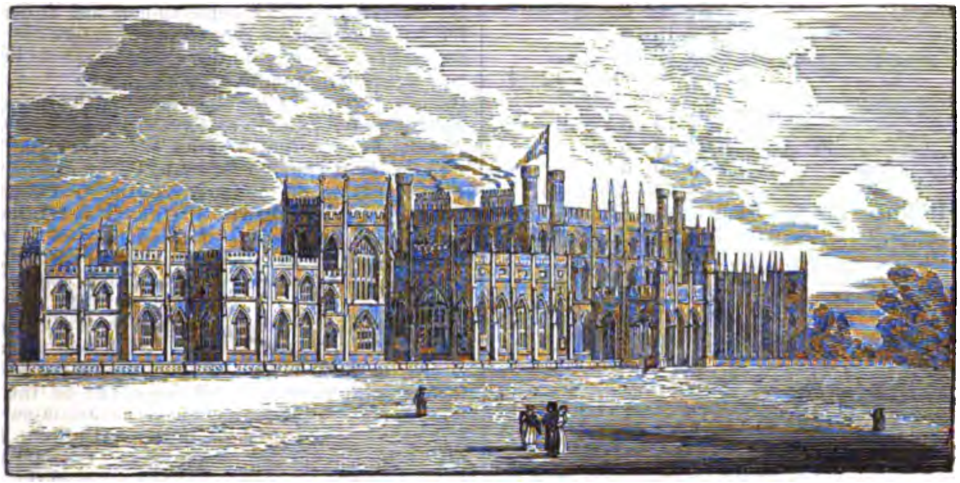

Eaton Hall, the Seat of the Marquis of Westminster.

STATISTICS OF CHESHIRE.

Cheshire is an important county of England, remarkable for several things which are calculated to awaken devout admiration at the wise and bountiful providence of God. This county is bounded on the north by Lancashire, on the north-west and west by the counties of Flint and Denbigh, in Wales, on the south-east and east by Derby, Stafford, Salop, and a part of Flintshire. It extends fifty-eight miles in extreme length by thirty in breadth; it contains 1052 square statute miles, yields a rental of 676,864*l*., being, on an average, 684*l*. per square mile. It has *one* city, *twelve* market-towns, and eighty-six parishes; though it is reckoned to have 670 villages, and a population, at the census of 1831, of 334,391 inhabitants.

Cheshire abounds with coal, and several valuable metals; but it is most famous for its inexhaustible strata of rock-salt. They exist in various places, at the depth of from twenty-eight to forty-eight yards below the surface.[*] The first, which is from forty-five to sixty-three feet thick, is very hard and of a brown colour. After an immense stratum of stone, a second occurs, fifteen or eighteen feet thick, much purer than the other, some of it as clear as crystal. Above the whole lies a bed of whitish clay, and a quantity of gypsum. From the salt-pits, the principal of which is situate in the township of Wilton, about 150,000 tons are obtained yearly, besides what is produced from the waters of several brine springs, which are usually at the depth of from 60 to 120 feet under the surface.

Cheshire is noted for various manufactures; but on this occasion we can notice no more than its vast production of cheese, which, as every one knows, is famous all over the world. Many of our readers will probably be astonished to learn that the annual export of this rich production to London alone is computed at not less than 14,000 tons; to Bristol and York down the Severn and Trent, 8000 tons more; besides what is sent to Ireland and Scotland.

Cheshire is ornamented with many fine parks and noble mansions, the seats of noblemen and gentlemen of great fortunes: but our limits will allow us to name only Cholmondeley Castle, near Malpas, the seat of the marquis Cholmondeley, and Eaton Hall, near Chester, the seat of the marquis of Westminster. This most magnificent mansion, finished within the last few years, is said to surpass by far most of the royal palaces of Europe; and it is reported to have cost its noble possessor, not less than 1,000,000 sterling. Eaton Hall may be conceived of even as it is represented in our engraving.

Ecclesiastical Statistics of Cheshire.

Several important particulars have already been given in the preceding section relating to the general statistics of Cheshire, and in our last number, on the ecclesiastical notices of Chester.

Established Churches in Cheshire. The total number of episcopal churches and chapels in this county is 142: but the *diocese* of Chester, previously at least to the last session of parliament, when a new arrangement of several of the episcopal dioceses was made, included a population of 1,902,354 souls, and 634 benefices. The net yearly income of the bishop is 3261*l*.; besides the rectory of Waverton, which is permanently annexed to the bishopric, and estimated at 110*l*. per annum, and the bishop holds a seat in Durham cathedral in *commendam*. The net income of the cathedral corporation, consisting of a dean, six prebendaries, and six minor canons, is 634*l*. The net income of the 630 benefices of this diocese is 159,372*l*., or an average net income to each individual, if so divided, of 252*l*. per annum. There are 262 curates, whose total stipends amount to 23,239*l*., or 87*l*. each. In this diocese, the incorporated Society for Building Churches has made 114 grants, amounting to 24,105*l.*, and increasing its church room by 36,669 sittings.

Nonconformist Churches in Cheshire. Total number of congregations, 162. Roman Catholics, 7; Presbyterians, 4; Independents, 31; Baptists, 8; Calvinistic Methodists, 8; Wesleyan Methodists, 48; other Methodists, 30; Quakers, 6.

Contributions to Missionary and Bible Societies, in 1834-5:

Episcopalians.	£.	s.	d.	
Propagation Society	104	15	4	
Church Missionary do.	1283	17	0	1388 12 4
Nonconformists.				
London Missionary Soc.	774	13	5	
Wesleyan Ditto	1603	19	6	
Baptist Ditto	3	0	0	2391 12 11
British and Foreign Bible Society				1574 0 4

Education.—Children in Infant Schools, 1518; Daily, 30,681; Sunday, 56,972.

ON SUFFERINGS AND SORROWS.

VIII.—Conclusion.

[Our estimable friend, "B. Z.," it will be seen, wrote the following appeal under the idea that *possibly* the Christian's Penny Magazine would be discontinued at the close of this year. Divine Providence, however, seems to call us to proceed with the work; and we trust that we shall still be aided with his truly valuable assistance, and that a greatly increased number of readers will be edified by the fruit of his labours.—Editor.]

The approaching close of the present year, and the possible termination with it of the existence of this Magazine, compel me to draw the present series of essays to a close sooner than I originally intended. And I indulge the hope that the possibility of this being the last time I shall have the pleasure of addressing the readers of the Christian's Penny Magazine, will not diminish the interest with which they will peruse my closing observations.

1. *All suffering proceeds from the appointment of God.* He has so constituted the laws under which human beings live, that every deviation from every one of them shall be attended by inconvenience, pain, and misery. I cannot express the importance which I attach to the reception of this glorious truth, it is the only balm for man in a state of being where he has much to learn and much to suffer. We all know that pain and anxiety in one shape or other, are undergone by every one of us every day of our lives. A great part of these result from our own misconduct, and wherever this is not the case, the design of God in subjecting us to inconvenience is the trial of our faith and the confirmation of our virtues. Be persuaded then, Christian friends, henceforth to ascribe all your sorrows to the hand of Providence. Be as displeased as you like with yourselves for occasioning the necessity for his severe chastisements, but, "oh! see the rod, and who has appointed it." In the acceptance of this doctrine you may find peace, but you can find it no where else. While your mind is agitated by the difficulties of the question why God, the author of good, should so long remain quiet, and allow the powers of darkness to despoil his fair creation, you will feel like helpless orphans wandering in a boundless and solitary wilderness, where dangers are thickly spread on every side, without any guide to conduct, or any shelter to secure you from the gathering storms; but the moment you cordially embrace the apostolic assurance, ALL THINGS ARE OF GOD, a light will spring up to shew you the path to perfect and immoveable felicity. I can believe, indeed, that the mind of youthful Christians will shrink from such a doctrine, and tremble at its measureless importance; but wherefore should you tremble? Though I tell you to believe that God permitted and arranged that his creatures should become sinners and sufferers, I tell you also, that he *fore-ordained before the foundation of the world*, that these sinners should become *reconciled* to him by the death of his own son. And though I may not be able, and certainly shall not attempt to tell you the reasons why eternal love and wisdom foresaw that a sinful *but reconciled* world was the most suitable for man, I fear not to vindicate the apparent obscurity of the procedures of the Father of all, by asserting in all its fulness, and in all its completeness, the testimony of one who was inspired by the Deity himself to declare, that *where sin* has abounded, *grace* shall *much more* abound.

2. *The administration of the universe is committed to the hands of Jesus Christ.* All power in heaven and in earth is lodged at his disposition, and the Father hath committed all judgment to the Son. Here is consolation to the believer on Jesus, surpassing all the power of description, and all the faculties of the most ardent imagination. Oh! have you never been overwhelmed at the vastness of the affection of that Man of Sorrows who endured the cross, despising the shame in order to bring them to God; and has not the history of his life fully persuaded you of the compassionate tenderness of his nature, and the utter impossibility that he should be cruel? However weak your faith may be, however confused your knowledge, however imperfect your conceptions of the Gospel, at all events you must have felt that the Saviour who bought you with his blood loved and cared for you. Then accept my present assurance, that there is not one pang of your heart, one tear that rolls down your cheek, one sigh that escapes your lips, which is not *perfectly known to that blessed Saviour*, and occasioned by his own workings *for your eternal welfare.* Jesus Christ suffered here on earth—and wept, and was persecuted, and murdered, in order that the believers in his religion might derive strong consolation from the truth that he is the governor of the universe—the mediator between God and man—the head over all things—the Lord of all—the inflictor of every sorrow, the author of every chastisement. Then let not the Christian despond, and know he is a sufferer but he is not a hopeless one, and he has the boundless advantage of having for his high-priest and constant friend, one who having suffered being tempted, is able to succour them that are tempted. Let not the Christian, like Zion of old, be tempted to say, My way is hid from the Lord, the sufferings I undergo are not known to my God, for he may rest assured that the tenderness of his Friend and Father is far more intense than any human tenderness, and the fidelity of his affection such as authorizes the weakest believer to say, he who has begun the good work in me will perform it, will continue it until the day of Jesus Christ, until the fulfilment of that blessed hope and the appearance of the great God, even our Lord and Saviour. Let not the Christian fear to carry all his griefs to the throne of grace, he is sure of a kind reception there, and notwithstanding all his wanderings and infirmities, will never, never be rejected.

Nor is it the Christian only who is entitled to be comforted at the consideration that Jesus Christ alone inflicts pain, for he who could weep over Jerusalem, and give his life for the life of the world, will be sure to subject no child of his creation to a moment's *unnecessary* pain. But, alas! what shall be said to the rejectors of the Saviour, to the men who will not submit to his government? They also must be assured, that the hand which consigns them to the lake of fire, is pierced with the mark of the nails, and that the heart which was firm enough to die for sin, is firm enough to oppose it and fight against it for ever. Jesus Christ knows the evil of sin too well to shrink from the infliction of *any* chastisement by which it can at last be excluded from his dominion and government for ever.

3. *Learn the duty of unbounded submission to God.* We are not our own; we are bought with a price. We are not the directors of the events that fill up the measure of our history; and though a man's heart may desire his way, it is the Lord alone who directs his steps. The condition of many a human being is evidently such as to excite in his mind frequent anxieties respecting his future destiny. He has a wife and children it may be who depend entirely upon his exertions, and have no apparent prospect of comfort, or even of support, if he should be called away from them; and many a time when the cares of the day are over, and he has retired to rest, his sleep is disturbed or prevented by gloomy forebodings of the destitution and want of those whom he loves dearest on earth. Now I am anxious to persuade such an one to cast all his care upon God, to believe that the Maker of the universe is alone responsible for the welfare of creatures whom his own hand has formed, and that it is a great mistake to suppose that God is unable to govern the world without the assistance of so frail a creature as he is. Let him employ every means in his power to execute with fidelity the important trust committed to his charge *as long as it is committed to him*, and let him take no thought for the morrow, knowing that One wiser than himself has said the morrow shall take thought for the things of itself. Some there are who are surrounded by parents, brothers, sisters, and friends, who, though in a sense kind and affectionate, are yet quite indifferent to the pleasures of christian fellowship, and quite unable to estimate or value the important privilege of having in their family a servant of the living God. I will not enter further into the agonies that wring the heart of such an one than to assure him that gloomy and cheerless as his condition sometimes appears, *it is the appointment of God*, and will be found, on examination, to be the one *best adapted* to form those habits which are to fit him for *future service and usefulness*. Let such an one therefore be encouraged to trace the hand of God *in all that appears dark and mysterious* in his history, and to *adore* and *bless* it as the hand of a friend and a father. Some there are who are confined to the bed of sickness, and who feel how likely it is that their absence from the scene of duty will disarrange their plans, injure their prospects, and probably lower their condition in life. It may be true that this will be the result—but still *it is the providence of God*; and I am quite sure that murmuring is fruitless, and rebellion against God is unprofitable, at a time when the skill of the physician is baffled and overruled. It is all vain. WE MUST SUBMIT. Whether we like it, or whether we do not, we have no alternative but to yield beneath the power of Him who is invincible in might. O, then, let us all submit *with the utmost cheerfulness and resignation.* Instead of thinking only of the *evil* of our chastisement, let us think of the *good* that it is destined to produce in us, and which will be produced *much sooner* if we co-operate with God than if we resist him. What do all this voice of murmuring—these melancholy looks—these tearful eyes—these convulsive struggles mean? What language do they utter! Is it not this? *We cannot trust God.* We do not believe that he will make all things work together for our good. What! not rely upon the goodness of God! What! distrust the love of the universal Father! What! question the wisdom of the Lord of the whole earth! Oh, christians, how can you display such ignorance and such ingratitude! Nature, with all its wonders of love, convicts you of folly. But to pass over these wondrous operations of the Deity, I surely may call on you to remember that the dearly beloved Son of God gave *his life* a ransom for the world. Can you suppose that He who loved you so much as to send Jesus Christ to *suffer and to die* for your redemption, can entertain *one thought* but for your welfare? Come, then, and put your trust in him; he will neither forsake nor deceive you, his service is one of supreme delight, and reliance upon him as a God and a Redeemer is the only frame of mind in which a fallen creature can find peace.

Finally. *All suffering is intended to promote ultimate and eternal good.* The system upon which this world is governed did not originate in chance, and the end for which this world was created can neither be defeated nor deferred. Now, indeed, there is much to exercise the faith of the believers in God and his Son Jesus Christ, but there is nothing to lead them for one moment to despair or to lose their confidence in the promises of God. No! Sin shall not have the dominion; evil shall not triumph for ever; the powers of darkness shall not deprive the Saviour's crown of one of its jewels; and he will reign until he has brought back all things to God. Firm in his faith, let us resist every doctrine and every misrepresentation of Scripture which would cast a doubt upon the benevolence of God and his eternal love to man; and when our weak and erring reason begins to tremble at contemplating the evil and the dominion of sin as at present manifested, let us cling to those transcendant assurances of the Apostle which seem to heal all the gloominess of sin as *nothing* compared with the *brilliancy of the triumph* over it, and to the declaration of Jesus, "*I*, if I be lifted up upon my cross, shall draw ALL things unto *me*."

To the readers of this Magazine I sincerely commend these parting observations as the result of my own most deep and earnest investigation, and fear not to assure them that they cannot put a more extensive signification upon my words than I intend them to convey. If some may be disposed to doubt or deny I shall not be surprised, but leave them to the influence of time, reflection, and study. I know not whether I shall any more have the opportunity of writing for their instruction. I may be allowed to express a hope that I shall, and that they will encourage the proprietors of this Magazine to proceed. But—I commit you to God and to the power of his grace, which is able to build you up and give you an inheritance among them that are sanctified.

B. Z.

NINE troubles out of ten which *some* people fall into they themselves actually are the cause of. Professed Christians would do well to consider this; but too often there is an Achon in the camp—a snake in the grass—a grub at the root when we know it not.

Cambridge. A CHURCHMAN.

DIVINE PROVIDENCE ILLUSTRATED.—"THE GREAT STORM" IN 1703.

Mr. Editor.—Your truly "Christian Magazine," ought by no means to omit all allusion to the recent destructive gales on Tuesday, Nov. 29, by which we have had such awakening manifestations of Divine Providence. Isaiah declared, in the spirit of elevated devotion, addressing himself to God Almighty, "*When thy judgments are in the earth, the inhabitants of the world will learn righteousness*" (Isai. xxvi. 9).

There is reason to believe that, according to the design of these indications of the supremacy of Almighty God, that not a few have been led to contemplate his righteous tribunal—and, by faith in Christ, to seek his face and favour. However, your instructive work ought, in my opinion, to contain some record of the recent alarming visitation—and I therefore send you some particulars in addition, of the "Great Storm" in 1703, which was far more terrible and destructive than that which we have recently witnessed. At the same time, it is proper to remark that all *natural evil* or *suffering*, must arise under the administration of God, who is infinitely righteous and benevolent—from the existence of moral evil—or sin.

The following particulars I have gleaned from several sources, and I have no doubt but they will be read with much interest. And praying for the increasing success and usefulness of your Christian periodical, which I rejoice to learn will be continued, I remain, your friend, Philanthropos.

"The Great Storm in 1703."

This tremendous hurricane in 1703, is spoken of as the Great Storm; and it is remarkable that our recent visitation, like that, occurred in the month of November; the Great Storm was at its height on the 27th, the late gales on the 29th, and in both the wind blew from the same quarter.

The fearful tempest of 1703 was preceded by a strong west wind, which set in about the middle of the month; and every day, and almost every hour, increased in force until the 24th, when it blew furiously, occasioned much alarm, and some damage was sustained. On the 25th, and through the night following, it continued with unusual violence. On the morning of Friday, the 26th, it raged so fearfully, that only few people had courage to venture abroad. Towards evening it rose still higher; the night setting in with excessive darkness added general horror to the scene, and prevented any from seeking security abroad from their homes, had that been possible. The extraordinary power of the wind created a noise, hoarse and dreadful, like thunder, which carried terror to every ear, and appalled every heart. There were also appearances in the heavens that resembled lightning. "The air," says a writer at the time, "was full of meteors and fiery vapours;" yet, he adds, "I am of opinion, that there was really no lightning, in the common acceptation of the term; for the clouds, that flew with such violence through the air, were not, to my observation, such as are usually freighted with thunder and lightning; the hurries nature was then in do not consist with the system of thunder." Some imagined the tempest was accompanied with an earthquake. "Horror and confusion seized upon all, whether on shore or at sea; no pen can describe it, no tongue can express it, no thought can conceive it, unless theirs who were in the extremity of it; and who, being touched with a due sense of the sparing mercy of their Maker, retain the deep impressions of his goodness upon their minds, though the danger be past. To venture abroad was to rush into instant death, and to stay within afforded no other prospect than that of being buried under the ruins of a falling habitation. Some in their distraction did the former, and met death in the streets; others the latter, and in their own houses received their final doom." One hundred and twenty-three persons were killed by the falling of dwellings; amongst these were the bishop of Bath and Wells (Dr. Richard Kidder) and his lady, by the fall of part of the episcopal palace of Wells; and lady Penelope Nicholas, sister to the bishop of London, at Horsley, in Sussex. Those who perished in the waters, in the floods of the Severn and the Thames, on the coast of Holland, and in ships blown away and never heard of afterwards, are computed to have amounted to 8000.

All ranks and degrees were affected by this amazing tempest, for every family that had any thing to lose lost something: land, houses, churches, corn, trees, rivers, all were disturbed or damaged by its fury; small buildings were for the most part wholly swept away, "as chaff before the wind." Above 800 dwelling-houses were laid in ruins. Few of those that resisted escaped from being unroofed, which is clear from the prodigious increase in the price of tiles, which rose from 21*s.* to 6*l.* the thousand. About 2000 stacks of chimneys were blown down in and about London. When the day broke, the houses were mostly stripped, and appeared like so many skeletons. The consternation was so great that trade and business were suspended, for the first occupation of the mind was to repair the houses that families might be preserved from the inclemency of the weather in the rigorous season. The streets were covered with brickbats, broken tiles, signs, bulks, and penthouses.

The lead which covered 100 churches, and many public buildings, was rolled up, and hurled in prodigious quantities to distances almost incredible; spires and turrets of many others were thrown down. Innumerable stacks of corn and hay were blown away, or so torn and scattered as to receive great damage.

Multitudes of cattle were lost. In one level in Gloucestershire, on the banks of the Severn, 15,000 sheep were drowned. Innumerable trees were torn up by the roots; one writer says that he himself numbered 17,000 in part of the county of Kent alone, and that, tired with counting, he left off reckoning.

The damage in the city of London only, was computed at near 2,000,000*l.* At Bristol it was 200,000*l.* In the whole, it was supposed that the loss was greater than that produced by the great fire of London, 1666, which was estimated at 4,000,000*l.*

The greater part of the navy was at sea, and if the storm had not been at its height at full flood, and in spring-tide, the loss might have been nearly fatal to the nation. It was so considerable that fifteen or sixteen men of war were cast away, and more than 2000 seamen perished. Few merchantmen were lost; for most of those that were driven to sea were safe.

The rear-admiral of the blue, in the ship called the Mary, sunk with admiral Beaumont, and above five hundred men drowned. The ship called the Northumberland, about five hundred men, all sunk and drowned. The ship called the Stirling Castle, all sunk and drowned, above five hundred souls; and the ship called the Restoration, all sunk and drowned. These ships were all close by us, which I saw; they fired their guns all night and day for help, but the storm being so fierce and raging, could have none to save them.

A man belonging to the Mary, all the ship's company but himself being lost, by the help of a piece of the broken ship, got on board the Northumberland; but the violence of the storm continuing, the Northumberland ran the same fate with the Mary, and was split to pieces; yet this person, by a singular providence, was one of sixty-four that were delivered out of that ship, all the rest perishing in the sea.

A ship, homeward bound from the West Indies, was in the utmost danger of foundering, when the captain saw all, as he thought, lost, and expecting every moment to sink, he calls to him the surgeon of the ship, and by a fatal contract, as soon made as hastily executed, they resolved to prevent the death they feared by one more certain, and, going into the cabin, they both shot themselves. It pleased God the ship recovered the distress, and the captain just lived to see the desperate course he took might have been spared. The surgeon died immediately.

The ships lost by the storm were estimated at 300. In the river Thames only four ships remained between London-bridge and Limehouse, the rest being driven below, and lying there miserably beating against one another. 500 wherries, 300 ship-boats, and 100 lighters and barges, were entirely lost; and a much greater number received considerable damage. The wind blew from the western seas, which preventing many ships from putting to sea, and driving others into harbour, occasioned great numbers to escape destruction.

The Eddystone lighthouse, near Plymouth, was precipitated in the surrounding ocean, and with it Mr. Winstanley, the architect by whom it was contrived, and the people who were with him.—"Having been frequently told that the edifice was too slight to withstand the fury of the winds and waves, he was accustomed to reply contemptuously, that he only wished to be in it when a storm should happen. Unfortunately his desire was gratified. Signals of distress were made, but in so tremendous a sea no vessel could live, or would venture to put off for their relief."

So awful a visitation produced serious impressions on the government, and a day of fasting and humiliation was appointed by authority. The introductory part of the proclamation issued by queen Anne for that purpose claims attention from its solemn import:

"Whereas, by the late most terrible and dreadful storms of wind, with which it hath pleased Almighty God to afflict the greatest part of this our kingdom on Friday and Saturday, the twenty-sixth and twenty-seventh days of November last, some of our ships of war, and many ships of our loving subjects, have been destroyed and lost at sea, and great numbers of our subjects serving on board the same have perished, and many houses and other buildings of our good subjects have been either wholly thrown down and demolished, or very much damnified and defaced, and thereby several persons have been killed, and many stacks of corn and hay thrown down and scattered abroad, to the great damage and impoverishment of many others, especially the poorer sort, and great numbers of timber and other trees have by the said storm been torn up by the roots in many parts of this our kingdom; a calamity of this sort so dreadful and astonishing, that the like hath not been seen or felt in the memory of any person living in this our kingdom, and which loudly calls for the deepest and most solemn humiliation of us and our people: therefore, out of a deep and pious sense of what we and all our people have suffered by the said dreadful wind and storms (which we most humbly acknowledge to be a token of the divine displeasure, and that it was the infinite mercy of God that we and our people were not thereby wholly destroyed), we have resolved, and do hereby command, that a general public fast be observed," &c.

This public fast was accordingly observed throughout England, on the 19th of January following, with great seriousness and devotion by all orders and denominations. The Protestant Dissenters, notwithstanding their objections to the civil magistrate in matters of religion, deeming this to be an occasion wherein they might unite with their countrymen in openly bewailing the general calamity, rendered the supplication universal, by opening their places of worship, and every church and meeting-house was crowded.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 398.

CHAPTER XI.—*Religion of the Bible. Levitical Dispensation,* (*continued.*)

Teacher. I hope you are desirous of continuing our conversations on the Levitical dispensation of religion.

Scholar. O yes; I have read again the first twelve chapters of Exodus; and I want to know all about the Israelites.

Teacher. Your diligence and wishes afford me much pleasure: and I hope while you read and inquire about these things, you will pray that your mind may be enlightened by the Holy Spirit.

Scholar. What ceremonies were observed in the daily sacrifice of the Israelites?

Teacher. The daily sacrifice was a lamb, presented to God as a burnt-offering, both morning and evening: one about nine o'clock in the morning, as an atonement for the sins of the people during the night, and the other about three o'clock, for their sins in the day. This sacrifice was doubled on the Sabbath, two lambs being offered at each service. While the sacrifice was on the fire, the people worshipped in the court of the tabernacle, and the priests burnt incense on the golden altar, praying for the people.

Scholar. I do not recollect reading about this in Bible.

Teacher. Many who have grown old never read it in their Bibles; such is their neglect of the holy Scriptures. Read now these marked verses:—

"Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb shalt thou offer at even: and with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD; where I will meet you, to speak there unto thee" (Exod. xxix. 38—42).

Scholar. What was the annual sacrifice of the Israelites?

Teacher. The annual sacrifice was a solemn national festival, at which first, the high-priest offered a bullock, as an atonement for himself and his family, and afterwards two goats, as an atone-

Queen, Candace, the keeper of her wealth,
Her royal treasure. Titled rank could yield him
No solid satisfaction for his soul
Immortal, alive to God. A portion
He felt he needed: he sought it resolv'd.
He worshipped God in spirit and in truth;
And to serve him rightly, Jerusalem,
The holy city, where sacrifices
Of his appointment, were daily offered,
And priests in sacred garments minister'd,
Burning incense on the golden altar,—
He visited: there to inquire of men
Divinely taught; and for himself to read
God's holy Word, to fill his mind with truth.
Th' Almighty he adored in his temple,
By sacrifice directing his strong faith,
Of heav'nly birth, and fruit of the Spirit,
Beyond the type, to him who was to come,
Promis'd of old, to make his soul for sin
A perfect, all-sufficient offering,
For guilty men of ev'ry tribe and clime.
Returning with the treasure of God's Word,
Isaiah's prophecy he read, sitting
Devout in his chariot, and wondered
Of whom the prophet spake, when declaring
That some mysterious personage "was led
"As a sheep to the slaughter." For a teacher,
Wise and taught of God, he sigh'd: such a one,
As he of whom Elisha once discours'd
With Job—"a messenger, interpreter,
"One among a thousand," clear to unfold
What seem'd of great import, and to be known
Most needful even for him. Philip was near:
"A messenger" of God: sent in answer
To his prayer, not utter'd, except by sighs.
Led by the Spirit to approach, he asked,
Hearing him read attentively the book,
Written to testify of Jesus Christ
And his redemption, "Dost thou understand
"The things of which thou readest?" Meekly, he
Quick replied, "How can I, except some man,
"Whose mind enlarged with heavenly light and love
"Should guide me? Thou canst give me, I perceive,
"Thou man of God, th' instruction that I need—
"Sit with me and say, of whom the prophet
"Speaks." Then Philip, with joyful heart and tongue,
Began at the text propos'd, and Jesus
Preach'd, as by the prophet declar'd, slaughter'd
By wicked men: yet sent of God to make
His soul an offering for sin: nor that
Of Jews alone; but as "the Lamb of God
To take away the sin of all the world!"
Divine illumination fill'd his mind:
The Ethiopian believed, and confess'd
His faith intelligent, and was baptiz'd
With water, so the Saviour had ordain'd.
Fully instructed in the laws of Christ,
And with the Holy Ghost his faithful soul
Baptized, he hastened on his way with joy,
Forming benev'lent schemes for future days,
To preach the gospel of this salvation,
Through his own nation: to make them blessed,
As ancient prophets inspired had foretold,
"Ethiopia soon shall stretch her hands to God." [*]
Faithful Philip, by his noble convert
Needed no more, by the Spirit of the Lord
Caught away, was found at Ashdod, passing
Through all the cities, he preach'd salvation
By Jesus Christ, and dwelt at Cæsarea,
Blessed for many years, and made a blessing [†].

To be continued.

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IMPROVEMENT OF THE ILLS OF LIFE.

"If every man's internal care
"Were written on his brow;
"How many would our pity share,
"Who raise our envy now.

"The fatal secret when revealed
"Of every aching breast,
"Would prove that only while concealed,
"Their lot appeared the best."

The above anonymous lines, copied from a friend's album, suggested the following.

"If every man's internal care"
Were to be useful now,
No signs of envy would appear
Upon his peaceful brow.

The direful secret unrevealed
Of many an aching breast,
Is Self—which oft when most conceal'd,
Is palpably express'd.

Unnumbered blessings every hour
Our thankless souls forget;
Nor value as we ought the dower,
Of life, and light, and heat.

What, though some light affliction bends
Our necks the yoke, to wear
Of meek obedience; meekness lends
Us strength that yoke to bear.

What, though some heavier woes oppress,
Some pungent grief assails;
What, though we're plunged in deep distress,
And misery prevails;

Is there no balm to mitigate
The sufferings we endure;
Are there no joys to recreate,
No means of ease or cure?

Have we no friends to animate
And help us bear our load;
No hopes to cheer and elevate,
And lead our souls to God?

Is there no life beyond the grave?
No rest from labour there?
Is there no power in Truth to save
The wretched from despair?

O! there is life, and light, and heaven,
And all the "*numerous ills
That flesh is heir to*," all are given
To rectify our wills.

Nov. 8, 1836. C. O. G.

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[*] Psal. lviii. 3; Zeph. iii. 10.

[†] Acts xxi. 8, from A.D. 33 to A.D. 60.

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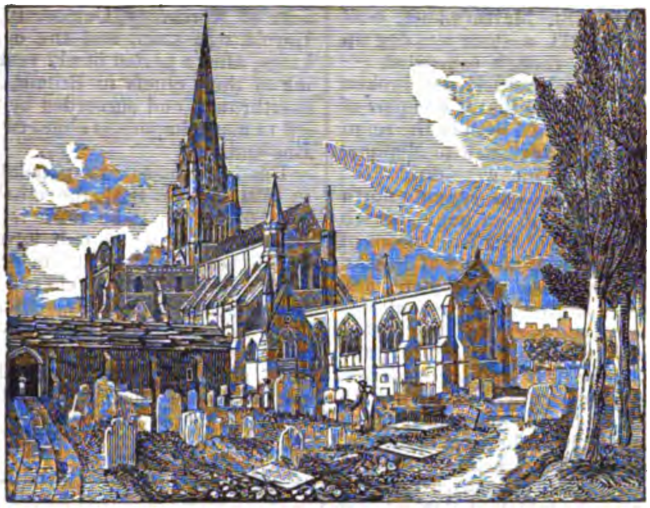
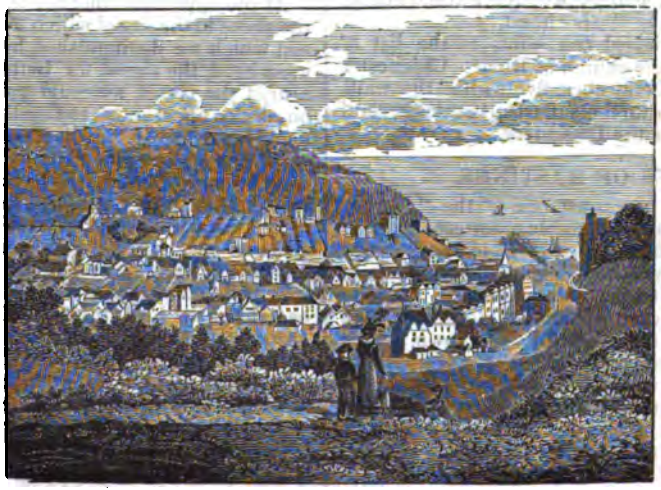


Chichester Cathedral.

CHICHESTER—CHICHESTER CATHEDRAL.

Chichester, the chief town in Sussex, was but merely mentioned in our description and "Ecclesiastical Statistics of Sussex," in No. 235. Our present engraving will lead us to notice the city, and to describe its beautiful cathedral.

Chichester is a neat compact city, situated sixty-two miles S.W. by S. of London, on a gentle eminence, surrounded on all sides, except the north, by the small river Lavant, which admits ships of burden to come within two miles of the city. It consists principally of four streets, called after the cardinal points of the compass. In the centre of the town, at the intersection of the four streets, is a stately cross, of an octangular form, supported on eight arches, erected about the year 1500, by bishop Storey. The whole city is surrounded by a stone wall, which is supposed to have been built by the Romans. Chichester contained, at the census of 1831, a population of 8270 persons.



Hastings, Sussex.

Chichester Cathedral.

Chichester, ecclesiastically considered, is a place of celebrity, not only as the see of a bishop, and on account of its splendid cathedral, but for this elegant structure having been erected on or near the foundation of a Pagan temple, dedicated to Neptune and Minerva.

That Chichester was a Roman station of importance, there can be no doubt; for in digging a cellar under the corner house of St. Martin's-lane, next North-street, in the year 1723, a stone was dug up with an inscription, which, though somewhat defaced by the pickaxes of the labourers, and broken into four pieces, plainly intimated that it was part of the foundation of a temple, erected here in the reign of the emperor Claudius, and dedicated to Neptune and Minerva. Close to this stone were discovered two stone walls three feet thick, one running north and the other east, and joining in an angle, which are supposed to have been part of the foundations of the said temple. Besides a great number of Roman coins have, at different times, been found here, and in 1727, a curious piece of Roman pavement was discovered in the palace of the bishop of Chichester.

Chichester cathedral, with the bishop's palace, and the houses inhabited by the dean and prebendaries, occupies all the space between the west and south gates. The cathedral is by far the most conspicuous edifice in the city. It is built in the form of a cross, and is an exceedingly handsome structure. It is believed to have been originally erected early in the twelfth century by the seventh bishop, Siffreid, and dedicated to St. Peter; but towards the close of that period it was brought nearly to ruin by fire, and reconstructed in its present form and dedicated to the Virgin Mary.

The choir is fitted up with considerable costliness; the stalls are of fine oak, richly carved and gilt, with the names of the several dignitaries painted over them. In the south aisle is painted the legendary history of its foundation; and the statue of bishop Siffreid is cut in a niche near to the east door of St. Peter's the Great, which stands within the cathedral.

Henry VIII. did not change this sacred establishment, as it was from the time of its erection for secular canons. The foundation consists of a dean, precentor, chancellor, treasurer, two archdeacons, thirty prebendaries, four of whom are residentiary, four vicars, and twelve vicars choral.

Chichester has yielded *two* saints to the list of those canonized by the church of Rome. Chichester contains *seven* small churches, five within the walls of the city and two in the suburbs, besides several places of worship for the Dissenters.

NOTICES OF HASTINGS.

Hastings is a sea-port town, one of the "Cinque Ports," in Sussex, of considerable notoriety, not only on account of the famous battle which determined the fate of Saxon dynasty in England, but on account of the salubrity of its air. Many families, not only of the genteel, but even of nobility, therefore, visit it for the benefit of their health. The town, which consists of two principal streets, besides smaller ones, is built in a valley between two high cliffs, forming a noble amphitheatre, gradually sloping towards the sea: it is defended by hills towards the north, so that the temperature of the air is mild, even in the depth of winter.

Hastings is believed to have derived its name from "Hasting," a Danish pirate, who is said to have built a fort here for the protection of his associates and followers during the winter season, in the reign of Alfred the Great: this, however, is doubted by some, as Hastings is thought to have been a considerable town previously, from the fact of its being one of the few places in the kingdom of sufficient importance to be the residence of a "Mint-charter" for the coinage of money, A.D. 924, in the time of Athelstone, grandson of Alfred.

Hastings is especially memorable from the sanguinary battle between king Harold II. and William, duke of Normandy, October 14, A.D. 1066, in which Harold was slain, and the dynasty of the Saxon kings, after a period of 617 years from the first landing of their chiefs in Britain, A.D. 449, was totally overthrown, and succeeded by the Normans, which led to many important changes in the government of England.

Hastings possessed a population of 6085 persons in 1821; but in 1831, the inhabitants had increased to 10,097 souls. The town is divided into *six* parishes, two of which only have churches, dedicated to All Saints and St. Clement. There is also the curacy of St. Mary-in-chapel, and several chapels belonging to different denominations of Dissenters.

St. Leonard's is a "new town," about a mile distant, west from Hastings; it was commenced in 1828, upon the plan of the celebrated Mr. Burton, on the site of the spot said to be that on which William the Norman landed on his invasion of England.

THE SEAMEN'S PRAYER MEETING IN THE PORT OF LONDON.

To the Editor.—I have been much gratified since the commencement of your valuable Miscellany, with the manner in which it has adverted to the public Christian institutions which are the glory of the present day. I have been pleased to see occasionally some reference to our maritime population. And in hopes of calling the attention of your readers to that interesting, though much neglected class of men, I for the first time address you a few lines, suggested by attending a meeting convened for prayer on board a vessel in the Upper Pool, in which services it has been the privilege of the writer, with the assistance of a few others, anxious for the best interests of seamen, for some time to be engaged.

At the appointed time the boat conveyed us from the shore to the vessel which was lying in the stream, and which we distinguished by the lanthorn at the mast-head, the signal for Bethel meetings. As we neared the vessel, we could perceive a few persons on deck, apparently anxious for our arrival; we found the ship to be the H——e of Y——h. As we ascended her side every facility was afforded for our accommodation; and having gained the deck, we found it partly covered with seamen, who received us with every expression of kindness and affection; we had no occasion, as is sometimes the case, to go over the tier to invite the seamen to attend, they had voluntarily assembled; the meeting was to be held in the hold, this is by far the most advantageous part, as on the part of the seamen there is a reluctance to enter the cabin; into this we descended by a ladder placed for the purpose; here we found a commodious chapel; sails were spread for our carpeting, planks were placed across for seats, while a larger piece, covered with a flag, served for our table; these, with a few camp stools and sacks, were the furniture of our humble sanctuary. After singing a hymn from the Sailors' Hymn-Book, and reading a portion of Scripture, the captain of the vessel was called upon to engage in prayer (a service to which he was not unaccustomed). It was delightful to hear a man habituated to the privations of a sea-faring life, pouring out his soul to God; the greatest order was manifest, every one sank on his knees, occasionally was heard the response from some hardy tar intent on the worship of God. When the captain had concluded, ere we rose from our knees; a seaman adjoining followed in the most humble yet devout manner. After singing a verse or two again, the captain of an adjoining vessel prayed; one after another succeeded him, till seven had supplicated the Divine, to which each appeared to come prepared to ask something for himself—for their ship's crew—for their families—for all "that go down to the sea in ships and do business on the mighty waters"—yea, sir, the whole race of men. One thanked God that he had preserved his life through many a storm, and when death stared them in the face, he had made a way for them, and that for his sake many a raging tempest had been hushed. Another remembered a beloved shipmate who was under serious impressions, that they might not be like the morning cloud or early dew. Another intreated that "this might be the birth-place of some poor soul." Now, an aged seaman would hold communion with the God of his youth, and ask that we might get a lift for an upper and a better world —while a young inexperienced seaman would ask for the influences of the Holy Spirit to teach him how to pray. Such was the fervour, the simplicity, the holy confidence, manifest by these hitherto much neglected men, that we were wont to exclaim, "This is no other than the house of God, and the very gate of heaven." After these seven seamen had prayed, a neighbouring minister, who had for the first time attended their meeting, gave an address; he adverted to the gratification he felt in meeting so many at such a service (our numbers were between thirty and forty), that he had often prayed for seamen, but had now the privilege of praying with them, he said that from this time he should pray for sailors as long as he lived: the paragraph of Scripture to which he referred, induced him to notice the sailor's circumstances—fears—prayers—success—and wonder. While he briefly adverted to these particulars, with what pleasure did our eyes behold the deep serious attention of those whose privilege it is, while in port, to listen to the words of eternal truth, their occupation preventing them from attending the more stated means of grace:—tear followed tear in quick succession, but it was the tear of joy and gratitude each appeared to feel, "'Twas like a little heaven below." Having closed the meeting and distributed tracts we left the place, though our hearts tarried where God had evidently been in our midst, each, as they parted with us, expressed the ardent feeling of their minds, bidding us God speed, and heartily thanking us for coming amongst them; the captain's boat was prepared to convey us to the shore, and all seemed to vie with each other to afford us any little accommodation necessary for our safety in quitting the vessel.

Thus we left the happy meeting which we had, indeed, found a Bethel; and while we compare the state of these men with what they were but a few years ago, we were constrained to say, "What hath God wrought?"

In hopes it may call forth the sympathy, the prayers, and the energies of your readers on behalf of seamen, I shall feel obliged if you think it worthy of notice to insert it in your valuable work.

Mile-End. J. J. B.

Many of our readers are prepared to sympathize with the ardent, zealous, and benevolent feelings of the writer of the above account of the Seamen's Prayer-meeting, from several communications in former numbers of the Christian's Penny Magazine. The writer is, we believe, an agent of the British and Foreign Sailors' Society; and we cannot but feel anxious to encourage that generous sympathy towards our 250,000 merchant seamen, 20,000 of whom are reckoned to lie constantly in the port of London!

PRIZE ESSAY ON THE CONDITION AND CLAIMS OF BRITISH MERCHANT SEAMEN.

While our readers are contemplating the existence and progress of religion among seamen, by means of the above interesting paper, they will be delighted to learn that the committee of the British and Foreign Sailor's Society, have offered the sum of FIFTY POUNDS for the best Essay on the Moral Condition of our Merchant Seamen, and the most efficient means of promoting their evangelization. That essay has been obtained; and our anticipations are highly excited by the fact of the prize having been awarded to one entitled "Brittannia, or Hope for Sailors," from the powerful pen of Rev. J. Harris, the eloquent author of "Mammon," Dr Conquest's prize essay on "Covetousness." We sincerely congratulate both the author and the committee, and trust the publication, which will be out in January, will be the means of benefiting that excellent institution. We understand that several other of the essays written for the prize will be published.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 406.

CHAPTER XII.—*Religion of the Bible. Christian Dispensation,*

Teacher. Having already conversed upon the Paradisaical, the Patriarchal, and the Levitical institutions of religion, as recorded for our instruction in the Scriptures, we will now proceed to the consideration of Christianity.

Scholar. Your explanations of so many things in the Bible, have made me know more than before about Christianity: but I am sure you can teach me a great deal more, and I shall be glad of your instruction.

Teacher. Christianity is certainly better understood by you now in consequence of our examination of the other forms of religion which are taught in the Bible; but there are many things, both in its sacred institutions and its merciful design, which it is necessary for you to learn more fully. This, indeed, has been the case with the wisest Christians, not excepting the apostles themselves, who have acknowledged their imperfection in the knowledge of the Gospel.

Scholar. I shall be very thankful to learn all that you can teach me about Christianity.

Teacher. What do you understand by Christianity?

Scholar. Christianity is the religion of those who believe in Jesus Christ as the Son of God, and serve him as our Lord and Saviour.

Teacher. Certainly that is Christianity; and I suppose you know where the believers were first called Christians?

Scholar. O yes; I recollect that it says in Acts, "The disciples were called Christians first in Antioch" (Acts xi. 26).

Teacher. What is the correct meaning of the word "Christ," the chief title of our Saviour?

Scholar. Christ, I believe, means *anointed.*

Teacher. Can you give any proof of this from Scripture?

Scholar. I remember hearing our minister explain the name of Christ, when he took for his text the words of Peter to Cornelius, the Roman centurion, "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38).

Teacher. Do you recollect any passage to which he referred in explanation of his text?

Scholar. He referred to several passages; but particularly to our Saviour's text in the synagogue of Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor" (Luke iv. 18).

Teacher. Do you understand what those gifts of the Holy Spirit are, on account of which it is said that our Saviour was *anointed?*

Scholar. Our minister referred also to David being *anointed,* when he was only a shepherd-boy; and he said that it was intended to be a sign, teaching the necessity of his receiving wisdom, strength, and holiness from the Spirit of God.

Teacher. Read the passage about the anointing of David.

Scholar. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward" (1 Sam. xvi. 13).

Teacher. Most sincerely do I rejoice that you so well attend to, and clearly understand, what our minister preaches. Now read what the apostle John, in these remarkable passages, says to all Christians.

Scholar. "Ye have an *unction* from the Holy One, and ye know all things. But the *anointing* which ye have received of him abideth in you: and ye need not that any man teach you: but as the same *anointing* teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John ii. 20—27).

Teacher. By "unction" and "anointing," the apostle means the gracious influences of the Holy Spirit; and by "knowing all things," as the consequence of that anointing, he means a sound knowledge of the saving doctrines of the Gospel, which are the things of Christ. We should, therefore, pray for the Holy Spirit to influence and make us wise unto salvation; because on this account true believers are called, according to their sacred profession, "*anointed ones,*" or "*Christians.*"

Scholar. Christianity, you said, is the perfection of the Jewish religion: I wish you would explain this, that I may fully understand your meaning.

Teacher. You remember that the chief religious services of the Jews, as publicly performed every day by the priests, were the sacrifices of atonement for sins; and you read in the ninth chapter of the Hebrews, that the whole service of religion among the Israelites, was only "a figure for the time then present." Now in Christianity these sacrifices have all their full accomplishment in the one sacrifice of Christ. Read the last five verses of the *ninth* chapter of the Hebrews.

Scholar. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation" (Heb. ix. 24—28).

Teacher. Read also those verses marked in the tenth of Hebrews.

Scholar. "For the law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Heb. x. 1, 5—7, 10—14).

Teacher. Read now these verses in the first epistle of John:—

Scholar. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John ii. 1, 2).

Teacher. These few passages shew to you most clearly, the nature of Christianity, as the perfection of the Jewish religion.

Scholar. I suppose then that this was the reason of John the Baptist directing his disciples to Jesus, when he said, "Behold the Lamb of God, which taketh away the sins of the world" (John i. 29).

Teacher. It was: John was influenced by the Holy Spirit so to denominate our Lord, in directing his disciples to Jesus.

Scholar. But there were many other ceremonies of religion among the Israelites besides sacrifices; have they all had their perfection in Christianity?

Teacher. All the Levitical ceremonies of religion were designed for the instruction of the people: their various washings and purifications were prescribed to teach the necessity of spiritual blessings; especially the cleansing of the soul, and holiness of heart and life, which distinguish the disposition and character of all true Christians.

Scholar. How do Christians experience spiritual blessings and the cleansing of their souls?

Teacher. Read these verses in the second chapter of Titus:—

Scholar. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. ii. 11—14).

Teacher. Read those verses marked in the third chapter.

Scholar. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. iii. 4—7).

Teacher. Read also those verses marked in the fifth of Ephesians.

Scholar. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 25—27).

Teacher. You perceive from these passages, that by the gracious influence of the Holy Spirit all true Christians are regenerated or born again; and that being daily purified and sanctified by the word and Spirit of God, they are prepared for all holy conversation and godliness in this world, and so qualified for the kingdom of heaven.

To be continued.

IS PURGATORY A DOCTRINE OF THE SCRIPTURES?

Illustration of Matt. xxvii. 52, 53.

Mr. Editor.—Being in conversation with a friend the other day, our topic was respecting the leading doctrines of Christianity; my friend argued with much fervency in favour of the doctrine of purgatory, which doctrine I totally disbelieve. My friend, in order to establish its truth, urges the following words, Matt. xxvii. 52, 53, "And the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Now I have read Dr. Adam Clarke's opinion of the above passage, and Dr. Doddridge's likewise, both of which appear to me vague and uncertain; therefore I should feel much obliged to you, if, through the medium of your Magazine, you could give me more additional light on the texts abovementioned. My view is not to gratify a curious inquisitiveness, but to know more of the truth as it is in Jesus. Yours, W. R. S.

"Purgatory," as taught by the Romish church, is a place in which the *just* are doomed to undergo a course of punishment in another world, to atone for sins which do not merit eternal damnation. This notion is supported by the Roman Catholics, not with any passages of Scripture, which, they allege, expressly teach the doctrine, but from the following, which they regard as self-evident propositions:

1. Every sin, how venial soever, if only an idle word, deserves a measure of punishment from God.
2. Small sins do not deserve everlasting punishment.
3. Few persons depart this life in so holy a state as to be perfectly free from every stain, and from all debt due to the justice of God.
4. Therefore, few will altogether escape the visitations of divine justice, which will render to every soul according to its works, according to its character at death.

From these considerations which the Papist regards as so many self-evident truths, he infers that there must be some third place of punishment; for since the infinite holiness of God can admit nothing into heaven which is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss, who, though out of debt, have something in justice to suffer, there must of necessity be some place or state where souls departing this life, pardoned as to external guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. This, therefore, is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow-members here on earth, as also by alms and masses offered up for their souls to God.

Probably it will be asked by some of our readers, "What is the case of those who have no relations or friends to pray for them, or to give alms, and procure masses for their relief?" These, it is said, are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office. This reply, however, must be extremely unsatisfactory to a serious Catholic who has a tolerable acquaintance with the Scriptures, as it must place the whole case on mere supposition and conjecture.

Besides the above arguments, however, the following passages are alleged as proofs of the doctrine of purgatory: 2 Maccabees xiii. 43, 44, 45; Matt. xii. 31, 32; 1 Cor. iii. 15; 1 Pet. iii. 19. But against such an application, it may be remarked:

1. That the books of Maccabees have no evidence of divine inspiration, and, therefore, quotations from them are worthy of no regard in this case.
2. If those passages should be regarded, still they would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. Those texts quoted from the Scriptures have no reference to the doctrine or place in question, as may be seen from a reference to the context, and to any just commentator upon them.
3. Scripture, in general, speaks of departed souls going immediately at death to a fixed state of happiness or misery, and gives us no idea of purgatory, Isai. lvii. 2; Rev. xiv. 13; Luke xvi. 22; 2 Cor. v. 8.
4. Purgatory is inconsistent with the perfection of the atonement of Christ. If Christ died for us, and redeemed us from hell, as is most clearly and fully declared in the Scriptures, then the idea of further meritorious sufferings detracts from the excellency of the work of Christ, and places merit in the fallen creature, a doctrine utterly repugnant to the testimony of the Scriptures.

Illustration of Matthew xxvii. 52, 53.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." This passage seems to intimate that the graves which were opened at the death of Christ were some that were near to the city of Jerusalem. But whom were the "*many bodies of the saints which slept* that *arose?*" It should be remarked that it is not said that they arose at the time of Christ's death, but "came out of the graves after his resurrection." They were saints who had "slept in Jesus," and of whom he is the first fruits that now rose. These were pledges of the future general resurrection and a necessary confirmation of the prediction by Isaiah, in which Messiah says, "*Thy dead men shall live, together with my dead body shall they arise*," xxvi. 19.

They rose in the same bodies in which they before had lived; otherwise they could not be called their bodies, or be known to those to whom they appeared: but who they were has not been known. Some have thought that they were the ancient patriarchs, Enoch, Noah, Abraham, Isaac, Jacob, &c.; but this does not appear to have been the case, as they would not have been known without some special revelation to each individual to whom they appeared. It seems more probable that they were some of the recently departed saints, such as John the Baptist, his father Zechariah, the venerable Simeon, Joseph the husband of the Virgin Mary, and others well known to many to whom they appeared still living in the holy city Jerusalem.

What became of these saints after they had then been raised from the dead? This question has more frequently been asked than who they were? But of this we have no information—there is a total silence respecting it in the Scriptures. Nevertheless, it seems reasonable to suppose, with our wisest commentators, that they continued on earth, either among their friends, or in some retirement to which they were divinely directed, until the ascension of Christ, when they would be drawn by the Spirit to join the mysterious retinue of angels in the triumphant entry of the exalted Messiah into his kingdom of glory, and joyfully surround the throne of God!

ILLUSTRATION OF MATTHEW XXI. 44.

"A Constant Reader," who desires to be informed by the Christian's Penny Magazine, "the meaning of Matt. xxi. 44," is requested to compare the account of the conversation of our Lord with the infidel cavilling Jewish priests and teachers, as given by Luke xx. with the record of Matthew.

Our Saviour perfectly knew the base and treasonable designs of his Jewish rulers against himself, and, therefore, in his discourse, he warned them by parables against the fearful and tremendous ruin which they were thereby assuredly bringing upon themselves. A great part of the spirit of his admonition is contained in the verse which is the subject of inquiry; but it will be necessary to look back upon its connexion to behold its full force and design: and as nothing that we have seen gives so fully the true spirit of the passage as the new translation and the paraphrase of Dr. Doddridge, we shall transcribe it from the "Family Expositor" of that excellent divine.

"*And Jesus looked upon them* with great seriousness and solemnity in his countenance, *and said unto them, What is this then that is written?* (Psal. cxviii. 22, 23.) *Did you never read*, or never reflect upon *this* remarkable passage *in the Scriptures*, '*The stone which the builders refused, the same is become the head-stone of the corner, this is the Lord's doing, and it is wonderful in our eyes?*' Words which, though they might seem to be accomplished in the exaltation of David to the Jewish throne, are in their highest sense applicable to the Messiah, who, though disdainfully rejected by you Scribes and Pharisees and rulers of the people, whose office it is to build up the church, is nevertheless chosen by God to be its great support and ornament (Luke xx. 17; Matt. xxi. 42; Mark xii. 10, 11). *And* therefore let me plainly tell you, that *whosoever shall fall upon this stone*, that is, whosoever shall stumble at me and my doctrine while I am here on earth in this humble form, he *shall be broken* and damaged by it; *but on whomsoever it shall fall*, when raised up to so glorious an eminence, it *shall* even *grind him to powder*, like a brittle potsherd crushed by the weight of some huge stone falling upon it from on high. (Compare Dan. ii. 44.) So, whosoever shall oppose me after my exaltation to glory, and the pouring out of my Spirit for the full revelation of my Gospel and proof of my mission, he will bring upon himself aggravated guilt, and dreadful, unavoidable destruction" (Matt. xxi. 44).

Sunday Reading for Youth.

"Constant Reader" further asks, "*What Sunday lecture can you best recommend for youth?*"

In reply to this inquiry, we remark that much will depend on the *age* and *attainmets* of the youth, as to what books would be proper and suitable even for Sunday reading. With a view to aid parents in this important work, we will mention a few books which are instructive, religious, and attractive to youth.

Sunday Reading for the Young.
Manners and Customs of the Jews.
Journeys of the Israelites.
Rites and Worship of the Jews.
Keith on Prophecy.
Young Christian, by Abbott.
Pilgrim's Progress.
Missionary Records. India, China, North America, and Tahiti. All the above by the Religious Tract Society.
Scripture Natural History, by W. Carpenter.
The Child's Commentator on the Scriptures, by J. Cobbin, M.A., 7 vols. 18mo.

The above list might be amply enlarged; but this will lead the intelligent parent to others.

The Best School Prayer-Book.

In reply to our correspondent we would remark, that nothing has fallen under our observation equal to the "Sunday-school Devotional Assistant," by the Religious Tract Society, price about 8*d*.

The Best Work on English Composition.

Exercise in composition with the aid of Lennie's Grammar, or Murray's Grammar, with Notes to the Rules of Syntax, aided by a careful reading of the first thirteen lectures of Blair's Rhetoric, will be found useful. We trust these replies will conduce to the real Christian edification of "A Constant Reader."

REVIEW.

A Treatise concerning Religious Affection. By President Edwards. 18mo. cloth, pp. xvi.—500. London: Religious Tract Society.

"Revivals of religion" are far less frequently mentioned at the present time, than they were three or four years ago, either among the Christians in Great Britain or America. Can this be that they are less prevalent in our churches? or less desired by professors? While we are greatly inclined to believe that the "Religious revivals" were somewhat overrated about the period in question, we fear that now they are not so generally enjoyed, nor the subject of so earnest prayer among the people of God.

Counterfeits, in religious profession, there have been in every age; and, according to the representations of the Scriptures, such characters may be expected in our churches down to the end of time. Those are permitted to exist among us, partly at least, for the trial of our own sincerity—to promote our self-inspection—and illustrate the grace of God in those who are living by faith in Christ.

Self-examination requires some aid in enabling a believer to judge correctly of his own spiritual condition; and he who furnishes a directory in this essential exercise, renders no inconsiderable service to the cause of religion.

President Edwards has been justly esteemed as a prince among theologians; and next in importance to his profound work on the "Freedom of the Human Will," is to be esteemed this masterly treatise on "Religious Affections."

Mr. Lereno E. Dwight, the intelligent and judicious biographer of this great divine, says of this treatise, that, "as a work exhibiting genuine Christianity in distinction from all its counterfeits, it possesses such singular excellence, that were the books on earth destined to a destruction so nearly universal, that only one besides the Bible could be saved; the church of Christ, if aiming to preserve the volume of the greatest value to man, that which would best unfold to a bereaved posterity the real nature of true religion, would unquestionably select for preservation, the "Treatise on the Affections."

Many, unquestionably, would not fully accord with Mr. Dwight in this conclusion: but as a discriminating work on experimental godliness, it will be difficult to estimate its value too highly; and many thanks are due to the Religious Tract Society for this beautiful edition of a theological treatise of such sterling worth to the church of Christ.

This work is in three parts:—Part I. Concerning the Nature of the Affections, and their Importance in Religion.—Part II. Shewing what are no certain Signs that Religious Affections are truly Gracious, or that they are not.—Part III. Shewing what are Distinguishing Signs of truly gracious and holy Affections.

The Faithful Servant adorning the Christian Character. 18mo. cloth, pp. xii. 312. London: Religious Tract Society.

"Faithful servants" are, by many persons, said to be exceedingly scarce, especially such as adorn the Christian character. *Comparatively* scarce we fear they are: but we are convinced that a due degree of regard has not been paid to young females, particularly when they have been taken into families as servants.

Considering how great a measure of domestic comfort depends upon the character of female servants, it seems astonishing that so little has been done to promote their improvement.

Several works bearing the title of the volume before us have been given to the public; but they are far inferior to this, which is full of practical wisdom —written in a fascinating style, with characters drawn from an extensive acquaintance with society, and illustrated with many striking anecdotes. We sincerely wish every female servant, and every young person about to enter a family in that capacity, become possessed of a copy of this valuable volume, as a New-year's present, and it is scarcely less deserving of being read by every mistress of a family.

Journeyings and Encampments of the Israelites from Egypt to Canaan. Roller Map. London: Sunday-school Union.

Scripture Geography is of high importance to the reader of the Bible; and every attempt to explain and illustrate this subject confers a favour upon the church of God. The Sunday-school Union has done great service to the rising youth of Britain in the publication of their very valuable series of maps on Scripture Geography: the present one is deserving of all praise; it is beautiful and instructive, price only *7s.*; and we recommend that it be procured for every Sunday-school room, and for every vestry, and indeed for every Christian family.

FOR CHRISTMAS-DAY.—Psalm cx.

Argument.

Hear Judah's king in lofty strain
The great salvation now explain;
Hear him exalt his Saviour high,
Assert his power and dignity!

Describe his sceptre and his might,
His subjects and their glorious right,
His everlasting priesthood too,
His wond'rous conquests bring to view;

How he achiev'd them;—there indeed
We praise and wonder!—see him bleed;
He[*] to this prophecy referr'd,
His servants[†] too the same declar'd.

How could the church with nobler strain,
Welcome his advent and his reign,
Than on her Saviour's birth-day sing,
This anthem to her Infant King?

Psalm.

Thus said Jehovah to my Lord,
"Ascend my throne and hear my word;
"At my right hand thy place shall be,
"And thou thine enemies shalt see

"Low at thy feet;—the Lord shall send
"His rod from Sion to defend;
"'Tis strong, 'tis mighty to command,
"And thou amidst thy foes shalt stand.

"A willing people shall be thine,
"Whilst thou in holiness shalt shine;
"More[‡] than the drops of morning dew
"Thou shalt thy numerous offspring view.

"The Lord hath sworn, nor will repent,
"Thou art the priest himself hath sent;
"Melchizedek a type was given,
"Thy priesthood is in earth and heaven.

"The Lord will strike at thy right hand
"Kings in his wrath; thou shalt command
"The heathen; if they will not yield,
"They shall be crushed in battle-field.

"They and their princes, all shall die;
"But thou in thine achievements high,
"Must of the troubled water drink,
"But in that torrent shalt not sink.

"Above the wave thy head shall rise,
"And thou shalt mount beyond the skies,
"Victorious over death and sin,
"And thine eternal reign begin."

Mrs. Hopkins.

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[*] Matthew xxii. 43.

[†] Peter, Acts ii. 34; Paul, 1 Cor. xv. 25; Heb. v. 6.

[‡] Bishop Lowth, Prælect 10th.

THE SPIRIT OF CHRISTIAN MISSIONS.

CANTO III.

Continued from page 408.

SAUL, cherising his malignant spirit
Against the meek disciple of the Lord,
With willing feet, hasted to the high-priest,
Authoritative letters to obtain,
Appointing him the chief inquisitor,
With diligence through Damascus to search
For those who call'd upon the name of Christ,
And bring them in irons, men or women,
For condemnation to Jerusalem.
Letters of inquisition granted, Saul,
With eager soul, pursued his guilty way.
Damascus was in view: a savage joy,
Such as intol'rant bigots only know,
Sprung up within him, while fiend-like malice
Urged his speed, to seize, like a fierce tiger,
Bitten with hunger, his hapless victims.
They in peace, the love of Christ pervading
All their pow'rs, heard the report of his dread
Mission; and while he curs'd, for *him* they pray'd.
" Wonders of grace to God belong:" he heard
Their ardent supplication, by himself
Inspir'd, and struck the guilty murderer!
Not with his awful arrows of just wrath,
By flaming lightning, to sink his wretched,
Helpless soul, in hopeless, endless anguish:
Sovereign mercy reign'd. With light surpassing
Mid-day splendours, was he struck down to earth
Prostrate, to hear that voice which, in the morn
Of resurrection, all the dead shall wake,
And bring from lowest caverns of the earth,
And depths of ocean, t' appear in judgment,
Speaking in terms of pity infinite—
" Saul! Saul! Why dost thou persecute me?"
He, impress'd with reverent awe, replied,
Trembling and astonished to hear such words,
" Who art thou, holy Lord? In mercy tell!"
From the celestial brightness, thus, the Lord
Answer'd, in words of grace, to melt that heart,
Hardened in evil, deceiv'd by Satan,
His master, in ways of wicked madness:—
" I am Jesus,—of Nazareth indeed—
" Whom thou persecutest:—'tis hard for thee
" To kick against the goads." He, still trembling,
Penetrated deeply with conscious guilt,
Wondering now at that mercy, infinite,
Which could spare his wicked soul alive, said,
" Lord! what wilt thou have me to do for thee?"
Again with grace, the Lord of glory spake,
Giving him tokens sure of forgiveness
Free, and favour divine, appointing him
To preach that faith, which, wickedly,
With all his powers, he labour'd to destroy.
Jesus thus, " Rise, and stand upon thy feet:
" I have appeared to thee for this purpose,
" To make thee a minister and witness,
" Both of these things which thou hast seen, and things
" In which henceforth I will appear to thee:
" Delivering thee from the Jewish people,
" Enrag'd to madness by thy conversion
" To my interests, and from the Gentiles,
" Unto whom now I send thee, to open,
" By the bright beams of heavenly truth, their eyes,
" Turning their minds from darkness to the light,
" And from the power of Satan's grievous yoke,
" To God: that they may thus receive divine
" Forgiveness of sins, and inheritance
" Most glorious, among all those, whose souls
" Renew'd, are sanctified by faith in me."
Saul's commission given, the vision ceas'd:
Yet lessons of high import were needful
For him to learn; that with its mighty pow'r,
Renewing truth divine might be deeply
Imprinted on his heart. By means chosen
Most wisely to instruct, and form his mind,
For his enduring labours through the world,
To bless all nations,—he was taught of God!
From his prostration on the earth, he rose;
Not to behold the splendours of the skies,
Nor landscape, hill and dale, and murm'ring rills,
For vision fail'd him: celestial brightness
Too great for mortal sight, seal'd up his eyes
With *scales*, making him look inward, viewing
His heart,—" forgetting the things behind," mere
Outward duties, reflecting on his state
Of high guilt and alienation, blinded
By Satan, and held in his delusions,
The slave of sin refin'd—God's enemy!

To be concluded in our next.

Θ.

WINTER.

FROM the bleak regions of the frozen north,
Where blustering Boreas holds his long-lived reign,
Lo, frowning Winter rushes furious forth,
And spreads o'er mourning lands his dread domain.

No more the lily boasts her snowy pride,
No more the rose, no more the violet blooms;
Nor purling streams in gentle murmurs glide,
Nor balmy zephyrs scatter rich perfume.

From the thatched cot the icicles depend,
The swain to covert drives his fleecy care;
With frozen gems oppress'd, the branches bend,
All chilled and torpid with the nipping air.

All drooping now fair nature's winged choirs
That wont to greet her with harmonious lay,
The sweet wild warblers whom the spring inspires,
Forget their tuneful notes and sorrowing pine away.

In this sad season while the sickening year
Mourns the rude prospect of the barren soil,
While bare and blasted all the groves appear,
And the hard earth eludes the peasant's toil;

Mindful of pity, eldest born of heaven,
And meek-eyed Charity, her sister fair,
From your abundance let an alms be given,
To cheer each want and smooth the brow of care.

So when life's prospects like a dream shall fade,
And winter's clouds your setting sun o'ershade,
Sweet smiling Peace shall then your couch attend,
And joy by faith in Christ exalt thy name;
While Hope her golden pinions shall extend,
And point to other worlds and deathless fame.

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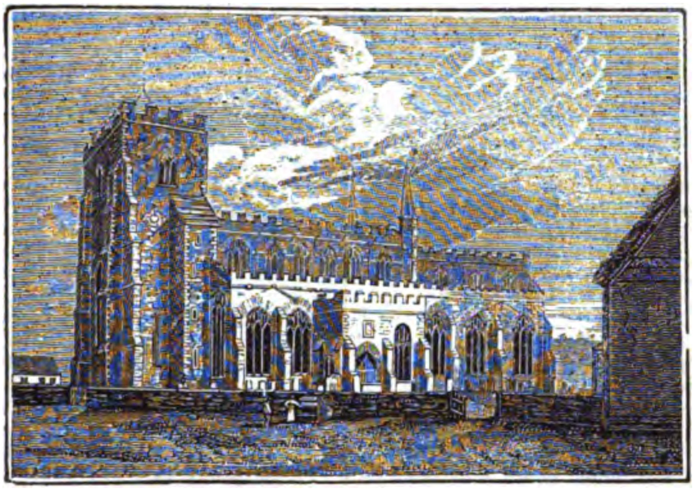

Clare Church, Suffolk.

CLARE CHURCH, SUFFOLK.

CLARE, a market-town in Suffolk, is famous, not so much from its situation, trade, or the multitude of its inhabitants, as for the great men who have borne its name with the title of earl or duke. Its population at the census in 1831, was only 1019, but its fine, large ancient church, makes it appear venerable. Lionel, third son of Edward III. becoming possessed of the barony of Clare by marriage, was created duke of Clarence; and that title has ever since belonged to a branch of the royal family. This title belongs to our present monarch William IV.

Suffolk, especially in connexion with the antiquities of Bury St. Edmund's, will engage our attention, at an early period in the new year; and as this number closes our volume, we can conveniently postpone our further remarks on the subject of our present engraving.

MEDITATIONS FOR CHRISTMAS DAY.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah ix. 6.)

ANGELIC heralds announced the glad tidings of Messiah's birth, and proclaimed to the watchful shepherds of Bethlehem, the perfect fulfilment of this glorious prediction by Isaiah. Let me, therefore, go with them in meditation, "even unto Bethlehem, and see this thing which is come to pass," that I with them may rejoice in the salvation of God.

Curiosity might partly have impelled the shepherds in their resolve—and a holy inquisitiveness may reasonably influence my mind. Mysterious as is the meaning of the language of the enraptured prophet, let me endeavour to understand the full import of its signification. Let me again reflect upon the address of the celestial messenger to the humble but pious peasants, that this may aid my perception of the meaning of these titles given to Messiah. "*Fear not—for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, who is Christ the Lord*" (Luke ii. 10, 11).

Astonishment must have filled their minds on hearing this divine announcement: it fills my mind even now to read it; and they would surely have risen up immediately to proceed on their way to the honoured city, had not their attention been again arrested by another celestial prodigy. But "suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" (ver. 13, 14).

Believe, and wonder, and adore, O my soul, the blessed Author of these intimations of his eternal purposes of mercy to our world! go then with the shepherds to Bethlehem—behold the lowly shed—survey the consecrated manger, "the place where the Lord lay" as "an infant of days—yet the Almighty God—the everlasting Father—the Prince of Peace." I will take the inspired apostle as the infallible interpreter of this amazing mystery, and let him explain to me the sublime language of Isaiah. Thus he addresses believers on the Son of God—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). Cherishing the confiding spirit of "a little child," I will regard the lessons of this able instructor; I will receive his doctrine "with meekness, as the en-grafted wood, which is able to save the soul" (James i. 21). I cannot penetrate the counsels of heaven, nor can I comprehend the whole import of this declaration. But why should I expect to be able fully to understand all "the deep things of God?" On this lofty subject the apostle himself declares, "Without controversy, great is the mystery of godliness, God was manifest in the flesh" (1 Tim. iii. 16). "Verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. ii. 16). "As the children were partakers of flesh and blood, he also himself likewise took part of the same, to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii. 14—17).

Thus expounded by the apostolical commentary, I now see the highest reason for the lofty titles given to the Redeemer of a guilty world; and for this "babe lying in swaddling-clothes in the manger" at Bethlehem, being called also by his expressive name IMMANUEL, which being interpreted by the spirit of inspiration is, "God with us" (Matt. i. 23).

"God manifest in the flesh!" mystery divine! ineffable mystery of grace! Here hangs the perfect redemption, and the eternal salvation of a ruined world—of unnumbered millions of the fallen children of Adam—reconciled, justified, sanctified, and glorified, as the adopted "sons and daughters of the Lord Almighty!"

Embracing with my whole heart this precious "record that God gave of his love" (1 John v. 10), and trusting in his mighty power for my redemption from evil and preservation to his eternal kingdom, guilty and unworthy mortal as I am, I will no longer indulge despondency, but "joy in God through our Lord Jesus Christ, by whom I have now received the atonement" (Rom. v. 11). He has graciously "laid help on One that is mighty to save"—his incommunicable and inviting titles indicate and proclaim his dignity and office—as the prophet, priest, and king of his church—and these offices constitute, as the merciful declarations of God demonstrate, that "He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for us" (Heb. vii. 25).

"He ever lives to intercede
Before his Father's face;
Give him, my soul, thy cause to plead,
Nor doubt the Father's grace."—WATTS.

REFLECTIONS ON THE LAST EVENING IN THE YEAR.

TIME rolls onward into the boundless ocean of eternity! With rapid revolutions the mysterious wheel of Providence is in motion, carrying us forward to an unknown world! Another day is closed! another year is gone! their hours and minutes of duty are for ever expended, and their seasons of privilege can never be recalled for improvement or abuse.

Are these various times and seasons then, through which Divine Providence has sustained and led me, sunk into perpetual oblivion? Will no recollection of the past be required for ever? Have I no review of by-gone years to make? Will no account be taken of my use of those talents committed to me? Infidelity would fain persuade me that all the purposes of Divine Providence in relation to me are answered and satisfied in my enjoyment of the sweets and comforts of the present life on earth—that moral accountability is a mere fiction—the politic invention of interested priests for their convenience in governing a deluded world!

Cheerless, pernicious, and lying principles of infidel disbelief—scarce less repugnant to the dictates of sober reason than to the sublime doctrines of Jesus Christ. Shall I regard their lying oracles, and hear them pronounce—"No future state! No life to come! No punishment of villany! No rewards for the godly! No celestial inheritance for the righteous?"

Ah, no! Blessed be God, these things cannot be; God, the Maker of the world, hath spoken—"Life and immortality, are brought to light by the Gospel." "God, that cannot lie, hath promised eternal life" to all his faithful servants, and he is "able to do exceeding abundantly above all that we can ask or think, according to his riches in glory by Christ Jesus. Let infidels choose their own delusions, let them anticipate the gloominess of perpetual night, and solace themselves in the persuasion of the horrors of everlasting death! Unhappy men! transgressors of the law of God—they dare not believe—their guilty consciences forbid the hope of their inheriting holy happiness in the kingdom of God—and, therefore, they have not courage to suppose the truth of the Gospel of Christ. O when will they be wise and yield their souls to God!

"Let sinners take their course,
And choose the road to death;
But in the worship of my God,
I'll spend my daily breath."—WATTS.

Triumphant over these delusions cherished by men of corrupt minds, am I then prepared to yield up my account with joy? Have my days and months of this year been filled up with duty to my God, and spent in his delightful service and to his glory? Have I improved my talents and privileges according to his appointment! Alas! I cannot presume to stand before God on the ground of my duties: I am an unprofitable servant in the vineyard of the Lord, I am a defaulter! I am verily guilty of negligence, sloth, and unfaithfulness. I have "come short of the glory of God." I must cherish the sentiment of the devout Psalmist, and adopt his penitent appeal—"Enter not into judgment with thy servant, O LORD: for in thy sight no man living shall be justified" (Psal. cxliii. 2).

Conscious that all my deeds are accurately registered in the book of God's omniscience, that I must, however reluctant, appear before the Divine tribunal, that I must "receive according to the deeds done in the body"—"I flee for refuge to the hope set before me in the Gospel," humbly renouncing all hope of justification or acquittal, except on the ground of the infinite worthiness of Immanuel, my heavenly "advocate with the Father, Jesus Christ the righteous, who is the propitiation for the sins of the whole world" (1 John ii. 2). "Believing with the heart unto righteousness," I trust in the faithful promises of a covenant-keeping God, and look forward with humble hope to that all-momentous "day of the Lord," that then I shall see his face with joy,

"My debts all cancell'd, and my crimes forgiven,
"My Judge all glorious, but without a frown,"

and that before assembled worlds, I shall hear with transport, his voice proclaim those gracious words—"Come ye blessed children of my Father, inherit the kingdom prepared for you before the foundation of the world."

Divine forbearance may yet spare me another year; O that it may be in mercy, and that I may be "girded with strength" from the grace of the Spirit. "Let my heart, O Lord, be sound in thy statutes, that I be not ashamed." Prepare me for thy service to show forth thy praise. Bless me and make me a blessing; and enable me to finish my earthly course with joy. Guide me with thy counsel, O my gracious God and Father, while I sojourn in this world; and afterwards bring me to thy eternal glory, through Jesus Christ my Lord! SENEX.

GUIDE TO THE BIBLE CLASS.

BY THE AUTHOR OF THE "COMPANION TO THE BIBLE."

Continued from page 413.

CHAPTER XIII.—*Religion of the Bible. Christian Dispensation,*

Teacher. You have well considered, I hope, all the passages of Scripture which were read in our last conversation, relating to the nature of Christianity.

Scholar. Yes; I have thought much about them; and I hope that I now understand more clearly the nature and design of Christianity. But what ceremonies are there in the religion of Christ?

Teacher. Baptism and the Lord's Supper are the only ceremonial ordinances of Christianity.

Scholar. What is the design of the ordinance of Baptism?

Teacher. Baptism with water, "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), is designed to teach the necessity of personal dedication to God, and especially of the purifying influences of the Holy Spirit, to qualify believers in Christ for a life of holiness glorifying God.

Scholar. What is the design of the Lord's Supper?

Teacher. The Lord's Supper is designed to be observed as a holy feast, to teach us that we should rejoice in the perfection of our eternal redemption by Jesus Christ; and that, while thus publicly professing our faith and hope, we may with our minds feed on him continually, as our only and everlasting Saviour.

Scholar. It seems wonderful that Jesus Christ can be the only Saviour of all men!

Teacher. Wonderful indeed it is, that Jesus should be the Saviour of all men: but his ability to save sinners arises from his office as Mediator, and from his being God as well as man. Our Saviour lived in glory from all eternity, as the Son of God; and, in the appointed time he came to our world in the appearance of a man, born as an infant, lived on earth a life of holiness, performing perfect obedience to the laws of God, and at last, "gave himself a ransom for all."

Scholar. I do not understand how Jesus Christ could be God and man at the same time: I wish you would explain this.

Teacher. You now ask for what exceeds my power. I cannot fully explain how every one of us is at the same time both spirit and flesh: but this fact is not doubted by any rational person: much less am I able to explain the mystery of the incarnation of our Redeemer. Even the apostles could not give an explanation of this mysterious fact. Paul, you will remember, says, "Without controversy," or undoubtedly, "great is the mystery of godliness, God was manifested in the flesh" (1 Tim. iii. 16).

Scholar. It must be wonderful if the apostle could not explain the incarnation of Christ.

Teacher. I wish you to read seriously at your leisure, the following texts in confirmation of this mysterious but glorious doctrine of Christ our Saviour (Isai. ix. 6; Mic. v. 2; Matt. i. 23; John i. 1—3; vi. 6—9; Rom. ix. 5; 2 Cor. viii. 9; Phil. ii. 6—10; Col. i. 15, 16; Heb. i. 1—5; ii. 14—16; Rev. v. 11—14).

Scholar. I will be sure to read all these texts attentively. But I have often wondered that men should be saved *only* for believing on Christ; is not that too easy a way of salvation for wicked men?

Teacher. You seem to mistake altogether the means of salvation for it is not said so in the Scriptures: those holy writings declare that *believers only are saved;* this is not *for their* believing, but *only for the sake* of Jesus Christ, "who was delivered for our offences, and was raised again for our justification." Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. iv. 25, v. 1, 2). Thus Jesus became our Redeemer, and thus we become interested in the blessings of salvation.

Scholar. I think I now understand the way of salvation by Christ.

Teacher. You should always bear in mind, that it is never said that sinners are saved *for* believing the Gospel; but men, being lost and ruined by their sins, unable to save themselves from misery, by believing the doctrine of Christ with their hearts, receive the blessings of his salvation, to be crowned at length with eternal glory in heaven. Read the words of our Saviour to Nicodemus; as that passage will clearly explain this doctrine:—

Scholar. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

Teacher. Those who are Christians, receive these glad tidings of the gift of the Son of God to mankind as their Redeemer, with real joyfulness of soul, and thus become wise unto salvation. Because this faith, as the apostle declares, is not a lifeless acknowledgment of Christ to be the Redeemer; "for with the heart man believeth unto righteousness" (Rom. x. 10). Believing thus in Christ, as the only Saviour of sinners, every true disciple walks in holiness of life, to the praise and glory of God.

Scholar. Now I perceive my mistake, and hope to remember the true doctrine of salvation through Christ.

Teacher. I hope you well understand the Gospel for your daily peace and consolation.

Scholar. Christianity teaches us to believe the resurrection of the dead.

Teacher. Pious men through all ages have believed in a future life and the resurrection of the dead; though those grand and delightful truths were denied by the Jewish Sadducees, but they have been revealed to mankind with far greater clearness and fulness in the New Testament. The apostle Paul very beautifully says, that in this the grace of God has been made "manifest by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. ii. 9, 10).

Scholar. I think the resurrection is a very wonderful doctrine: but what further is remarkable in Christianity?

Teacher. Christianity is truly remarkable, as being intended to be the religion of all the world. While the Levitical dispensation was suited only to the nation of Israel, and limited only to that people, the Gospel, with its two most simple ceremonies, is graciously designed, as it is wisely adapted, for the reception and eternal benefit of all nations.

Scholar. From your instructions I now perceiv more clearly the reason of our missionaries being sent into all parts of the world.

Teacher. While you see reason for the employment of missionaries among all nations, you should remember that it is the design of God, according to the declaration of the prophet Isaiah, that "the earth shall be full of the knowledge of the LORD as the waters cover the sea" (Isai. xi. 9).

Scholar. I perceive also why the Bible Society prints and sends into all countries so many Bibles and Testaments; and why the Religious Tract Society circulates so many tracts in all languages, that people in every nation may be instructed in the knowledge of the Scriptures, and so become Christians.

Teacher. From what I have already stated respecting Christianity, you may see sufficient reason for the increasing labours of all those great institutions, which so remarkably distinguish Great Britain and America. But while you are thinking about all the nations of the world, and I sincerely rejoice that you do think of the heathen, let me intreat and charge you to remember, that you do not forget the necessity of being *yourself* a true believer on the Son of God and a *real* Christian. You must be born again of the Holy Spirit, your sins must be pardoned through Jesus Christ, you must be sanctified in heart to live in holiness, to adorn the doctrine of God our Saviour, and you must embrace the Gospel by heartfelt faith in Christ, or you cannot on earth clearly understand the religion of heaven nor see the kingdom of God.

To be continued.

HOW TO PROSPER IN THIS WORLD.

1 Cor. xvi. 2, ILLUSTRATED.

"*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*"

PROSPERITY in the present world is the gift of God. Moses, in taking his dying farewell of the people of Israel admonished them to this effec:—"Thou shalt remember the LORD thy God: for it is He that giveth thee power to get wealth, that he may establish his covenant." Deut. viii. 18.

Nothing is more evident to an intelligent and pious mind that *the design of God* in giving property and influence to his servants—"to establish his covenant" of mercy and salvation among the children of men. How far this design has been perceived and acknowledged, may be in part seen in the vast and beneficial operations of the Missionary, Bible, and other great societies which seek the evangelization of the world. And the following extract from a paper of the Bible Society, will beautifully illustrate the passage of scripture which I have quoted from the Apostle, while it may possibly lead others to "go and do likewise" for the glory of God. OBSERVER.

From the Secretary of an Auxiliary Society in Kent.

"I have the pleasure to remit my acceptance for *One hundred pounds*, as a free contribution to the British and Foreign Bible Society, from Mr. ——, of ——, through the medium of the Cinque-Ports' Auxiliary Bible Society. The donor is a self-educated man, hardly arrived at the middle rank of life, who has contributed *five pounds* a year, for several years, with the hope, whilst he was doing good, he might provoke others to go and do likewise: being now in a declining state of health, he had concluded to bequeath it to the Society, but afterwards thought it would be better to give it while he lived. And given, as I believe it is, under a truly pious feeling, I unite with him in the desire that a blessing may attend its distribution.

"There is rather a curious and interesting anecdote connected with this gift. In the course of conversation, the donor told me *he had never prospered till he began to be benevolent;* and the first object of his generosity was a very poor but pious relative, to whom, after much hesitation and reasoning, he determined to allow ten pounds a year. After this had gone on a year or two (to use his own words), the devil tried to persuade him, that it was no longer necessary—that he could not spare it —that he might live to want it himself, &c. He soon saw this was a delusion, and felt vexed with himself for having entertained such a thought, and thus to have distrusted the bounty of Providence. He then immediately resolved he would be a match for the deceiver; and for the future determined, to allow his poor relative *twenty pounds* a year, instead of ten. From this time his circumstances improved; and although not now a rich man, yet such, he said, had been the mercy and goodness of God towards him, even as to his outward substance, that it had continued to increase, comparatively, he knew not how. And now his desire was, to apportion a part to His glory by whom it had been dispensed."

THE SPIRIT OF CHRISTIAN MISSIONS.

CANTO III.

Concluded from page 416.

Instead of ent'ring the city, driving,
Like fierce Jehu, to seize his prey,—helpless
As an infant, they led him by the hand,
And brought him to Damascus! How unlike
Saul the Pharisee! Now a penitent;
Humble, devout, a *disciple of Christ!*
Silent, sleepless, retir'd, and without food,
Three days, thus Saul continued overwhelm'd
With grief, and shame, and self-reproach, seeking
Renewing grace from him, whom but lately
He blasphemed,—his spirit to fortify,
And confirm his mind to serve his lov'd Lord,
Most merciful, defending his rightful
Honours as Messiah, King of Israel.
His pray'r sincere was heard, receiv'd, answer'd:
Faithful Ananias the Saviour sends,
Saul of Tarsus to seek, and bless with words
Of sympathy kind, and consolation,
For now "Behold he prayeth" from the heart!
But Ananias fears to meet the man,
Whose very name strikes terror through the souls
Of the disciples confessing Jesus,
Except when realizing grace divine,
Above the common measure of the saints.
He, therefore, thus, with humble speech, replies,
"Lord! by many, of this man, I have heard
"Declar'd, his evil doings to thy saints,
"At Jerusalem; and a commission
"Here, he bears, to bind with chains in prison
"Every one who calls on thy bless'd name."
With condescension gracious, Jesus spake;
"Go thy way:—hasten:—he is a vessel
"Chosen by me, and sent to bear my name
"Before the Gentiles, and kings, and Israel's
"Sons, learned and in high authority
"For I will show him, that from their hatred
"Against my name, his sufferings will be great."
Objections silenc'd, Ananias went,
And thus saluted him, whom late he fear'd—
"My brother Saul:—Jesus, the Lord, who met

"Thee in the way, has sent, that I may give
"Thee cordial welcome to his church belov'd—
"This token sure; thy sight is now restor'd
"By Jesus' mighty pow'r; and let thy soul
"Receive the Holy Ghost, in the fulness
"Of all his marvellous gifts and graces."
Scales from his darkened eyes, at once, fell down:
His sight return'd: he rose; he was baptiz'd;
And, meat receiving, strengthen'd, and straightway,
In the synagogues, he preached Jesus,
The Christ, the only Son of God, our Saviour!
All were amazed to hear him preaching Christ:
They fully knew his dreadful commission:
But Saul, increasing in strength of body
And mind, confounded the opposing Jews,
By testimonies from their sacred books,
Proving that Jesus is the very Christ.
Their wicked minds, inflam'd with bigotry,
Like his, before Almighty grace transformed
His soul in holy conversion to God,
Took crafty counsel, their blind and horrid
Zeal to satisfy, watching day and night,
The city gates, seeking means to kill him.
Their plots how vain! Invulnerable he,
From all the darts of evil men and fiends,
Until his comprehensive commission
Had been finish'd, in gathering sinners
To Jesus Christ, forming them for churches,
In Gentile lands, training their souls for heaven.

●.

THE BIRTH OF THE REDEEMER.

Luke ii. 8—20.

Begin, my muse, the song,
The pleasing strains prolong
Sing of a wond'rous Saviour's birth:
He, full of love to man.
Form'd the amazing plan
And gladly came from heaven to earth.

On Judah's hallow'd ground,
Watching their flocks around,
Prostrate the faithful shepherds lie;
While angels of the Lord,
Obedient to his word,
Approach with awful grandeur nigh.

Sudden the glory came,
Strange tremblings seiz'd their frame
Amaz'd—they wist not what to do;
With faltering voice they said,
To those who near them laid,
"Brethren, what scenes are these we view?

"What means this wond'rous light,
Which fills us with affright,
Awful presage of vengeance near?
O God! in mercy save,
On us compassion have,
And far remove the wrath we fear!"

"To whom the angel said,
(While glory round him play'd)
"O bid this trembling horror fly!
I come not to destroy,
My errand is of joy;
Hear it, and praise the Lord most high!

"From yonder radiant throne,
On swiftest wing I've flown,
An herald from our gracious King!
No longer be ye sad,
I bring you tidings glad,
Tidings at which each heart shall sing!

"Well pleas'd I publish news
For Gentiles and for Jews,
For men of every age and state;
News of redeeming grace
For all the ruin'd race:
Redemption—who can tell how great?

"No more are ye forlorn,
For unto you is born
This day, a Saviour, Christ the Lord.
This day doth God fulfil
His oft discovered will,
And faithful prove to his own word.

"Haste ye with eager feet
To Bethlehem, and greet
The mighty Lord of heaven and earth.
And there ye all shall own
The truth I now make known,
And loud rejoice at Jesu's birth.

"Seek not among the great,
Midst pomp and regal state,
For him whom heaven cannot contain;
Of all his glory shorn,
He as a babe is born,
And in a manger he is lain!"

Well pleas'd the shepherds heard;
They credited his word,
And bade each trembling fear depart:
With souls devoid of care,
For Bethlehem they prepare,
To see this joy of every heart.

When—suddenly burst forth,
Pleas'd and astonish'd both—
Of heaven's host a numerous throng:
And on the azure plains
They join'd, in choral strains,
And loudly sang Redemption's song.

"Glory to God on high!
Who brings salvation nigh,
And peace and love proclaims to man.
No grace so rich as this!
No news so full of bliss
Was ere reveal'd since time began!

Mortals, to heaven's King,
Your highest praises bring,
To Him the loudest strains belong;
Give to your joy no bounds,
But with sublimest sounds
Triumphant swell your grateful song.

"And soon shall every tribe
To him their names subscribe,
To him their firm allegiance vow;
From him no longer stray,
But cast their sins away,
And joyful to his sceptre bow."

'Twas thus the angels came,
And publish'd Jesu's name.
And *we* have heard the joyful sound:
Let us our anthems raise,
And join in loudest praise,
Till heaven's high arches shall resound!

Jesus! all glory take,
With power the kingdoms shake,
And by all people be ador'd!
Supreme in majesty!
Let all acknowledge thee,
King of all kings, of lords the Lord!

Edmonton, Dec. 1835. J. W. Green.

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